

AMERICAN SENTINEL

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

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

PAPAL POLICY.

LAST week Bishop Keane was deposed from the rectorship of the Catholic University at Washington. The day following the public announcement of this fact an eminent Roman Catholic layman said to the Washington correspondent of the *New York Herald**:—

To us who have closely watched events for the last five years the deposition of Bishop Keane means nothing less than a restoration of the supremacy of the ultramontane or clerical party in the American Church.† As such, it must be regarded as the most important event in the history of the church since

land, and in opposition to the expressed wishes of the ultramontane bishops.

"Now it appears Archbishop Corrigan has

tween parties in the Roman Catholic Church, the unfolding of events shows the consummate skill of Leo XIII. and the deceptive policy of the system which he represents. Having accomplished his purpose in giving free reign to "the church" in America, the Pope now asserts his authority in a manner and to an extent which leaves nothing to be desired by the most ultra montanist.

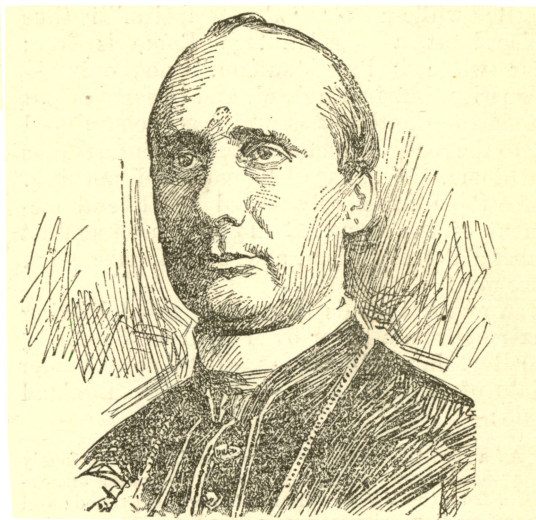
For several years past, and until within a few days, "liberal" Roman Catholicism was in the ascendancy in the United States, but a new era has been ushered in. The able and crafty Leo XIII., "the prisoner in the Vatican," for years pursued a "liberal" policy, not only toward America, but generally, so much so that the world was deceived into believing that Rome was actually changing. But it is now seen that beneath the velvet



ARCHBISHOP CORRIGAN.

found at the Vatican a reaction of sentiment in his favor. It would not, perhaps, be too much to say that after five years' waiting he has his revenge, for if anything is clear it is that the arrival of Mgr. Martinelli, and especially the removal of Bishop Keane, is distasteful to the Ireland party." "If our surmises are correct," concludes this eminent Catholic, "ultramontanism in America has again been carried to the front."

These facts are of great interest, not only to Catholics, but to Protestants as well, for instead of revealing simply a contest be-



BISHOP KEANE.

glove of the "successor of St. Peter" is the iron hand of Rome.

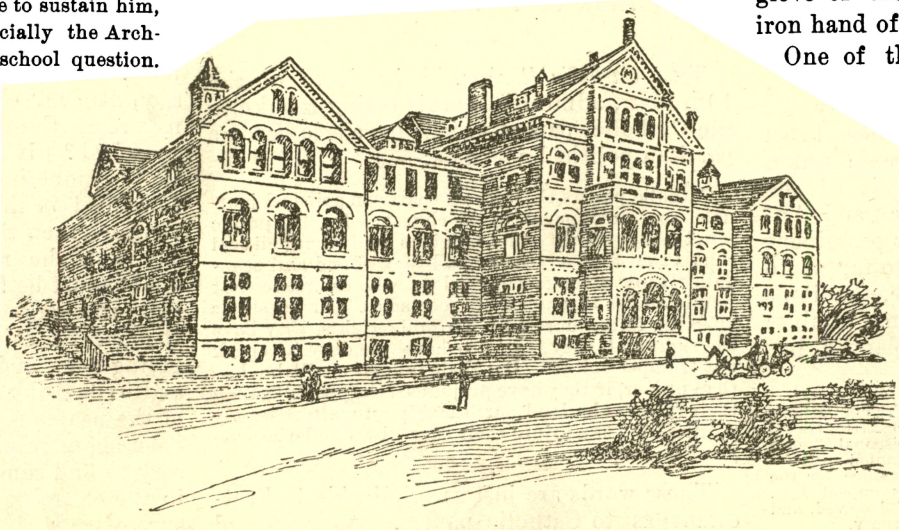
One of the fruits abroad of the general liberal policy of Leo XIII., was a victory for "the church" in Germany. All, and more, than "the church" lost under Bismarck, she has regained through Leo's craft since the accession to the throne of William II. Lutheranism is still the established religion of Germany, but Rome must not be spoken against, and the



ARCHBISHOP IRELAND.

Archbishop Ireland appealed to Rome to sustain him, as against the "clericals," and especially the Archbishop of New York, in the famous school question.

"It will be recalled," continues the *Herald's* informant, "that on that occasion the Archbishop of St. Paul won, or seemed to win, a notable victory. He procured an utterance from Rome, which his friends professed to regard as an indorsement of himself and a rebuke for Archbishop Corrigan. The appointment of Cardinal, then Archbishop Satolli, which followed soon afterward, was known to be agreeable to Archbishop Ire-



M'MAHON HALL, CATHOLIC UNIVERSITY, WASHINGTON.

* All our quotations on this page, as also our illustrations, are from the *Herald* of the 7th inst.

† All italics in these quotations ours.—ED. SENTINEL.

laws restricting her "rights and privileges" have either been repealed or are dead letters upon the statute books.

In the United States "the church" has made marvelous progress, not only in numbers, but in influence; and this latter feature of her growth has been due in large measure to the idea that Romanism in America was essentially different from Romanism in Europe, and that even there the Papacy was becoming more democratic, more liberal, more Christian.

Leo's professions of friendship for republics generally, and for the United States in particular, were received by thousands of nominal Protestants at par, and many who only a few years before regarded Rome as the "mother of harlots," of the Scriptures, were ready to hail her as "one branch of the great army of the Redeemer."

Doubtless this was just as the Pope wanted it to be. The Papacy had much to gain and nothing to lose by a "liberal" policy. Once recognized by Protestantism as one branch of the true church, and that without any acknowledgment on her part of the validity of Protestant faith or polity, Romanism had gained a position of vantage from which she can never be dislodged. That position Rome now occupies in the United States, and she gained and holds it, not by right but by craft; she has come into it by flatteries. And now having by guile secured from American "Protestantism" recognition as one grand division of the true church, that Protestantism is estopped from making warfare upon Roman Catholicism. Friendly rivalry there may indeed still be, but antagonism on the part of Protestants who have admitted the claims of Rome would be only self-stultification; for if Romanism is Christianity then antagonism to Romanism is antagonism to Christianity.

But while unwary "Protestantism" is thus placed at a disadvantage Rome is free; for while "Protestantism," not only in America, but in England, and to some extent upon the Continent as well, has been seduced into the recognition of the fundamental claims of Rome, the Papacy has conceded nothing. The Pope has simply played the liberal element of the Roman Catholic Church against liberal Protestantism, and, as we have seen, has won.

Apropos to this subject is the following extract from a letter by Mgr. Leon Bouland † to Rev. James O'Connor, of this city, under date of September 12, 1896. Mgr. Bouland said:—

As a result of my investigations I am more firmly convinced than ever that it is vain to expect any reform from the Vatican or the Roman priesthood; and therefore I experience a new happiness in separating myself from them. When they extend the hand with professions of a deceptive liberalism, they only seek to ply their arts of seduction more sedulously.

This is exactly what Rome has been doing, not only in the United States but everywhere, notably in England. In that country the High Church party has for years been lured Romeward with the hope of organic union with the papal church upon the basis of the recognition of the Anglican Church and Anglican orders. But recently, after prominent English church leaders had gone so far as to make graceful retreat impossible, the Pope consents to "reopen" the question, examines the whole ground carefully, and blandly, but

firmly tells the ritualist of the Anglican Church, and Anglicans generally, that they are entitled to no recognition as belonging to the Church of Christ; that being outside of the Roman Catholic Church they are outside of the Christian Church; and by seeking union with Rome they have virtually admitted it.

Touching this point the *Outlook* of the 10th inst. says: "The English Catholics in the Established Church must now choose between remaining in what they have practically conceded to be a schismatical position, or going over, as Manning and Newman and many other members of the same party did years ago, to the Roman Catholic body."

This is only the simple truth. Rome has placed weak-kneed Protestantism in both Europe and America at a decided disadvantage, and can now well afford to renew her claim that she is "the Church of Christ" to the exclusion of all others. The Protestantism that has ceased to protest has no sufficient answer to this claim.

STORY ON THE FIRST AMENDMENT.

JUDGE STORY, in his "Exposition of the Constitution," speaks thus of the object of the First Amendment:—

"The same policy which introduced into the Constitution the prohibition of any religious test, led to this more extended prohibition of the interference of Congress in religious concerns. We are not to attribute this prohibition of a national religious establishment to an indifference to religion in general, and especially to Christianity (which none could hold in more reverence than the framers of the Constitution), but to a dread by the people of the influence of ecclesiastical power in matters of government; a dread which their ancestors brought with them from the parent country, and which, unhappily for human infirmity, their own conduct, after their emigration, had not, in any just degree, tended to diminish. It was also obvious, from the numerous and powerful sects existing in the United States, that there would be perpetual temptations to struggles for ascendancy in the national councils, if any one might thereby hope to found a permanent and exclusive national establishment of its own; and religious persecutions might thus be introduced, to an extent utterly subversive of the true interests and good order of the Republic. The most effectual mode of suppressing the evil in the view of the people, was to strike down the temptations to its introduction."

AS TRUE OF PROTESTANT PAPERS.

THE *Catholic Review*, in its issue of the 10th inst., administers this fitting rebuke to the Catholic papers which have also become partisan political journals:—

Catholic papers that are also partisan political journals, are a detriment to the church. In the public mind, they identify the religious and the political causes that they advocate; and they offend and scandalize those among their readers who cannot look at public affairs through their spectacles. In questions affecting faith, morals or Catholic rights, they have the right and they may also have the duty to speak out trumpet-voiced. But their influence will be less than proper, if they have prejudiced the people against their fairness by loud partisanship on matters purely political. They injure their cause by wandering beyond their sphere.

These words are just as applicable to Protestant as to Catholic papers. As indicated

by the *Catholic Review*, there are in this discussion of purely political questions by the religious press, and by the pulpit, two great evils: First, it identifies in the public mind religious and political issues; and second, it tends to separate between pastors and people, and destroys largely the influence for spiritual good, which the ministers and religious papers would otherwise have.

The AMERICAN SENTINEL has no desire to influence a single vote in the coming election. All the advice we have to give to any man is, Be honest; if you vote, vote your convictions. There is a moral question for every man, involved not only in this but in every matter, a question which he alone can settle, namely, that of being honest with himself and with his fellowmen.

The man who in the present political contest votes for free silver believing that thereby he can defraud his fellowmen, is a thief at heart; but in this respect he differs not one iota from the man who votes for gold because he believes its triumph will enable him to accumulate, not his own earnings, but the earnings of others.

It follows that before the monetary question can become a moral question to any man he must be satisfied as to the merits of the political question; his mind must be at rest upon the question of where right and justice are to be found. If, then, he violates his conscience, either for immediate or for ultimate gain, he, like Esau, sells his birthright for a mess of pottage.

The pulpit and the religious press should teach sound morals, leaving to statesmen and political economists questions of finance, protective tariffs, etc. The divine commission is, "PREACH THE WORD."

THE WORLD COMPETING WITH THE CHURCH.

THE inroads of the bicycle "craze" upon Sunday attendance at church service is a matter which agitates the minds of many clergymen, and draws from them many complaints, if we may believe what is reported. A writer in the *Christian Statesman*, of September 26, says that the clergy "are sorely perplexed in trying to get something more lively in their sermons than the dazzling, half-flying steed of steel. But flights of rhetoric," he continues, "are nothing to it, and excursions into scientific objections to Christianity are sleepy beside the thrilling wheel. Not even an almost swearing sermon against the Chicago Democratic platform is now sufficient" for the purpose.

Would it not be well for the clergy to pause and consider whether this effort to compete with the attractions of the world is in the line of the gospel commission which they are supposed to be carrying into execution? May not one great reason for non-attendance at church services be found in the nature of the sermons which are commonly preached? If successful preaching be a matter of competing with the worldly attractions furnished in this age of excitement and invention, then the popular sermonizing of the day is in the right direction; but a serious doubt must be felt respecting the ability of any preacher to achieve success in this line. It must be evident that in the matter of giving spice and variety to the church service, and in devising attractions to win the support of the people for church work, the limit has been about reached. Soon it will be necessary to find some means to corral the people in the churches on Sundays in order to make sure of good-sized congregations.

† Mgr. Leon Bouland was some years ago a French Catholic priest and private chamberlain to Pope Leo XIII. He renounced Romanism, was received into the Episcopal Church by Bishop Potter, and remained in that communion until the publication of the Pope's appeal about a year since for the reunion of Christendom. Touched by this appeal Mgr. Bouland returned to Rome, but was soon undeceived, and feels that he has now bidden a final adieu to popery.

But the truth is that the Saviour has not sent forth his representatives to compete with the world in furnishing that which will attract and please the senses. The gospel of God was not made dependent for its success upon any such means. There is a power in that gospel which no worldly device or attraction can possibly have, and by this power the gospel is to appeal to men. It is "the power of God unto salvation to every one that believeth." Rom. 1:16. It is the power of the word of the Creator. There is a power and an attraction in the word of the living God which the world knows nothing of. Let that word be presented as God has spoken it,—"quick [living] and powerful, and sharper than any two-edged sword," "sweeter also than honey and the honeycomb,"—and the question of means to maintain church attendance need never demand attention. It is now just as it was in the early centuries after the "falling away" from the truth of which the Apostle Paul spoke, when the church leaders complained that they could not compete with the attractions of the world, and that the circus and theater held larger congregations on Sunday than did the churches. They secured legislation to suppress Sunday shows and force the people into the church; and precisely the same thing is sought by the clergy to-day. They cannot compete with the world's attractions without the aid of Sunday "laws."

But neither the compulsion of Sunday statutes, nor the inducements which appeal to the worldly-minded, can bring into the church any others than hypocrites, and the less of this class the church has in her membership, the better it will be for her, and for the country. The testimony of history is clear and emphatic upon this point. s.

THE RIGHT OF FREE SPEECH.

THE following item from the *New York Observer*, of October 1, was doubtless not intended as an attack upon liberty and natural rights, yet it points to a growing sentiment in this country upon which the friends of liberty may well look with apprehension:—

The right of free speech does not mean the right to all kinds of speech. There are certain styles of talk that no government, especially no republic, can safely tolerate. If gag law is not desirable, ungagged lawlessness is no better. Well said Archbishop Ryan the other day: "We justly boast of the great liberty of speech allowed in this free Republic, but we may ask, may not such liberty occasionally degenerate into the most dangerous license? It does so when it is used to poison the intellect and the hearts of men by evidently false principles."

But who is to decide what are "evidently false principles" in every case? That some principles are evidently false no one will deny; but it can safely be said that certain principles which would be "evidently false" in the view of Archbishop Ryan, of the Roman Catholic Church, would be just and right principles in the view of many who do not occupy a papal standpoint. And what are good principles in the view of one class of Protestants, may be "evidently false" in the view of other Protestants.

The principle that the State cannot rightfully concern itself with religion is fast coming to be an "evidently false" one in the view of many Protestants, as it is in the view of Roman Catholics; and who can say how long it may be before the advocacy of this just and most essential principle in all good government, may be deemed "ungagged lawlessness," when public sentiment shall have been won to the idea that the State may rightfully

legislate to uphold religious dogmas, as for example, the dogma that Sunday is the Christian sabbath? There is certainly great danger to liberty in an attack upon the right of free speech. s.

PERSECUTION AND HOW TO MEET IT.

CHRIST'S example is the Christian's rule of life. "He that saith he abideth in Him, ought himself also so to walk, even as He walked." The Christian must obey this rule, or else cease to be a Christian. He can suffer wrong, but he must not do wrong. Nor is this hard to do when the grace of God reigns in the heart. The apostles, when beaten for their fidelity to Christ, "departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to preach Jesus Christ," *though expressly forbidden by the magistrates to speak in his name.* The same power is in the gospel to-day, and it is still the privilege of the humble follower of Christ to rejoice in tribulations also.

The Saviour warned his followers that they would be called upon to suffer persecution, and said: "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." And the Apostle Paul declared: "Yea, and all that will live godly in Christ Jesus shall suffer persecution;" and why? Because "evil men and seducers shall wax worse and worse, deceiving and being deceived."

But have we not a right to expect that in this, the nineteenth century, men will be so enlightened that persecution will cease? Let the Scriptures answer: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; *having a form of godliness, but denying the power thereof;* from such turn away." 2 Tim. 3:1-5.

Enlightenment is no guarantee against persecution. Often the most enlightened are the most wicked and the most cruel. It is the grace of God alone that softens the human heart and takes out of it all desire to coerce others. It is impossible for the true Christian to be a persecutor; but he who has the form of godliness but denies the power of the gospel, must in the very nature of things seek elsewhere for that power he feels he must have but which he cannot find because he denies the source from whence it alone comes.

The Lord promises to be with his people and give them power, but this he does *only when they rely solely upon his divine power.* Christ can have no concord with Belial. His kingdom is not of this world, neither is the power by which his work is to be carried forward to be derived from this world. The power is in the divine Word itself and in the Spirit that is in that Word and which makes it effective. It is only as men lose sight of this truth that they seek civil power to maintain their doctrines and vindicate their practices.

But how can the friends of Sunday trust in the Lord to maintain the honor of that institution when *his Word says nothing about it as a sacred day?* The very name by which the day is known is not once found in the Scriptures; and the twenty-four hours which, according to Bible reckoning (from sunset to sunset), most nearly correspond to Sunday, are known in the Word of God by no other name than "first day of the week." Is it not the most natural thing in the world that in departing from the truth, men should also depart from the Spirit of truth, and seek by human agencies and human inventions to compensate themselves for the loss of power which they necessarily suffer in departing from the true source of spiritual power—the Lord Jesus Christ? It certainly is. It follows that persecution is the logical result of the substitution of Sunday keeping for the observance of the Sabbath of the Lord. The divine Word gives no hint of first-day sacredness, but it tells us explicitly that "the seventh day is the Sabbath of the Lord thy God."

THE NEED OF THE HOUR.

THE great need of our country to-day is not more politicians of a certain class, or more adherents to certain political doctrines, as might be inferred from what is said and written touching the issues which are now agitating the public mind. The true interests of this country demand, as most essential to its welfare, not more adherents to any political party platform, but more adherents to sound moral principle,—more adherents to the platform of Christianity.

The Saviour said to his disciples, "Ye are the salt of the earth." Just as salt preserves certain substances in which it is placed, so the followers of Christ,—those who are such indeed—preserve the earth and every country in it from destruction through the wrath of God against sin. Were there no Christians in the earth, the judgments of God would fall upon it as they fell upon Sodom and Gomorrah after the departure of righteous Lot.

The righteous are as truly the salt of the earth to-day, as when the Saviour walked with his disciples in Judea. Not only do they preserve the earth as ten just persons would have preserved Sodom, could they have been found in it, but in every land they contribute more powerfully than any other class to the country's welfare. The righteous person must be honest, peaceable, and industrious. He may at times err in judgment, but when he discovers his error, as he will sooner or later, he will at once renounce it and conform to the right.

If all the people in this land, or the great majority of them, were controlled in their actions by the principle of love to God and to one another, there would be no grave peril hanging over the nation's prosperity, as we are told that there is now. The "great crisis" about which we hear so much to-day, would not exist. In the hands of honest, conscientious, liberty-loving men, this country would be perfectly safe. They might be in the wrong in their political views upon some points, but they would cherish such views in honesty, and not from selfishness; and upon discovering their error, they would be quick to remedy whatever evil was working injury to the people. If it were ignorance alone which threatened the country's interests to-day, we should have but little to fear.

The righteous are those who have been turned, by the power of God's grace in the

gospel, from allegiance to self and sin, unto allegiance to the divine law of love. Having been thus converted, they will seek not the interests of self, but the welfare of their fellow-men. The means of their conversion is the gospel, and the gospel is brought to them by those who preach it. And therefore those who occupy the position of ministers of that gospel can best serve the highest interests of their country, as well as those of individuals, by being faithful to their divine commissions, and striving to minister the grace of God to as many persons as possible. And when they leave this work and engage in the preaching of politics, they not only fail to serve those interests but work directly against them. The discord, division, and strife, which such discourses bring into their congregations, are sufficient evidence upon this point.

The great need of the hour in this country, and in every other as well, is the need of more true Christians,—more men and women from whom the life of Christ can flow out in blessing upon the communities in which they move, even as it flowed out from Jesus of Nazareth upon the people of Judea. Let the preachers cease to preach politics, and proclaim the word of the living God, which contains the power of God unto salvation. The prosperity of the country is affected much more by the conversion of a sinner from the error of his ways, than by the gaining of an adherent to a political creed. S.

JOHN COTTON'S IDEA OF LIBERTY OF CONSCIENCE.

BY GEO. E. FIFIELD.

AS THE SENTINEL has again and again asserted, there is, and can be, no real liberty of conscience unless men are allowed the same civil right to think, and speak, and act wrong religiously, as to think, and speak, and act right religiously, in purely religious matters as distinguished from those purely civil. This is the point that so many honest, well-meaning people fail to see. Why, say they, should I permit my brother to do wrong, when I might restrain him by law? Will he not be punished for the wrong? and will I too, not be guilty? These people forget that God knew in the beginning that some people would do wrong, and that misery, pain and death would be the result of that wrong; and that He, while knowing this, still made them *as free to do wrong as to do right*.

God himself refused to use any compulsion; but even after men had sinned, in infinite love, he sent his own Son to win them to the right way. When men therefore attempt to use force in matters of conscience, even to restrain men from the wrong, they at once exalt themselves above God. The fact is, no man ever, in any nation, sought to use force in religious matters, without thinking, and perhaps honestly, that he did it to restrain men from the wrong. Why did God make men free to do wrong in the beginning? Simply because there can be no liberty and freedom in the choice of the right, unless there is freedom also to choose the wrong. The statement that men may have perfect liberty of conscience to think and act right religiously, but they shall not have liberty to think and act wrong, is contradictory and self-destructive. It at once implies that some one besides the individual is to decide with reference to every thought and act, whether it is right or wrong, and then give permission accordingly. But it was for this very pur-

pose, and only for this purpose, that conscience was given to the individual, and if conscience is denied freedom of action in this sphere, and it has no other sphere of action, then the conscience is wholly and completely enslaved. There is no room left for any individual conscience, its duties and privileges being wholly usurped by the decisions of some dominant sect in alliance with the civil power.

Thus is proven the fact that there can be absolutely no liberty of conscience unless there is as much liberty to do wrong as to do right. The discussion between Roger Williams and John Cotton turned on this very point.

Failing to see this point John Cotton, perhaps honestly enough, justified the cruel banishment of Mr. Williams, and involved himself in a maze of contradictions. Roger Williams said:—

Mr. Cotton expecteth farre greater light than yet shineth, . . . and yet, expecting more light, he must (according to his way of persecution) persecute Christ Jesus if he brings it.

To which John Cotton replies as follows:—

Doth Mr. Williams hold me so farre forsaken of common sense as to frustrate and destroy mine own expectations? If I expect more light, must I (according to mine own way) needs persecute him that brings it, yea, persecute Christ himself, if he brings it? But thus when a man's head runneth round, he thinketh all the house runneth about him.

But what is my way of persecution, according to which, I expecting more light must needs persecute him that brings it? 1. It is but a few days ago since there came to my hand a book published by Mr. Williams, and entitled, "The Bludy Tenets," in which Mr. Williams publishes a letter of mine, and therewith a confutation of it, touching persecution for cause of conscience. In my stating of the question, which he relateth on the seventh page of that book, he declareth my judgment to be so farre from persecuting any for cause of conscience, that he layeth it downe for my first conclusion; that it is not lawful to persecute any for conscience sake *rightly informed (that is to say, bringing more and true light)*. 2. For an erroneous and blind conscience (even in fundamental and weighty points) it is not lawful to persecute any, till after admonition once or twice, according to the apostles direction. Titus 3:10, 11. That so, such a man being convinced of the dangerous error of his way; if he still persist, it may appear that he is not persecuted for cause of conscience, but for sinning against his own conscience. 3. In things of less moment, whether point of doctrine, or worship, if a man hold them forth in a spirit of Christian meekness and love (though with zeal and constancy), he is not to be persecuted but tolerated till God may be pleased to manifest his truth to him. 4. But if a man hold forth or profess any error, or false way, with a boisterous and arrogant spirit, to the disturbance of civil peace, he may justly be punished according to the measure of the disturbance caused by him.

It is perfectly plain to us that in all of these propositions Mr. Cotton makes himself, or the dominant sect in alliance with the civil power, the absolute judge of conscience, not only as regards the truth of the opinion entertained, but (what is far worse) as regards the sincerity of the person in entertaining it. If he regards the opinion false, or the person insincere, he justifies his persecution and this is all that any persecutor ever did. Mr. Williams saw this, and from these very words proved that Mr. Cotton justified persecution for conscience' sake. But Mr. Cotton was so far from seeing it that he proceeds as follows:—

This is the way of persecution which Mr. Williams expresseth to be mine. In all which I durst appeal to Mr. Williams's own conscience (were it not leavened with over deepe prejudice) whether in all this way there can be any crevice opening a dore for the persecution of Christ himself bringing further light?

It may be added right here that the people who persecuted Christ to death for bringing more light, did enter through this very door. They said that Christ's light was darkness, that he was a Samaritan and had a devil,

and that he persisted in his blasphemy to the disturbance of the civil peace. Mr. Cotton did not see this, however, for he continues with much warmth:—

If extreme prejudice were not predominant in Mr. Williams's mind, I should stand amazed how a man of understanding could, out of such conclusions, make up this inference, which he gives in the title of that chapter, page 7. "That I do professedly maintain persecution for cause of conscience." I that do expressly, professedly, deny persecution of any, even of hereticks, unless it be when they come to persist in heresie after conviction against conscience; how can I be said to maintain persecution for cause of conscience? But oh, the perversity and blindness of a conscience when it is left of God to be so farre transported with prejudice, as to be able to judge a cause of conscience, and a cause against conscience, to be all one.

After this need it be wondered that the National Reformers and others, while they are making themselves the judge of other people's consciences, and clamoring for laws to persecute all whose consciences differ from theirs, should so deny the intent to persecute? How near Mr. Cotton came to see that his theory made him the judge of other peoples' consciences, and thus invaded the rights of conscience, will appear from the following:—

Mr. Williams saith, *That I publickly taught that body-killing, soul-killing, and State killing doctrine of persecuting all other consciences and ways of worship but mine own, in the civill State, and consequently in the whole world, if the power or empire thereof were in mine own hand.* Reply: Were it not that I have learned from the word of truth, that when men are cast out of the Church of Christ they are delivered up to Satan, and so neither their wits nor their tongues are their own, I could not easily have believed that Mr. Williams would so confidently and openly have avouched such a notorious slander.

Since the Lord taught me to know anything, what conscience or the worship of God meant, it hath been my constant judgment, and doctrine, and practice to the contrary. Besides to teach the killing of the bodies of all such consciences and ways of worship as are not mine own (italics his) is to make mine own conscience and way of worship the infallible rule and sovereign standard by which all consciences and ways of worship, throughout the world were to be regulated, yea, and as if this were a light measure of arrogancy and usurpation, I make it a capital crime (a body-killing offense) for any man to swerve from my conscience and ways of worship.

This is good sound truth, even if it comes from the pen of John Cotton, but he immediately contradicts it all, and makes himself, or some one else as human or as weak as he, the infallible judge of other people's consciences by saying:—

But I durst appeal even to the conscience of Mr. Williams himself (if it were now in the gracious keeping of Christ, or of himself as in former times), that himself knoweth, I doe not thinke it lawful to excommunicate an heretick, much less to persecute him with the civill sword till it may appear, even by just and full conviction, that he sinneth not out of conscience, but against the very light of his own conscience.

From all this the conclusion stated at the beginning is evident. There can be no liberty of conscience unless it includes as much liberty to do wrong as to do right.

These quotations are from the reply of John Cotton to Roger Williams.

ANOTHER DECISION AGAINST SUNDAY LAWS.

[From Tacoma Daily News, Sept. 29.]

THE Supreme Court decided yesterday in favor of Henry Krech on his appeal from the Superior Court.

Krech was convicted in the Municipal Court of violating the Sunday-closing ordinance in keeping his barber shop open Sunday. He has been proprietor of the Hotel Fife barber

shop for ten years, and the prosecutions against him were instituted by rivals in the business. He could have availed himself of the exception to the law in favor of barber shops in connection with hotels, but insisted that he had a right to keep his place open Sundays.

The Supreme Court says that the ordinance is unconstitutional, as being special legislation, granting privileges and immunities to one class of citizens which are not allowed equally to all. If this law is valid, says the court, then the legislature would have the right to prohibit farm labor, printing and nine tenths of the employments which citizens usually engage in in this country and leave the other one tenth to pursue their vocations. The ordinance in question is deemed as special legislation, and while it is true that there have been some decisions, notably in New York, holding the contrary view, this court is satisfied that the ordinance is unconstitutional and reverses judgment with instructions to dismiss the case.

ALL SUNDAY "LAWS" OUGHT TO BE ABOLISHED.

BY H. W. REED.

WHY ought Sunday statutes to be abolished? Because such statutes are religious, and therefore contrary to the Constitution of the United States, though in harmony with English law, whence we directly received our Sunday statutes. These "laws" were transplanted to the colonies and were not dropped, as they should have been, when these colonies became States. Sunday "laws" were and are contrary to the Declaration of Independence, to the spirit of the National Constitution, and to the constitutions of the several States.

Some of our politicians are strongly opposed to England's lead or dictation to them in money matters. They are right. But why will they not be as consistent in opposing Sunday "laws" which we received from England? They should, and we ask that all Sunday "laws" be abolished in the United States.

The terrible "beast" of Daniel 7, with ten horns, represents Rome with its ten divisions. In the time of Constantine, Church and State were united in Rome, and after this union the horns were developed, and of course they partook of the nature of the "beast," that is, there was in them a union of Church and State. As England was one of these horns she had union of Church and State, and as she planted the colonies, that principle was in them, and when they became States, that union of Church and State should have been everlastingly broken, but it was not. How much better it would have been for this nation if she had broken that union instead of forging chains, as she has done, to strengthen it. Then there would have been no conscientious Sabbath-keepers imprisoned and deprived of their natural rights because they worked upon the first day of the week, as God commands them to do. If these Sunday "laws" were abolished, as they ought to be, then Mr. B. A. Philpott, of Dillton, Tenn., would not be under arrest for Sunday labor. Now he is to be tried as a criminal, at Murfreesboro, in the next session of the Circuit Court, for being in harmony with God, the Constitution of the United States, and the constitution of the State of Tennessee (in which State he was born); but not in harmony with an unconstitutional "law" received from England. How

unjust these Sunday "laws" have been the eternal decisions of the court of heaven will decide. The persecuted, however, do not stand so much in need of pity as do the persecutors.

The Sunday "law" has come to us from the Papacy through England. What is the Papacy? The Papacy is the papal church, and the papal church is the awful result of an unlawful marriage between paganism and formal Christianity. Every specification that is predicted in Daniel 7:25, is found wrought out in the history of this power. The history of her guilt is exposed to the world; still she conceals much of her corruption in garments of purple and scarlet, ornamented with gold, pearls and precious stones. She boasts of having changed the law of God, and courts the worship of the world. The honest in heart will reject her bids and heed not her haughty claims to their adoration. Shall Protestants yield to her the victories gained by the Reformation and fall under her tyrannical rule? The father of Sunday was a pagan, but its mother was the "mother of harlots." Nourished by this maternal anti-christ, it grew to be an enemy of God, and to-day, with giant-like powers, it is seeking to cast down the perfect gift of God—his law.

Unconsciously honest-hearted Protestants have nourished this child of the Papacy. They have done this not knowing its origin, or the corrupt propensities it possesses. To cherish and caress this papal sabbath is but to honor the worst system of religion in this fallen world. It is like pressing to the heart a venomous serpent, but the venom of error produces eternal death, while the venom of the serpent produces only temporal death.

This "mother of harlots" has with impious hands smitten the law of God, and with unhallowed feet she crushes the fourth commandment to the ground, thinking to stamp it out of existence. Thanks be unto God, truth can never die. Let us plant our feet on the rock of the living God—Christ Jesus—and through his grace magnify the law and make it honorable; but not by religious legislation, for this will either make martyrs or hypocrites. God forbid that we make either. Then in order that we do not, let us abolish religious legislation, and if we do this we will abolish all Sunday "laws." If the Sunday statutes are not abolished many just persons will suffer unjustly, for which suffering a just reward will be measured out upon its authors by Him who is the fountain of all law.

THE STATE AND THE CHURCH.

IN 1848 Baptist W. Noel (England), a writer of acknowledged ability, published a work on the subject of Church and State, in which he reviewed some of the positions taken by Mr. Gladstone on this subject. His work was not a review of Gladstone, as was Macaulay's essay, but his points are equally well made. Unlike Macaulay, he is "a dissenter" and a minister. The following extract is from Mr. Noel's book, page 29:—

"How many members of Parliament profess to trust wholly in Christ for their salvation from hell, and therefore make his word their exclusive rule of conduct? If the majority are without this faith, they are unchristian and ungodly; and the union between the Church and the State is the union between the churches of Christ and a body of unconverted men—it is the union of the Church

with the world. And since all who are not with Christ are against him, it is the union of his friends with his enemies. The effect of the union does not depend upon what the State ought to be, but upon what it is; and to advocate the union because the State is bound to be evangelical, is the same thing as to say that a thief should be made the trustee of a property because he is bound to be honest; or that the Lord's supper should be administered to a drunken profligate because he is bound to be virtuous and sober. The advocates of the union constantly argue, not from what the State is, but from what it ought to be; and infer most erroneously the effect of the union of the churches with the actual State from what they suppose would be the effect of their union with the Utopian State. The actual State is irreligious, and the churches are bound to dissolve their union with it."

THE RIGHTS OF THE PEOPLE.

WHEN the servants of the people who have been selected and sworn for the sole purpose of maintaining the constitutional provisions which the people have established for the security of their rights, fail so completely to do what they have been appointed to do, and really subvert the Constitution instead of supporting it, then the right to do this themselves, in their own proper persons, rests by a double tenure *with the people*.

First, it is always the right and just prerogative of the people to set the actions of these servants alongside of the Constitution and judge whether they have indeed supported it or failed to support it. Remember the words of Dickinson, that "the people must restore things to that order from which their functionaries have departed;" and of Wilson, that "the supreme power resides in the people, and they never part with it;" the words of Bryce, that "the people censure any interpretation which palpably departs from the old lines;" and the words of Lincoln, that "the people of these United States are the rightful masters of both Congresses and courts; not to overthrow the Constitution, but to overthrow the men who pervert the Constitution."

This right rests always with the people, for them freely to exercise. But when the agents which they have appointed for the very purpose of detecting unconstitutional laws and protecting the people from their injustice—when these agents themselves not only fail to do this, but actually aid in fastening unconstitutional statutes upon the people, then the right of the people to test the statutes by the Constitution, being "incapable of annihilation," returns to the people, and rests with them, by additional tenure, and it then *of right* devolves upon the people, themselves and for themselves, and each one for himself, to decide the case, declare such law unconstitutional and void, and treat it so in all their actions.

This is not to say, nor even to imply, that every man is at liberty to disregard, or disrespect, whatever action of the government he may not personally agree with. It is to say that it is absolutely incumbent on every citizen to be so well read in the Constitution and the Declaration that he shall know for himself the limitations upon the government, and act accordingly. *Every citizen must hold himself, as well as the government, strictly to the Constitution.* The Constitution is a limitation, not, indeed, upon the *power* of the people, except in the prescribed way, but

upon the passions and caprices of the people. This is sound American principle. It is the fundamental principle of a government of the people. Let it not be forgotten that one of the chief fathers of this nation, Alexander-Hamilton, in persuading the ratification of the Constitution, declared that—

Justice is the end of government. It is the end of civil society. . . . In a society, under the forms of which the stronger faction can readily unite and oppress the weaker, anarchy may as truly be said to reign as in a state of nature, where the weaker individual is not secured against the violence of the stronger.—*Federalist LI.*

And another of these, James Madison, nobly said:—

An elective despotism was not the government we fought for; but one which should not only be founded on free principles, but in which the powers of government should be so divided and balanced among several bodies of magistracy as that no one could transcend their legal limits.—*Federalist XLVIII.*

And when the agents of the people, appointed under the forms of constitutional government, take the very unconstitutional course that brings about just the anarchy and elective despotism here pointed out, then it is the right of the people, by this double tenure, to see to it that such unconstitutional laws and proceedings are disregarded, and the Constitution made to prevail.—*Alonzo T. Jones, in "Rights of the People," 1895, pp. 258-260.*

HUMAN LORDSHIP OVER THE CONSCIENCE HOSTILE TO CIVIL AND RELIGIOUS LIBERTY.

[*Christian Statesman, September 19, 1896.*]

OBEDIENCE is to be rendered to rightful human authority for conscience' sake. But even in such cases the conscience is toward God. It recognizes the ultimate divine authority in all duties to man as well as in all duties to God. It is to be kept void of offense toward man as well as toward God, but its Lord is always and in all duty divine.

The assumption by any human being or social body of the right to pronounce final and irreformable moral judgments, and to hold men to conscientious obedience to these definitions and interpretations as of ultimate authority, is to claim divine lordship over the consciences of men. To regulate human life according to this assumption must beget and nourish the spirit of despotism. It cannot fail to repress the exercise of the intellectual faculties and dull the moral sense. It will ever stand as a wall of separation between God and man. It smothers discussion and investigation. It strangles liberty of thought and speech and conscience in their very cradle. It forces the free action of mind into the shackles of stereotyped impressions. It dwarfs and hinders the work of the Holy Spirit, repressing the longings of man's soul for the indwelling of the divine Enlightener, and erecting a barrier in the way of the communion of the souls of men, individually and socially, with God as God by his Spirit speaking directly to them in his Word. It impedes the immediate shining into the human soul of the truth by which the conscience is made quick and tender.

God has given moral law to men in all the relations of human life in such form as to stimulate thought and quicken conscience. Every individual is to decide finally for himself, like Peter and the other apostles, when he ought to obey God rather than man (Acts

5:29; comp. also 4:19). And councils and officers of the Christian Church as well as civil rulers are included here in the word "men" no less than the Jewish Sanhedrim. . . .

Whenever it is required of men to take the interpretation of God's law as given by any man or any body of men as infallible and ultimately authoritative and thus binding on the conscience, the mainspring of the study of God's word, and of the investigation of the claims of divine law, and thus of all man's highest moral quickening is weakened or it may be broken. Such a demand leaves no room for individual or social responsibility under the immediate obligations of divine law. Men become slavishly dependent upon the power that in any emergency of human life pronounces the infallible and irreformable decree to which, as with conscience toward God, all are bound to submit. This robs obedience to moral law of its highest sanction by making it obedience to man as if it were to God and not to God himself.

Reform and progress are terms that find no place in the vocabulary of such a system. The only liberty of which men can be possessed under this system is liberty to repeat a treadmill round within the boundaries of its paramount and unchangeable decrees. With despotic mien it stands at the doors of human reformation and progress locked and barred with irreformable definitions. And worse still, the intellects and consciences that submit to the fetters which this system imposes sooner or later lose their desire to enter these doors even when thrown wide open.

The system which has been described in an abstract way in the foregoing paragraphs is in the concrete the system of Romanism. Its assumption of infallibility, of which fact there is no question, is in its very nature a claim of divine lordship over the consciences of men. It is the claim by a great system as well as by its official head, of the rightful authority of a mere mortal man, when speaking *ex cathedra*, or as the ultimate human mouth-piece of the ecclesiastical government, to give deliverance on all moral questions that are to bind the consciences of all other men as if these utterances were the very voice of God.

This system appeals to the decision of the council at Jerusalem, of which we have the record in the 15th chapter of the Acts, as a warrant for the imperative and absolute authority of its own official decrees. But it must be remembered that that council or synod at Jerusalem was divinely inspired in doing what became a part of the infallible record of the Word of God. What it decreed was what seemed good to the Holy Ghost as well as to the council itself (Acts 15:28). Its decrees thus became God's revealed law with claims on the conscience which no uninspired record of ecclesiastical acts can ever possess. To put the decrees of later councils or of supreme pontiffs on the same high ground is to make them in effect a part of the inspired and infallible Word of God.

It is the determination of the system of Romanism to be possessed of an authority from which the consciences of men are to be allowed no release that has driven it with irresistible logic to the promulgation of the blasphemous dogma of the papal infallibility. And in this assumption it has planted itself in the pathway of the attainment and development of the civil and religious liberties of our race. Nay, more. Wherever and whenever it can assert its essential claims and develop its own inherent character, without the restraints of any controlling power, it throws its deadly blight over the fair tree of civil and religious

liberty, and, however full of blossoms of promise or laden with ripened fruit, shrivels it to the root.

NEWS AND NOTES.

THE "Sabbath Alliance" of Scotland has started a crusade against public bathing in Glasgow, on the ground that such bathing on Sunday constitutes a violation of the "sabbath."

THE Supreme Court of Indiana in a recent decision affirms the constitutionality of the Nicholson liquor law, and declares that the "natural right to pursue an ordinary calling" does not justify the act of selling intoxicating liquor at retail.

THE St. Louis *Post-Dispatch* makes the statement that the total number of qualified voters in this country is 15,137,889, and that of those actually voting about 10,000,000 are nominally Protestants, and about 2,000,000 are Roman Catholics.

THE *Christian Statesman* sees in the observance of October 8 as a day of fasting and prayer by Christian people in answer to the call sent out by the Chicago ministers' union, a token of success for "national reform" measures which will be brought before the country in the near future.

A POLL of bishops, ministers, and delegates in attendance at the centennial celebration of the A. M. E. Zion Church of America, revealed the fact that the political sentiment of these representatives of that church is unanimously in favor of the Republican candidate and platform. The membership of the church is about 500,000.

THE Congregational ministers of Chicago, in connection with the International Sunday Observance League, have begun an agitation against the use of a public gymnasium in Douglas Park, Chicago, on Sundays. A protest has been sent to the park commissioners against such use of the gymnasium, and it is expected that a spirited controversy over the question of Sunday observance will be the result.

OSHKOSH, Wis., is still agitated over the question of the suppression of Sunday baseball playing. Up to the present time Sunday games have prevailed against the opposition of the Sundayists in that place, and the baseball season being now ended, the settlement of the question will naturally be deferred to next year. The waning interest of the public in the "national game," with the resulting decrease in receipts has made Sunday games almost a necessity to the financial success of baseball as a business. Hence it may be expected that Sunday baseball will be a point about which the contest for enforced Sunday observance will wax warm during the summer of 1897.

REPORTS from several counties in eastern Kentucky state that the mountaineers are greatly stirred up against Mormon preachers who have been making converts there, and have decided upon summary measures for driving them from the State. The trouble began when the Mormons held a camp-meeting only three miles distant from a Methodist camp-meeting which was in progress in the vicinity of Jackson. Word was sent to the Mormons that if they did not leave they would regret it, and this was followed by some fighting, in which it is said the Mormons were roughly used. A committee authorized by the Methodists and Baptists, have notified the

mountaineers in the counties most affected by the Mormon crusade, that if any person sells or gives to the Mormons any kind of food, his home will be burned and his stock killed.

THE *New York Herald*, of October 4, states that great commotion has been occasioned among "high church" people in London, Eng., by the display in the shop window of Mr. Kensit, the anti-Catholic bookseller, on Paternoster Row, of a variety of instruments of torture, with an accompanying statement that they are used by English "high church" people for the purpose of penance. The display includes a horse-hair belt, a steel "discipline," cord "discipline" (to be used for flagellation), breastplate covered with steel points, and steel spiked anklet. At the shop where these instruments were sold it was stated that many more were sold to "high church" Anglicans than to Roman Catholics.

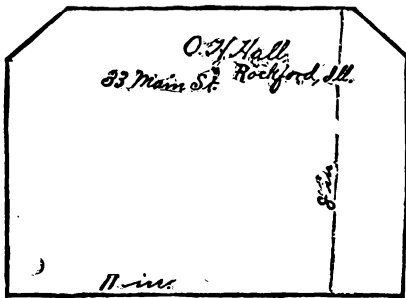
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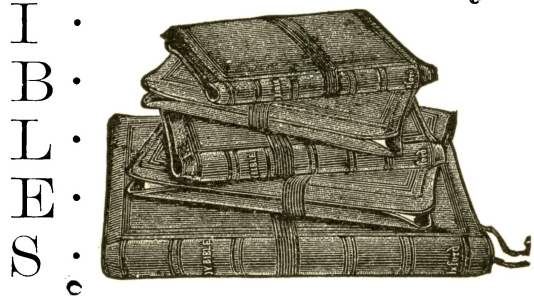
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NEW YORK, OCTOBER 15, 1896.

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 now seems likely that General Weyler will be recalled from Cuba and that General Campos will be again placed in command. It is to be hoped that this will be done as it would certainly be in the interests of humanity. Weyler's administration has been a disgrace to civilization.

WITH ultramontaniam again in the saddle in this country it would seem that it should be no difficult task to convince Protestants that "Rome never changes." In this connection our first page article, though too brief to be more than suggestive, will be found not devoid of interest.

IT is now thought that an understanding concerning the Eastern question has been arrived at by the Powers of Europe. In the event of active measures being necessary their execution will, it is said, be entrusted to Great Britain, France, and Russia. But at best any settlement short of the destruction of the whole Ottoman power can be only temporary; for the Scriptures plainly declare: "He shall come to his end and none shall help him."

"No business transacted on Sunday," was the decree promulgated by the chief manager of the Republican national campaign at its outset after the nomination of candidates at the St. Louis convention; and in harmony with this pronouncement the national headquarters at Chicago were closed on that day. Under the pressure of work which the campaign has developed, however; it was thought best by the said manager to hold a meeting with some of his leading political associates in the East, Sunday, October 4, at the Fifth Avenue Hotel in New York, for the purpose of considering the aspect of affairs in the "doubtful" States of the middle West.

THE New York *Sun*, of October 1, reports two recent exhibitions of religious intolerance in cities of Spanish America. In Aguas Calientes, Mexico, September 15, a mob attacked the Presbyterian church, nearly wrecking the structure, after which they stoned the windows of the minister's residence, but were prevented by the authorities from doing further mischief. In Cuzco, Peru, more recently, a mob collected for the purpose of attacking an American Protestant mission, but were dispersed by the appearance of the Prefect at the head of a body of troops. Thus while the ignorance and superstition

fostered by priestly rule still prompt the people to manifestations of religious bigotry, the tendency of the government is toward greater tolerance in matters of religious belief and practice.

A VERY enthusiastic Christian Endeavor Convention was held last week in Plainfield, N. J. We shall have something to say about it next week. We do not in the least impugn the motives of those who are engaged in this so-called Christian Endeavor movement, but in their failure to distinguish between things civil and things religious they are destined to do untold harm. They are setting in motion forces which they but little appreciate, and doubtless many of them will be finally appalled at the results.

THE AMERICAN PAPACY SPEAKS.

THE Congregational ministers of Chicago, in monthly congress assembled October 5, passed by unanimous vote the following resolutions relative to the use, on Sundays, of the free gymnasium just opened to the public at Douglas Park:—

WHEREAS, The West Park commissioners have by their official act opened the gymnasium department in Douglas Park (one of the public parks of our city) upon the holy sabbath day of rest and worship to athletic clubs, to be used by them for their accustomed games; and

WHEREAS, The said park commissioners have by their official act given permission to the Turners' Association and athletic clubs to make Sunday, October 11, a special day for display at said public gymnasium in said Douglas Park; therefore,

Resolved, That we, the Congregational ministers of Chicago and vicinity, in meeting assembled and by our unanimous vote, disapprove the actions of the park commissioners in this matter, and do hereby enter our protest against the use of our public parks for games and sporting purposes upon the Lord's day;

Resolved further, That by this act of the park commissioners they are feeding the flame of immorality which is spreading over our city and country, and thereby promoting corruption in social and public life, which already hinders the enforcement of law in our city, and is becoming a menace to our national life, and are aiding and abetting the spirit of anarchy which controls many persons who claim protection under our flag, but who are unworthy the name of "American citizen."

Resolved further, That we hereby request the board of West Park commissioners that they take immediate action to prevent the desecration of our public parks, as well as the profanation and pollution of the holy sabbath day, and not allow our parks, in which all law-abiding citizens are alike interested, to be used for that which is wrong on the sabbath day, and which will bring dishonor and shame to the fair name of our city.

Since all persons, of whatsoever belief or station, are in the view of this clerical body bound to refrain from the use of the gymnasium on Sundays, upon moral grounds therein clearly specified, it is evident that this is to be regarded as an *ex-cathedra* pronouncement settling not only the question which day is the "holy Sabbath day," but that of the proper conduct of all individuals upon that day.

It is a well-known fact that there exists a

wide difference of opinion upon these questions, and it is the doctrine of fundamental American principles of government that each person is at liberty to decide for himself whether he shall regard the first day of the week as the "holy Sabbath day" or not, and what shall constitute a proper observance of that day, answerable only to God and subject only to the authority of his Word. But this clerical body says, Not so; but we will pronounce upon these matters and all individuals are morally bound to do as we say; and we call upon the civil authorities to see that our decision is duly enforced. So speaks the American papacy, in exact imitation of that older papacy which has its seat upon the banks of the Tiber. This is not the first time the American papacy has spoken, nor are the members of this clerical body of Chicago its only representatives. It is finding the latter in all the popular churches, and the time is fast approaching when the decisions of its composite pope will be enforced with true papal intolerance upon all classes of American citizens.

Two riots were caused on the east side on the 11th inst., by attempts to enforce the Sunday "law." Rebecca Fream, an east side "missionary," who believes in using the "law" of the land to enforce her interpretation of the law of God, caused the arrest of Miss Fannie Fager, who keeps a small dry goods store at No. 22 Norfolk Street. On the way to the station-house she was mobbed by a crowd of men and boys and would have been roughly used had not several policemen come to her rescue.

The other riot was caused by an attempt to arrest a young man found behind the counter in another store. His friends came to the rescue, and the officer was roughly used. The young man escaped, but several of his friends were arrested.

In its issue of the 12th inst., the *New York Herald* says editorially that in Ireland "England has an Armenia of her own." "There is," says the *Herald*, "perhaps nothing conceivable that is more ridiculous than England talking about the atrocities of Armenia and conveniently forgetting the nameless and numberless atrocities of which she has herself been guilty in Ireland."

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