

# The Sentinel

  

## OF CHRISTIAN LIBERTY

VOL. XVIII

WASHINGTON, D. C., OCTOBER 29, 1903

NO. 43



*Enforcement of "the Sabbath law" of the state means persecution for men who observe the Sabbath law of God.*

*The fact that something is the belief or even the religion of others is no sufficient reason why one should refrain from "attacking" it. The propriety or rightfulness of "attack" upon a belief or religion depends not upon whether offense is given thereby, but upon whether truth and righteousness are served and advanced thereby.*

*When the state undertakes to deal with the Lord's day, it may expect to have the Lord's word on the subject to deal with also. When men are arrested and tried in civil courts on the charge of "profanation of the Lord's day" by labor on another day than that which the Lord has designated as His day, they can with perfect propriety appeal to what the Lord has said on the subject in denial of the charge; and if the word of the Lord is not hearkened to in the matter, then it is evident that the state is attempting to deal with something of the Lord's independent of Him, and is therefore in rebellion against Him in the matter.*

*Who authorized Constantine, our legislature, or any dominant religious sect or church, to repeal, alter, relax, or suspend the decrees of God? Who empowered either church or state to appoint another sabbath than that appointed by the Lord? Who gave them the right to authorize mankind to labor on the day on which God forbade any labor to be done? Whence does man derive the right to interdict labor on the first day of the week, one of the six God appointed and set apart for man to do "all his work"?—See page 683.*

# The Sentinel

OF CHRISTIAN LIBERTY

A weekly publication devoted to the maintenance and defense of liberty of conscience, and therefore opposed to any violation or compromise of the principle of separation of church and state. Non-sectarian and non-partisan in the application of principles.

JOHN D. BRADLEY, Editor.

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To whom all communications of a business nature should be addressed.

We believe in the religion taught and lived by Jesus Christ.

We believe in temperance, and regard the liquor traffic as a curse to society.

We believe in supporting civil government and submitting to its authority.

We believe that human rights are sacred, and that they indissolubly inhere in the moral nature of the individual.

We deny the right of any human authority to invade and violate these inalienable rights in any individual.

Therefore we deny the right of any civil government to legislate on matters of religion and conscience.

We believe, it is the right, and should be the privilege, of every individual to worship God according to the dictates of his own conscience, free from all dictation, interference, or control on the part of civil government or any other external authority; or not to worship at all if he so chooses.

We also believe it to be our duty, and no less the duty of all others, to oppose religious legislation and all movements tending toward the same, to the end that all the people may freely enjoy the inestimable blessing of liberty, which is theirs by virtue of the unbounded wisdom and beneficence of the Author of their being.

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## OF CHRISTIAN LIBERTY

VOL. XVIII

WASHINGTON, D. C., THURSDAY, OCTOBER 29, 1903.

No. 43

**Sunday Enforcement** The chief sufferers  
**Against Sabbath-** from Sunday legis-  
**Keepers** lation are of course  
those whose religious convictions re-  
quire them to observe another day than  
Sunday as the Sabbath. This places  
them in the position of active dissenters  
from the religious creed and practise  
which Sunday legislation sanctions and  
establishes, and makes them the natural  
objects of the intolerance which is em-  
bodied in such legislation. The enforce-  
ment of Sunday laws upon such per-  
sons, therefore, partakes more of the  
character of persecution and oppression  
because of non-conformity of religious  
belief and practise than does such en-  
forcement upon those who do not ob-  
serve another day; at least the wrong  
is more apparent in such cases. We  
therefore give especial attention and  
prominence to instances of Sunday en-  
forcement against seventh-day observ-  
ers, three of which we now have to re-  
port. At London, Ontario, on Septem-  
ber 24, three Seventh-day Adventists,  
Frank Lane, Edward Wassell and Ed-  
ward McKone, employees in a health  
food factory operated by Seventh-day  
Adventists in that place, were arrested  
on the charge of working in the factory  
on Sunday, September 6. It seems that  
on complaint of persons who had in-  
terested themselves in the matter, offi-  
cers had made several visits to the  
factory to secure evidence, and that  
the warrants were sworn out by Con-  
stable P. C. Crawford. The cases came  
up in the police court the next morn-

ing, and the defendants pleaded not  
guilty to the charge of "profanation  
of the Lord's day." A lady stenog-  
rapher employed at the factory testi-  
fied that on the date named she was at  
the factory for a short time and saw  
McKone "sealing up packages of the  
health food," which was certainly not  
a very disturbing proceeding. Mr.  
Robinson, the manager of the health  
food enterprise, voluntarily testified on  
behalf of the three employees that they  
did not deny working on the Sunday  
specified, but that "it should be under-  
stood that these men do not recognize  
the first day of the week as the Lord's  
day, and observe another day as such."  
Magistrate Love, in adjourning the  
cases to the next day, which was done  
on account of the absence of a witness  
for the prosecution, "said that the  
point to be settled was of course  
the question as to whether it was  
legal to hold any day as the  
Lord's day." The court was oc-  
cupied most of the next day with the  
matter. "The crown closed its case  
with the examination of another em-  
ployee of the Health Food Company,  
and also the constable who laid the in-  
formation." The latter stated that  
when he visited the factory he "found  
things very quiet, though there was  
evidence of work having been done."  
At the conclusion of the case for the  
prosecution, Attorney Cowan, counsel  
for the defendants, moved to have the  
cases against Messrs. Lane and Wassell  
dismissed on the ground that no evi-

dence had been submitted that they worked on the day specified. The magistrate promptly granted this motion, and the trial of McKone proceeded. Mr. Robinson again testified, being the only witness called by the defense. "He stated that it was his belief that the Lord's day was on Saturday, and such to his knowledge was the belief of the defendant, McKone; that they belonged to a sect known as Seventh-day Adventists, whose members observe the seventh day; that in his factory Saturday was observed as the Lord's day, and work was performed on Sunday, but that no machinery was operated on that day, and that in general only necessary work was performed, he explaining the process of manufacture somewhat to show that it was necessary to work some on Sunday when the factory was closed on Saturday." In his argument Attorney Cowan "said there had been no intention on the part of the defendant to do wrong, and pointed out the necessity for Mr. Robinson's running his factory on Sundays in order that there might be no loss in the manufacture of the health foods, and that the establishment was not open for business on Sundays." Following the arguments Magistrate Love "said that though his mind was clear as to the merits of the case, on points of law he felt that he was not ready to give a decision just yet, adding, however, that the laws of the country must prevail." "He also wished to give Mr. Robinson credit for the manner in which he had given his evidence, which was candid and straightforward." In conclusion he announced that his decision would be rendered one week later, on October 2. We have had no very definite information regarding the matter since, but understand that the decision was against Mr. McKone, and that he was fined. Another case is that

of Alfred Bergfeldt, a Seventh-day Adventist who follows the business of barbering in Tacoma, Wash., and who was arraigned in the police court in that city on September 30 "for operating his shop on Sundays." Our information regarding this case is obtained from two dispatches from Tacoma to the *Seattle Daily Times*, one of them being dated September 30 and the other October 9. The latter read thus:

Seventh-day Adventists can be prosecuted for working on the Sabbath day in this State, according to a decision in the superior court here in the case of the State against Alfred Bergfeldt. Bergfeldt has been in the habit of religiously closing his barber shop on Saturday, in accordance with the tenets of his church—the Seventh-day Adventists. On Sundays he opened his shop for business, and as it has been the only barber shop open on Sundays, he has had a rushing trade. When the law took the matter up Bergfeldt made a hard fight for his privilege. He contended that the divine command to work six days and rest on the seventh was more binding than any earthly law or regulation. In addition, he contended that the statute forbidding people to work on the Sabbath was class legislation.

So it seems that the case was carried to the superior court, and that according to that court seventh-day observers are in no wise exempt from the law's requirement of Sunday observance in that State, at least so far as the requirement relates to barbering. From the first dispatch we learn how the prosecution originated. "Other shops, ascertaining that his Sunday opening brought Bergfeldt a landslide of business, took the matter before the authorities." This dispatch also stated that "Bergfeldt regularly closes his shop Saturday, which he affirms is the Sabbath of the Bible," and that "while his constant asseveration is that he keeps the Sabbath more devoutly than

any of his persecutors, the object of the State in the matter is simply to enforce the Sabbath law." "Simply to enforce the Sabbath law" of the State means persecution for men who observe the Sabbath law of God. That seems strange, but it is a fact. It shows what comes of man's undertaking to enforce what God has never authorized anybody to enforce. The third case is another in Canada, and, like the one in Ontario, was very properly made the occasion for raising the question as to what day is the Lord's day. The account of it written by a Seventh-day Adventist to a denominational paper published in Manitoba is worth printing:

I write you a short account of the case of one of our German brethren, Brother Gebennus, here in Leduc, Alberta. July 11, in the afternoon, the police came to Brother Gebennus's home and handed him a warrant to appear before the justice of the peace at 8 o'clock that evening. He went as requested. The judge then told him that he had a complaint against him filed because he had worked on the Lord's day, July 5. The judge asked our brother if he was guilty of the charge. Brother Gebennus replied that he was innocent, that he did not work on the Lord's day, because that was a holy day and a rest day. Then the judge asked the first witness if he had seen this man at work on the Lord's day, July 5. He answered: "Yes; as I was passing his shop I saw that he had a red hot iron on his anvil, and worked on it." The second witness was asked if he had seen Mr. Gebennus at work on the day in question. He said that he heard him working as he passed his shop on that day. The third witness was asked the same question, and his reply was, "Yes, as I passed his shop on July 5 I saw him at work." The judge then asked our brother if he had anything else to say, and he answered as follows: "In reference to the witnesses, I would like to say something. I have no window on the side

of my shop that the first witness passed, so how could he see me working? The second man said he heard me at work, while the third man said that he saw me work, while, in fact, I stood out in the road and talked with him, and if I had been at work he could not have seen me. I thought that a witness could only tell what he saw himself. Further, I wish to say that the 5th of July, on which I am accused of working on the Lord's day, is not the Lord's day at all, but the first day of the week. The seventh day of the week is the Lord's day, as the Bible says." After this the law book was held before our brother, and read to him where it says, "no public work shall be done on the Lord's day, and [there shall be] no respect to denominations whatever." Brother Gebennus then said: "When I came here to be a citizen in this country a few years ago I was obliged by the laws of this country to kiss the Bible. I understood by that that as a citizen I was to live according to that book. Now, why do you not judge me by that same book that you had me kiss? The Bible says, 'The seventh day is the Sabbath of the Lord thy God,' and I keep that day as it says and work six days, as it also commands. You take another book and say that the first day of the week is the Lord's day, so that gives me only five days to work." After this he was asked to choose whether he wanted ten days in prison or would pay his fine of \$11.70. He said he would take the first, but his wife wept so much, and because of the work in his blacksmith shop, he finally paid the fine, one dollar being remitted. The judge told him if he appeared before the court again for the same reason he would be fined \$100. The Sunday law in Alberta gives no respect to any denomination. To me it looks strange that the whole world believes the Bible, and sends men out to preach it, too; then when a man repents and begins to live according to this very Bible, they take another law book, and judge him guilty of offense. This is more than I can understand.

And no wonder. Ordinarily it would not be in place to use the Bible as an

authority in a civil court, but in such a case as this it is proper. When a man is accused and is being tried for "profanation of the Lord's day," it is perfectly proper for him to appeal to the word and the law of the Lord on the subject. We take it that nobody will deny that if there is any word or law of the Lord regarding the Lord's day and its profanation, it is found in the Bible. Of course every one knows what day is intended to be designated by the term "Lord's day" in these "Sabbath" statutes, but since that day is not the Lord's day according to what must be admitted to be the best and highest authority that we have regarding the matter, the authority upon which the statutes themselves were originally based and to which appeal in their behalf is still freely made, it is proper to go back of that and to deny that work on Sunday is "profanation of the Lord's day." Though in itself it is a little matter, if ever there was a case of religious oppression this last case is one; and the other two do not differ much from it.

**The "Reform"  
Bureau Active**

As our readers know, one of the most active forces in the country to-day which in some lines, especially that of Sunday observance by law and governmental authority, is seeking to undermine the principle of separation of church and state, is the "Christian" lobby at Washington — the "International Reform Bureau." Evidence of its activity just now in this line is afforded not only by what is given in the following, but by the fact that as "special correspondence" from Washington this and similar matter is appearing in papers that will publish it at other points in the country. We quote from the *New Voice* (Chicago), of October 8:

The International Reform Bureau did a good stroke of work on Sept. 27. It found out last Saturday night that the Washington postoffice had decided to open the money order department on Sunday, notified twenty-five pulpits before church service the next morning and as a result of public, pulpit protests so incited, secured the immediate countermanding of the Sunday order by the postoffice authorities. The Bureau proposes to make this victory the start for still greater reductions in governmental Sunday work, which has been growing in ever-increasing quantity, especially in the postoffices. Toronto and London both demonstrate that large, prosperous cities will suffer no inconvenience from a total cessation of the reception and delivery of mail. The Bureau has made this the occasion of republishing in condensed form the hearing on Sunday rest in 1888, when a petition of 11,000,000, including labor unions and churches of all denominations, asked for the total suppression of all Sunday work within the control of the general government. As the postoffice really introduced by its Sunday mails the Sunday trains, Sunday papers, and much of the Sunday traffic which gathers about the postoffices, it seems to be the appropriate place to begin a recovery of the imperiled Sabbath by cutting off the unmerciful and unnecessary work imposed upon the employees in this branch of government work, who have as much right to Sunday rest as the President, whose Sunday is protected by the very Constitution.

So the "Reform" Bureau is seeking to accomplish "the total suppression of all Sunday work within the control of the general government." That is, it is seeking to make the general government bow absolutely to the religious Sunday — a church institution. Yes, employees in the different branches of the government service have as much right to Sunday rest as does the President, and what is more, the laws and the Constitution afford them just as much protection in exercising that

right as they do to the President. But protection in exercising a right does not mean compelling its exercise.

✦

**An Effort for Sunday Enforcement in Holland** It is reported that among the bills announced in the speech of the Queen of Holland to the States General at The Hague the other day was one "providing rest on the Sabbath." It calls for "the absolute tranquillity of the Sabbath, the suspension of all bodily toil, the closing of all shops or places of business or of amusement, and the prohibition of assemblies other than those gathered for religious worship." Notwithstanding its object is plainly the "protection" of the "Sabbath" and the enforcement of its observance, the ostensible object is of course something else—"the moral rectitude and temperance of the nation." It is said that the measure is aimed at the Roman Catholics and Jews, "both of these sects having ideas concerning the observance of the first, or of the seventh day of the week, as the case may be, different from those of the Dutch Reformed Church," which is pretty well in control of the government. With good reason, it seems, the bill is in some quarters declared to be unconstitutional, "as special provision is made in the constitution for liberty of conscience, complete social equality, and independent practise of religion for the Roman Catholic and the Jewish as well as for the Reformed Church, all of which receive a fixed allowance from the public funds."

✦

The union barbers of Des Moines, Iowa, seem to have acted promptly upon the suggestion made to labor unionists by Rev. H. O. Breeden of that city in the very significant utterance which we printed recently. On a recent Sunday, on information filed

by a representative of the union, a constable "made the rounds and arrested all barbers who were working, including those at the Savery Hotel," six in all, who were promptly fined at a special session of Justice Christy's court. "In securing deputies for the work, Constable Daily obtained seven members of local trade unions," and "in speaking of this to a reporter" of the Des Moines *Leader* said: "It might be well to make mention of the fact that the men who planned and carried out to-day's raid are union men, and that this thing of running business houses on the day of rest is a thing that labor unions are going to fight." And it is stated by the *Leader* that "the movement to close all Sunday barber shops is only a part of the general policy of all labor unions to discourage Sunday labor." So it would seem that labor unionism at Des Moines is falling into line with Mr. Breeden's suggestion that "it [unionism] must join the churches everywhere in the protection of Sunday as a day of rest," and that it agrees with him that "here is a place for effectively using the splendid machinery of organized labor." The great danger to-day in the matter of Sunday enforcement lies in the fact that there is every prospect of the joining of the churches and labor unions for "the protection of Sunday," and of the employment for that purpose of that "splendid machinery" which is now and has been in the past so freely and "effectively" used to intimidate, coerce and terrorize those who have exercised the rights to work and to employ workmen contrary to the arbitrary and despotic dictates of labor unions or labor union leaders.

✦

At a Methodist district conference at Des Moines, Iowa, on October 11,

United States Senator J. P. Dolliver, who was a lay delegate, "opposed in a vigorous speech an attack made by the ministers upon Catholicism, and won a decided victory." He "declared that the church had no time to oppose other religious creeds and should devote its attention to battling with paganism and atheism." "The ministers insisted that the Catholic Church was bad, while the lay delegates upheld the view of Senator Dolliver," and "after a hard fight resolutions were passed by the conference as a whole denouncing the attack by the ministers on Catholicism." "Attack" on Catholicism or "other religious creeds" may be wrong or it may not be; it depends on the spirit in which it is done and whether it is in the interests of truth and righteousness to do it. The mere fact that Catholicism is somebody's creed, somebody's religion, does not make "attack" upon it and opposition to it improper and wrong. If it does, what justification is there for "battling with paganism and atheism"? They are the creeds and religions of some.

✦

In his first encyclical Pius X says "that the Church, such as it was instituted by Christ, must enjoy full and entire liberty and independence from all foreign dominion," and that "we, in demanding that same liberty, are defending not only the sacred rights of religion, but also consulting the common weal and the safety of nations." The church, such as it was instituted by Christ, does enjoy full and entire liberty and independence from all foreign dominion; its liberty and independence are secure in Christ, its Lord, and no power can take that liberty and independence from it. But liberty and independence in Christ does not mean liberty to exercise dominion and authority over the nations and to be in-

dependent of the principles of justice and human rights for the enforcement of which governments exist, and if the church is as it was instituted by Christ it will not seek and desire any such liberty and independence.

✦

We desire to make The Sentinel a live paper, and to that end earnestly request that all its readers and friends will promptly favor us with information regarding any developments in its special field that may come to their attention. Especially would we request that in cases of Sunday enforcement against seventh-day observers those acquainted with the facts will promptly report them to us. We do not like to have to rely upon newspaper reports in such cases, although newspaper clippings are always appreciated, and are much better than no report at all. But such cases should be reported in The Sentinel almost as promptly as in the local papers. We trust that our friends will assist us in making this the case.

✦

"The Right Rev. Thomas F. Hendrick, the newly-consecrated Bishop of Cebu in the Philippines," arrived at New York from Rome on October 14. He "was the bearer to the United States of the papal zucchetto (skull-cap) to General B. F. Tracy, ex-Secretary of the Navy." It is said that "this is the first instance where such an honor has been given to a non-Catholic," and that "it has been bestowed on General Tracy in recognition of his interest in the affairs of the Church, and particularly his aid to the Church in the Philippine controversy." It would be of interest to know just what was the aid that General Tracy gave the Catholic Church in this matter.

✦

In a letter or brief to the rector of

the Catholic University at Washington, the new Pope "most warmly recommends the university to the support of the whole people of the United States, trusting to their generosity to enable it to accomplish its final object, which is to maintain and augment the intellectual supremacy of America." And is this really the final object of this university which is so confidently recommended to the support of the whole people of the United States, or is it to maintain and augment the power and influence of something else, and to bring about, by means of whatever supremacy America may have or gain in any line, its own supremacy?

✦  
We would call attention to the announcement which appears elsewhere of the special number on the subject of capital and labor of that excellent paper, the *Signs of the Times*, Oakland, Cal. The importance of the subject to be considered we need not emphasize. This symposium number of the *Signs* will, after setting forth the problem itself, seek to answer the very important questions: "What do these things mean? Can the problem be solved? What will be the final outcome?" We trust that this very timely special number will reach as many persons as possible.

✦  
On account of the regulations respecting the religious orders which the French government has enacted and is enforcing, an exodus of the members of these orders, and even of the orders themselves, is taking place, and they are locating in other countries. It is significant that the objective points of the exodus are chiefly England and the United States. The largest number of the "religious" to arrive in this country at any one time so far were fifty-four nuns, who arrived in New York direct from France on September 14.

Of course the Papacy must have a "secretary of state." The astute Rampolla ceased to hold this office with the late change of Popes. One "Mgr. Raffaele Merry del Val," the son of a former Spanish ambassador to the Vatican and an ecclesiastic of prominence, has now been appointed to this position by Pius X. He is evidently the sort of man to aid the Papacy in her great scheme at this time, for he is "a young man of liberal, and even advanced, ideas." It is said that his appointment is unwelcome to Austria "on account of his Christian Democratic sentiments."

✦  
The items and reports in this issue show that the spirit of Sunday enforcement is by no means dying out. This question, to which *The Sentinel* gives special attention and upon which it brings to bear the great principles which Sunday enforcement violates, was never more alive and important than to-day. In view of this will not our friends exert themselves to increase the circulation of *The Sentinel*. The paper needs your help in this way, and the people need the paper.

✦  
"Christ and the church are against Sunday plays and Sunday baseball, and the whole thing's got to stop, and it will stop," is a reported declaration of Rev. H. Francis Perry of the First Baptist Church of Englewood, Ill. How does he know that Christ's attitude toward Sunday plays and Sunday baseball is any different from His attitude toward Monday plays and Monday baseball?

✦  
The Roman Catholic archbishop of Lima, Peru, has sent a note to the Peruvian minister of justice "asking the government to veto the law, recently approved by the congress, giving facilities for the marriage of non-Catholics."

# An Indictment of New York's Sunday Law\*

## VI

TO pretend, as some have done, that the carrying on of business, pursuing ordinary avocations, or the taking of innocent recreation by a part of the community, is a disturbance of others in their religious exercise and worship is taking a ground which every week's, nay, almost every day's, experience proves fallacious. Meetings are held and religious worship performed on other days (and nights) than Sunday, during the bustle of every kind of business and amusement; yet none were ever found so weak as to call it a disturbance of them in "the free exercise and enjoyment of their religious profession and worship." No one ever thought that the usual avocations of some ought to be suspended because others chose to shut up shop and go to church. It would be a libel on the intellect and common sense to contend

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\*Seventy-seven years ago there was published in New York a pamphlet, a transcript of the title page of which is as follows: "The People's Rights Reclaimed; being An Exposition of the Unconstitutionality of the Law of the State of New York Compelling the Observance of a Religious Sabbath Day, and Erroneously Entitled 'An Act for Suppressing Immorality,' Passed March 13th, 1813. Addressed to the People of the State of New York. New York, 1826. A. Spooner, Printer, Brooklyn." Its publication was called forth by the revision of the State laws then taking place and certain attempts that had been made "to effect an extension of the erroneous principles and provisions of the Sunday laws." Although the *excuse* for New York's Sunday legislation has been somewhat changed since then, it being now professedly for the prevention of "crimes against religious liberty and conscience" (although still coming under the general heading of "crimes against public decency and good morals"), whereas then it was "for suppressing immorality," it remains the same in principle, object, and effect, and the masterly and unanswerable indictment of the law as it then was made by the unknown author of the above pamphlet is still a masterly and unanswerable indictment of the law as it now is, and incidentally of all other Sunday legislation. The widespread disposition now manifested to uphold and "to affect an extension of the erroneous principles and provisions of the Sunday laws" makes the matter in this pamphlet very pertinent to-day, and hence we are publishing it in full in THE SEVENTEEN.—EDITOR.

that useful labor, innocent in itself and necessary to the support and preservation of helpless human offspring, can be transformed into immorality or licentiousness by the (immaterial) circumstance of its being performed by some at a time when others choose to lay aside their work and go to prayer, sing a psalm, or hear a sermon. Yet, as absurd as this position is, it must be admitted before the labor of some on Sunday can with any color of consistency be called a disturbance of others in the "exercise and enjoyment of their religious profession and worship."\* And were it admitted to be tenable, who then could deny the right of our legislature to prohibit business and amusement on Christmas or other high mass day, Good Friday, fast or thanksgiving, or any other day on which a part of the community are bound by their particular sectarian tenets to offer prayer and praise to God? This conceded, what but the want of political power could then prevent our Methodist brethren, who are as honest and sincere as other people, from interdicting useful labor and innocent recreation throughout the State as being immoral or a disturbance of them in their devotions during the days of their camp-meeting exercises? And who then could have the heart to deny good Saint Nicolaus his equal right to claim for Paus and Pinxter like respect? And so we might go on, till instead of "six days" in the week there would scarcely be left to man one day in all the year on which to do his work.

I am aware of the ground taken on this subject by the advocates of the first-day sabbath, viz.; that "the work of salvation was greater than the work

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\*This position is the basis of New York's Sunday law to-day.—EDITOR.

of creation," and therefore the first was substituted for the seventh as a sabbath day. This may be the reason assigned for the change, but it does not follow that this reason is true. But who made this change? Certainly the Bible contains no evidence that infinite wisdom and power was under any necessity to change its measures. We are told in substance that after six days labor in creating the world, etc., "God rested on the seventh," and therefore appointed it as a sabbath on which man should rest from his labor. We do not see in the Bible, or anywhere else, any such account of the labors of salvation. Besides, according to the creed of many, it appears that God has not yet rested from the work of salvation, that He is "adding to the church daily such as are to be saved." And, according to the belief of others, this work never will be completed if a single living soul shall be eventually and eternally lost.

But I must drop this part of my subject; to pursue it farther would not comport with my present object. In truth, every intelligent person acquainted with the subject knows that the first was substituted for the seventh day as a sabbath by the dominant part of the Christian sect or church, for even to this day all Christians do not hold to it; and that the change was made by man, not because God rested from any labor on that day, or appointed it a sabbath, but because Jesus, the founder of their faith, is said to have risen from the dead on Sunday. And Constantine the Roman emperor (and not God), three hundred years after the birth of Jesus, influenced by the Christian priesthood and by his pagan custom of worshiping the sun on that day, first made Christianity a state religion and then interdicted labor\* on that "venerable day of the

Sun," so called because it was the day of pagan worship.

And now permit me to ask the first-day sabbateans who profess to believe the fourth commandment recorded in the 20th chapter of Exodus to be derived from divine authority, who authorized Constantine, our legislature, or any dominant religious sect or church, to repeal, alter, relax, or suspend the decrees of God? Who empowered either church or state to appoint another sabbath than that appointed by the Lord? Who gave them the right to authorize mankind to labor on the day on which God forbade any labor to be done? On what authority do they presume to absolve mankind from the immorality of profaning by labor the seventh day, the Sabbath of the Lord? Whence does man derive the right to interdict labor on the first day of the week, one of the six God appointed and set apart for man, in which to do "all his work"??

I have hitherto in this discussion treated this alleged command as if it was in reality what both the first and seventh-day sabbateans profess to believe it to be — a command derived from divine authority. I was induced to treat it thus with a view to showing that, allowing it to be so, it contains no injunction for a first-day sabbath, nor any interdiction of innocent recreation, nor any appointment of a particular day or time for the performance of religious exercise or worship.\* The

stantine is in these words: "Let all the judges and townspeople, and the occupations of all trades, rest on the venerable day of the Sun; but let those who are situated in the country, freely and at full liberty, attend to the business of agriculture, because it often happens that no other day is so fit for sowing corn and planting vines, lest the critical moment being let slip, men should lose the commodities granted them by the providence of Heaven." It was not until some time subsequent to the date of the above edict that the work of agriculture was forbidden to be done on Sunday.

\* [Note by the writer.] The edict of Con-

\* It is true that the Fourth Commandment

truth is that the keeping of the seventh day is a religious sectarian tenet of the Jews, and was so regarded by Jesus and the primitive Christians, who disclaimed any moral or religious obligation to observe it, and as soon as they acquire physical strength enough to become fearless of the Jews, they renounced it altogether, and had a natural and moral right to do so, on the same principle that all others have an equal right to renounce the first-day sabbath established by the Christian sect and statute law, and not by God's appointment, any more than the Jewish sabbath, which the first-day Christians have renounced.\*

The keeping of either of those two days as a sabbath, being but a sectarian

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seems to be principally a command against labor on a specified day, but there is also the command, which comes first, to keep "it [the day] holy," and it seems that labor is forbidden for this purpose. So while there is no command against recreation nor any direct command for the performance of religious exercises, it may very properly, and indeed must be, inferred that recreation not in keeping with the observance of the day as holy is forbidden, and that religious exercises in spirit and in truth, by which the day can best be kept holy, are required.—  
EDITOR.

\* Of course one's opinion as to whether or not the seventh-day Sabbath is merely "the Jewish Sabbath," and its observance merely "a religious sectarian tenet of the Jews," depends upon one's opinion as to whether or not the Ten Commandments are laws of God or merely laws of the Jews. If the Fourth Commandment is a law of God, then the seventh-day Sabbath is the Sabbath of the Lord, as the commandment says, and not merely the Sabbath of the Jews, and the command for its observance is a command to all mankind. It is very true that the Christian church, so-called, renounced the seventh-day Sabbath, or rather gradually displaced it with the first-day sabbath, and that the observance of the seventh day was discarded on the ground that it was "Jewish," but it is saying too much to say that "Jesus and the primitive Christians" regarded the observance of the seventh day as merely a Jewish institution. The record does not support this statement, although it does show that Jesus and the primitive Christians regarded some of the ideas which the Jews held regarding the Sabbath and the regulations with which they had burdened its observance as of man and not of God and disclaimed any moral or religious obligation to bow to them.—  
EDITOR.

religious tenet, is only binding on those who conscientiously believe in them respectively as such. The conscientious disbelief of either or both of them as a sabbath, by divine authority, can never amount to moral depravity. The guilt or moral turpitude, if any can arise from the belief or disbelief of those religious tenets, is in hypocritically acting against conscientious convictions on the subject. Such deceit being undeniably immoral, the law which compels that dishonest course of conduct partakes of the character of the unrighteous action which it commands to be done. So it is with the statute under consideration. By compelling those to keep the first or the seventh day who disbelieve in the divine appointment of either of them as a religious sabbath day, it commits a real act of immorality in attempting to suppress an imaginary one, and on that account contains no righteous binding power.

Let no one think that I object to the Christian Sabbath; for that would be a great mistake. Let no one assert that I find fault with any religious sect for keeping a sabbath day, for that would not be true. I would allow all as a matter of moral, religious and political right to keep a sabbath day, or any day or days as such, who are bound by their respective conscientious religious creeds to do so. I object against the law in question, or against those provisions of it which compel any to keep a religious sabbath against their conscientious religious "modes of faith." And if there are any religious sects who make it a matter of conscience to compel others to act against their conscience "in respect to the sabbath days," I find fault with them and the inconsistency and injustice of their conduct, and solemnly protest against the existence of any moral or political

right they may claim to justify it. Compel people to keep a day holy! Force them to devote a prescribed, a given time to religious duties! What an incongruity in terms! The absurdity of the position is equalled only by

the futility of the attempt by statute law to consummate it. Constraint destroys the virtue of any act. Men may be induced to become hypocrites according to statute law; but no statute law can force them to be religious.

## SUNDAY ENFORCEMENT

*This department is designed to record what is being done throughout the United States and elsewhere in the way of Sunday enforcement. Necessarily the items in most instances must be a bare recital of the facts. The principles involved are discussed elsewhere in the paper.*

It is reported from Northville, Mich., adjacent to Detroit, that "the gun club has decided to have arrested every man found in this vicinity on a Sunday with a gun in his possession."

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"A crusade against Sunday shaving" has been started by the journeymen barbers of Milwaukee, Wis. At a mass-meeting held on September 28 "plans were made to start a campaign that will close all the barber shops in the city on Sunday."

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It is reported from Peoria, Ill., that "a general Sunday-closing movement has been inaugurated." It is expected that all the clothing stores, barber shops and meat shops will be closed, and "the ministers are hopeful of closing all theaters on Sunday."

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A Sunday-enforcement movement was recently on at Mena, Ark. The drug stores, livery stables, news stands, meat markets and other places were compelled to remain closed on Sunday, and even milkmen were prohibited from supplying their customers.

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The Winston (N. C.) *Sentinel* of October 8 contained this item: "Tom Hege, who is a Seventh-day Adventist and observes Saturday instead of Sunday as a day of rest, was fined \$1 and charged with the cost by Mayor Eaton recently for selling watermelons on Sunday. Tom refuses to pay the fine on conscientious principles, and thus the matter hangs."

A Sunday-closing-enforcement movement is on at Bridgeport, Conn. On Sunday, October 18, most of the clergymen made the matter the subject of their discourses, and it was declared by some that an effort would be made to secure the enactment of more Sunday legislation at the next session of the legislature.

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Hudson Mosby, a negro barber of Memphis, Tenn., was arrested on September 27 "for shaving people on Sunday," and was to be tried before the recorder on the following morning. "There is an ordinance in Memphis that prohibits barbers doing any work on Sunday, but Mosby either did not know it or did not deem that the law would be enforced." This is said to be the first arrest for the violation of the ordinance since its enactment.

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The case of the State of Ohio *vs.* Wm. Black, which came up in the probate court at Bowling Green on October 7, was dismissed on motion of the county prosecutor, the instigators of the prosecution having failed to give security for the costs. This case had grown out of a Sunday-enforcement campaign against ball playing carried on during the past summer by the Bowling Green "law and order" forces, led by Rev. Stewart C. Wright, and Black was charged with having unlawfully engaged in and abetted the playing of baseball on Sunday.

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A friend in Clintonville, Conn., sends

us this item: "Three young men in North Haven went out hunting September 27, in opposition to their mothers' wishes and the Sunday law. As soon as the gun was fired a constable appeared and arrested them. They were taken before a justice of the peace. It being Sunday, court could not be held. Papers were served, and the prisoners were released on bonds. It was necessary to have an official do some writing on the papers. Said official was peacefully worshipping God at church, but a telephone called him to the home of the justice, and the matter was adjusted. The next day court was held and the boys were fined over \$30, which included costs."

✦

Gunners of Kalamazoo, Mich., who intended having a "live pigeon shoot" near that place on Sunday, September 27, were notified by the sheriff of the county "that the shoot would be stopped if attempted." He and the prosecuting attorney had "both looked up the matter thoroughly," and were certain that "the shoot comes under the Sunday law and can be stopped." The cruelty of shooting the pigeons was justly condemned by those who were moving the officials to this action, and it was claimed that the sheriff had authority under the law "to stop the wholesale slaughter of birds." Why then was the matter made one of Sunday enforcement, instead of enforcement of the law against the slaughter of birds?

✦

At a county W. C. T. U. convention at South Bend, Ind., on September 30, the two principal sections of the "laws relative to Sunday observance which are upon the statute books of Indiana were discussed and their enforcement recommended." One of the sections provides that any person over fourteen years of age who "is found on the first day of the week, commonly called Sunday, rioting, hunting, fishing, quarreling, at common labor, or engaged in his usual vocations (works of charity and necessity only excepted) shall be fined in any sum not more than ten dollars and not less than one dollar,"

and the other prohibits ball playing on Sunday "where any reward or prize, or profit, or article of value is dependent upon the result of the game" under penalty of a fine not exceeding \$25 for every person offending.

✦

The East Ohio Methodist Conference, in session at Akron on September 26, "took a decided stand against Sabbath desecration and for more stringent laws for the day's observance." In a set of resolutions that were "unanimously" adopted, it was declared that "we pledge ourselves as a conference to do our utmost to advance the cause of Sunday reform," and that "the law must be obeyed in our State, and when it is evaded or ignored we must do our utmost to quicken the public conscience and insist on officers enforcing the law." The Cleveland Sunday League was commended "for the excellent work it has done in preventing Sunday ball games and other evils," and it was declared that "we recognize the good work done in this country by the Sunday League of America, and endorse the World's Sunday Congress to be held next year in St. Louis."

✦

On September 17, in pursuance of action taken by the association, the secretary of the ministerial association of Lockport, N. Y., sent "another appeal to Governor Odell to stop Sunday baseball in Lockport." The governor was informed "that the association could not depend upon the Lockport chief of police to act further than arresting the players after the Sunday games had taken place," and "that the association did not wish to have the players arrested, because that looked like persecution, but it sought to have the games stopped before they occurred." The governor was "respectfully requested to see what he could do with the sheriff of Niagara County with reference to suppressing Sunday ball playing." On the 24th the secretary received a communication from the governor saying that he "had written Sheriff Reardon in regard to the matter."

A bill prohibiting the playing of baseball, tennis, golf, and football on Sunday passed the upper house of the Alabama legislature on September 26. It had previously been adopted by the lower house. It was approved later by the governor. "The bill as originally introduced included only baseball, and was aimed at the playing of that game on Sunday at Montgomery. In the house football was added. Several members from Birmingham wanted tennis and golf included in order to stop the Sunday playing of those games by wealthy Birmingham people at the course of the Birmingham golf club at Elyton, a suburb where it was claimed the residents were annoyed by these games. This amendment was added. The new law makes it a misdemeanor to play any of the prohibited games on Sunday, and fixes a fine of not less than \$25 nor more than \$50 on each person taking part on Sunday in the prohibited games."

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Some weeks ago the "Law and Order" League of Englewood, the aristocratic suburb of Chicago, notified the 230 saloon-keepers of the place "that after October 1 all liquor dealers who fail to regard the Sunday-closing law would be prosecuted." The saloonmen held a meeting and decided "to defy the league." On the afternoon of October 4 a mass-meeting of Englewood churches "to plan concerted action against the saloonkeepers" was held at the First Methodist Church, and "enthusiastic endorsement was given the work already done by the league, and a strict enforcement of the Sunday-closing law was demanded." A collection, amounting to about \$500, was taken "to be used in securing evidence against the saloon-keepers." Among those who addressed the meeting were Rev. J. W. Laughlin, O. W. Stewart, prohibition member of the legislature from Chicago, Miss Marie

C. Brehm, president of the Illinois W. C. T. U., and Secretary Ferguson of the Law and Order League. The last-named said he and others had been out on "a tour of inspection" during the morning and had secured evidence against more than fifty saloonmen, and declared that "every one of them will be arrested to-morrow for violating the Sunday-closing law." The next day, on warrants sworn out by him, twenty-two saloonmen were arrested, and it was stated that warrants for the arrest of all the others against whom evidence had been secured would be sworn out very soon. "The complaints were State warrants," and "the maximum fine for the offense is \$200." The cases were to come up for hearing on the 6th.—Seven saloonmen were arrested at Youngstown, Ohio, on September 27 for "violating the Sunday-closing ordinance," and most of them were fined \$10 and costs in the mayor's court the next day. Eighteen patrons were also arrested on the charge of "visiting a saloon on Sunday," and most of them were fined \$1 and costs each.—P. W. Olson was fined \$30 and costs at Bird Island, Minn., on September 25 "for selling liquor on Sunday."—Albert Graper was fined \$25 and costs in the mayor's court at Akron, Ohio, on September 28 for "having his saloon open on Sunday."—At Dallas, Tex., on September 27 "a dozen saloonmen were arrested by policemen during the day on the charge of violating the Sunday law."—The council of the village of Waverly, Minn., recently adopted a resolution directing "that the recorder serve notice on all saloonkeepers in the village to close up their saloons on Sunday."—A "law-and-order-league" delegation recently called upon County Attorney Patrick at Papillion, Neb., and "requested that he order all saloons closed on Sunday," which he did.

The Sunday forces are to take advantage of the occasion afforded by the St. Louis Exposition to advance their cause. A "Lord's-day Rest Congress" to be held in St. Louis has been ap-

pointed for October 6, 7, and 8, 1904, and preparations for it are already being made. "Twelve Sabbath organizations in the United States and Canada are included in the movement."

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