The Sentinel

OF CHRISTIAN LIBERTY

VOL. XVIII

NEW YORK, JULY 16, 1903

NO. 29



As Pope Leo XIII. is head of the most puissant world power in existence. The ecclesiastical empire of which he is the Imperator is usually thought of as a church. Speaking accurately, it is not simply a church. A church is a fraternal society, organized after a well-recognized fashion, and having for its sole purpose to commend the Gospel of Jesus Christ to the world of men. The Roman organization has in addition quite another purpose. Religious action is co-ordinated with political action. Its essential claim is to be the inheritor of the absolutism which imperial Rome once exercised over the civilized world. As a weapon to subjugate the world it has adopted and has come to believe the theory that the Bishop of Rome has inherited from St. Peter a plenary power over all things and interests, a power whose completeness can be scientifically expressed by giving him the all-embracing title of "The Vicegerent of God upon Earth." OF THIS CLAIM IT HAS ABATED NO WHIT. The glory of Leo XIII., or his discredit, according to the way one looks at the matter, is that he has been able to do more than most of his predecessors to make that claim endurable. This he has been able to effect by means of a cautious, bland, conciliatory diplomacy, but without retracting or minimizing any single one of the most sweeping papal claims. It is remarkable and surprising that he has taken the longest step toward political and moral absolutism which has been made by any Pope for eight centuries.

-Dr. S. D. McConnell (Liberal Episcopalian), in the Booklover's Magasine for June.

PACIFIC PRESS PUBLISHING CO., 11 West 20th St., New York City OAKLAND, CALIFORNIA SAN FRANCISCO, CALIFORNIA KANSAS CITY, MISSOURI

The Sentime!

OF CHRISTIAN LUBERTY

Set for the defense of human rights, especially the rights of conscience. The only periodical in the United States especially devoted to the maintenance of the Christian and American principle of complete separation of church and state. The Sentinel is not a periodical of abstractions and speculation; it discusses live issues that deeply concern every individual.

JOHN D. BRADLEY, Editor.

Editorial Contributors:

A. T. JONES, A. G. DANIELLS, M. C. WILGOX; L. A. SMITH, C. P. BOLLMAN.

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, or 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

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.

TERMS OF SUBSCRIPTION

Single copy	, per year\$1	.00
11 11	six months	.50
- "		.25
To foreign	countries in Postal Union, one year 1	1.50

CLUBBING RATE.

Any one receiving The Sentinel of Christian Liberty without having ordered it, may know that it is sent by some friend. Those who have not ordered the magazine need have no fears that they will be asked to pay for it.

Address all communications of a business nature, to

PACIFIC PRESS PUBLISHING CO., 11 West 20th Street, New York Cary The publishers of Good Health announce an unusually good number for August. It will contain about one-third more than the usual amount of literary matter (48 pages), and will be made especially attractive by nearly thirty well-chosen illustrations. The dedicatory exercises of the new building of the Battle Creek (Mich.) Sanitarium will be a special feature. Extracts from speeches made on this occasion will be presented. Accounts of the recent dedicatory exercises of sanitariums at Madison, Wis., Caterham, England, and Sidney, Australia, will also be given. Besides these special features, the following important general articles are announced:

"The Influence of Diet upon the Brain and Nerves," by Dr. J. H. Kellogg.

"A Few Facts About Tea and Coffee Drinking," by Dr. J. H. Kellogg.

"Effects of Tobacco upon the Human Body," by Dr. W. H. Riley.

"Mosquitos as Carriers of Disease," by Dr. F. J. Otis.

"Ten Scientific Arguments Against Alcohol."

"Rowing as an Exercise."

"Healthful Dress."

"What to Do in Emergencies."

Besides the general articles there will appear as usual the valuable "Editorial" and "Answers to Correspondents" departments. Valuable instruction with reference to almost every phase of reform in habits of living will be given. The number will be marked by completeness. We trust that this valuable number may have a very large circulation, as is being planned by the publishers. Address, Good Health, Battle Creek, Mich.



Those interested in Emerson and his philosophy and who desire to join in and profit by the present Emerson examination should not fail to obtain *The Ethical Record* for July. It is an "Emerson Centennial Number," and contains some seven or eight papers on as many different phases of Emerson's life and work. Among the contributors are Prof. Edward Dowden, John White Chadwick, William M. Salter, S. Burns Weston, and Percival Chubb. An excellent portrait of Emerson accompanies the number. Address, *The Ethical Record*, 48 East 58th Street, New York City.

You, whose subscriptions expire with this month, have you sent in your renewal?

The Sentimell

OF CHRISTIAN LIBERTY

VOL. XVIII

NEW YORK, THURSDAY, JULY 16, 1903

No. 29

If there existed any The Preeminence of doubt anywhere that the Papacy Exthe Papacy holds a hibited position of great and recognized importance in the world to-day it should have been removed by what has followed the announcement on July 5 that Pope Leo was dying. Day after day the matter of the Pope's illness and the papal succession took precedence of everything else in the newspapers. It was the one great matter of news, to which page after page was devoted and in connection with which illustrations were profusely employed. Every incident relating to the matter was described in detail, and every word uttered by the dying Pope was blazoned forth. In addition to this the Vatican was flooded with telegrams of inquiry and condolence from rulers and prominent personages "in all parts of the world." More than five hundred of these telegrams were received on July 6 alone, and the Minister of Posts and Telegraphs in Rome found it necessary "to recall clerks who were on vacations" and to "establish a special service for the transmission, delivering and despatching of messages to and from the Vatican." Several European rulers, especially prominent among them in the matter being the German Emperor, made frequent inquiries, and at their request were kept informed by telegraph of the Pope's condition. It is safe to say that the illness and approaching death of no other personage in the world would have received greater or even equal attention. Of course,

much is made of the "marvelous individuality" of the Pope, of his "loftiness, sanctity, purity, intellectual power, vast wonderful astuteness and industry. acumen," etc. But while it may be true that his personality has "captivated the imagination of the civilized world" and undoubtedly goes far towards accounting for his world-wide preëminence, the fact is that the great interest of the world in the Pope is due to the fact that he is the virtual ruler of upwards of two hundred millions of adherents, that he is the sovereign of a mighty empire that extends throughout the world. It is not because he is a good and great man, which is no doubt true, but because he is a man occupying a place of vast power and influence in the world, is by virtue of his position a world-ruler, that Leo XIII. in his last sickness holds the attention of the world. A Protestant minister in New York tells us that he is "the most powerful of all the modern Popes." As on the occasion of his jubilee a short time ago there is recounted to us the "wonderful accomplishments" of his "patience, tact and masterly diplomacy" in winning "the good will of hostile nations and rehabilitating the Papacy." We are told that from a position of comparative impotence he has "raised the Papacy to the position of one of the great powers and secured for it an influence throughout Europe that it has not enjoyed for three centuries." This is the thing with regard to Leo XIII. that is of most importance to those who are concerned with the wel-

fare of the world and the course of its history. Most truly is it remarked that "it is as the head of the Catholic Church that the wonderful Pontiff did the work by which he will be judged," and that the object of his work as the head of the Catholic Church was "to restore the Holy See to its old position, as not merely the moderator, but the moving force in the political life of the civilized world." Pope Leo XIII. may pass away and be succeeded by another Pontiff, as some two hundred and sixty Popes have passed away and been succeeded before him, but the Papacy remains with the same genius and principles as of old, and with increased and increasing power in the world as the result of his pontificate. His death will not change the Papacy nor stop the growth of her power. She will still strive untiringly for "rehabilitation" and seek by every possible means to become the controlling "force in the political life of the civilized world." Her remarkable success in this direction during the pontificate of Leo XIII. is the distinguishing and striking feature of that pontificate, and is the fact of tremendous importance to which, with its significance and certain consequences if continued, the attention of all should be called in connection with the close of that pontificate.

4

why We Have Freedom of Opinion London Times of the London Times of the latest supplement to the "Encyclopedia Britannica," Mr. James Bryce, the eminent English writer, says that "toleration" is hardly the term which now best describes the attitude held by persons of different opinions and beliefs toward one another, "because we have got beyond permitting other people to hold or state their view without punishing them for it." He continues:

The normal attitude of men nowadays is rather that which admits that one opinion has as good a right to exist as another, and is perhaps just as likely to be true. The change is due not so much to charity as to uncertainty. If people felt as sure now that they are right as they supposed that they felt two centuries ago, there might be almost as little toleration now as then; and, if a time of more strenuous beliefs should return, the reciprocal indulgence now accorded, and accorded partly out of mere indifference, may see itself sensibly reduced.

There is a great deal of truth in what It is scarcely to be Mr. Bryce says. doubted that the liberty of opinion enjoyed to-day, even the freedom from governmental interference and proscription, is secured almost as much by uncertainty and indifference as by charity and adherence to principle. Were it not for the diversity of opinions and beliefs which makes governmental interference impossible except by such discrimination as would array class against class and sect against sect, it can hardly be doubted that the liberty of opinion and belief now enjoyed would be "sensibly reduced." A time of more strenuousness of beliefs of the sort that bring proscription and persecution, it must be admitted, would be very apt to come with the coalition of the great religious bodies once widely separated by differing beliefs, but now drawing together partly as the result of the prevalent uncertainty and indifference. But this is not as it should be. Perfect liberty of thought should be compatible with strenuousness of belief. of opinion should be accorded to others not because of uncertainty in one's own convictions or of indifference to what others believe, not necessarily because it is thought that one belief is as likely to be right as another, but because it is recognized and adhered to as a principle of truth that every individual has the right to do his own thinking and believing, even if he thinks and believes what is absolutely wrong. This is the principle that Christianity upholds; it is the principle of Christian liberty of thought.

But in general the world does not seem to be able to get much beyond the doctrine of John Cotton and others of whom he was a type, that "it is wicked for falsehood to persecute truth, but it is the sacred duty of truth to persecute falsehood." The world in general has changed from the position held by those who two centuries ago laid down this doctrine, in that it is no longer so sure as they were as to just what is truth and But, in harmony what is falsehood. with what Mr. Bryce says, it is by no means certain that if there were the unanimity and certainty to-day as to what is truth and what is falsehood that there was then, there would not be the same conviction that it is the duty of truth to persecute falsehood and the same readiness to see that truth did its duty. It is too bad that such is the case; but And because such is human nature. such is the case it is by no means as certain as many people are disposed to believe, that there will never again be a revival of persecution and proscription for opinion's sake in what are termed the civilized and enlightened nations. time of uncertainty and indifference like the present may be the very transition period from a time of liberty and freedom of opinion to a time of restriction and proscription. It enables divided and separated bodies to come together and to unite, and thus may be the means of changing a condition of affairs in which persecution is practically impossible into a condition of affairs in which it would be not only possible but very probable.

The Nature of Sunday Enforcement position and motives in the matter of the class from which the demand for Sunday enforcement chiefly comes the pronouncements given herewith are worth presenting entire. The first is a series of resolutions on "Sabbath observance"

adopted by the Dayton (Ohio) Ministerial Association on June 1. In both the words in italics are made so by us:

Whereas, history shows that the greatest usefulness and the highest happiness of the individual, the family and the state, as well as the best type of civilization, are found where God's law gives character to human codes; and,

Whereas, the keeping of one day in seven is as binding as any other law of the Decalogue, having lost none of its importance since God "hallowed it" or issued the command to "remember" it, or since Christ sanctioned it; and,

Whereas, the history of the race in all ages attests the truths of Christ's assertion that the Sabbath was made for man, and hence in man's nature is found the necessity that further establishes the wisdom of the law; and

Whereas, we believe that the Christian Sabbath, more than any other institution, tends to perpetuate the worship of the true God, and hence to clothe all law with authority, and is thus one of the chief cornerstones of our civil and religious liberties, since all human law worthy the name has been formulated from the Divine law; therefore,

Resolved, that we deplore the growing and alarming disposition among the masses to make the Sabbath day not only one of so-called physical recreation, but in fact of physical, mental and spiritual degradation.

Resolved (2), that we call upon the members of our churches, Sunday schools and congregations and upon all others who, from whatever motive, cherish the highest interests of society, to unite in an honest and persevering endeavor to maintain the sanctity of that day, the proper observance of which, experience proves, is one of the greatest conservators of peace and prosperity.

Resolved (3), that we respectfully call the attention of the mayor, the board of public safety, the judges of our courts, justices of the peace, the prosecuting attorney, the county constabulary and the municipal police to the flagrant violations of the law, which permits only work of charity and necessity and prohibits with severe punishment such an abuse of the day as destroys the peace of society and infringes upon the rights of the worshipers; and that we pledge our moral support to the authorities in the enforcement of any and all Sunday laws.

Resolved (4), that a copy of this action be

transmitted by the secretary to the mayor of our city and the board of public safety, and also to the city papers.

The second appeared on the first page of the Santa Cruz (Cal.) Morning Sentinel of Sunday, June 7, and was introduced by the statement that "this protest will be read and indorsed by eight of the churches in this city to-day." The words in capitals appeared thus in the Sentinel, and were no doubt made especially empathic by the authors of the protest:

To the Mayor and Members of the City Council of Santa Cruz:

We, the ministers and members of the churches and congregations of the city of Santa Cruz, do hereby earnestly protest against the holding of Sunday band concerts in our city during the summer season for the following reasons:

 Said concerts, when held on the Sabbath, are a violation of the law of God, which says: "Remember the Sabbath day to keep it holy." Ex. 20:8.

2. The Sabbath is an AMERICAN, as well as a divine institution. The men who laid the foundation of our liberties and greatness were observers of the Sabbath. The Pilgrim Fathers, in full sight of Plymouth Rock, cast anchor amid hail and sleet, refusing to land because the day of their arrival was the Sabbath. In all the colonies the Sabbath was strictly observed, and when these colonies became States each and all incorporated into their constitutions sections recognizing the Sabbath and for the enforcement of its observance. Hence the Sabbath is as much an AMERICAN institution as the public school system, the ballot box or trial by jury.

The Sabbath is an integral part of Christianity. Of Christianity Chief Justice Story, universally acknowledged to be one of the greatest justices that ever presided over the Supreme Court of the United States, said: "There has never been a period in which the common law did not recognize Christianity as lying at its foundation." Professor Dwight, of Columbia Law School, says: "It is well settled by the courts of the leading States that Christianity is a part of the common law of the States." Hence it logically follows from the statements of these two great lawyers that the common law recognizes the duty of observing the Sabbath, and that they endorse the Sabbath as an

AMERICAN as well as a divine institution. As further proof of this statement we cite the fact that every State in the Union, except California, has incorporated in its constitution provisions for the protection and observance of the Sabbath. California only, of all the States in the Union, as far as the Sabbath is concerned, has chosen to place itself on a level with heathen China and the barbaric portions of Africa.

Furthermore, the Supreme Court of the United States in a decision rendered February 29, 1892, in the matter of the Rector of the Church of the Holy Trinity of New York vs. the United States, read by Justice Brewer, made the following declaration: "These and many other matters which might be noted add a volume of unofficial declarations to the mass of organic utterances THAT THIS IS A CHRISTIAN NATION."

From this opinion there was no dissent. It stands as the unanimous decision of the highest tribunal of this country, and by this decision that tribunal necessarily recognizes the Sabbath, inasmuch as it is an integral part of Christianity, and is essential to the constitution of a Christian nation or State, as an AMERICAN INSTITUTION. From these statements, drawn from the highest sources, it can not but be evident that the Sabbath is one of the first and most fundamental institutions of the United States of America, and in making this protest we are pleading for AMERICANISM AS AGAINST FOREIGNISM AND HEATHENISM.

3. These band concerts, if held on Sunday, as advertised, will be a direct violation of the VESTED RIGHTS of the churches of this city. During all these years since the churches we represent have been established in this city, a quiet Sunday has been accorded them as their rightful day for holding divine services without interruption, disturbance or hindrance of any kind of the solemn sacredness of the This city cannot afford to allow the vested rights of its churches to be assailed and their services to be hindered and disturbed by the flare of bands on the Sabbath day, thus undermining these churches, which are the bulwark of public morality, virtue and righteousness.

A fourth reason alleged that "Sunday concerts and open theatres on Sunday, against which we also protest, are inimical to the highest and best interests of the city itself." It was set forth that "if

these things are allowed and encouraged on the Sabbath day other or even worse things will soon have right of way here on the Sabbath," with the result that "people of character who have families to protect will give our city the 'go by' and will go elsewhere to spend their money and vacations."

Of course there is in these two pronouncements basis for considerable comment. We will do little more than call attention to some points which they make plain. One is, of course, that the demand for Sunday enforcement has its basis and inspiration in the idea that Sunday observance is "a divine institution" and that disregard of the day as a religious institution is "a violation of the law of God," or, specifically, of the Fourth Commandment of the Decalogue.- It is desired to have human law enforce the performance of a duty to God. In further avowal of the religious nature of this observance which it is expected and demanded as a matter of course that civil laws and officials shall enforce, and in further exhibition of the religious motive of the demand for such enforcement, is the avowal that it is "the Christian Sabbath" and is "an integral part of the Christian religion." Another is that the doctrine that Christianity is somehow or other a part of the civil law and that "this is a Christian nation" gives to those who openly and deliberately demand the enforcement of an avowedly religious and "Christian" observance a most satisfactory basis for their demand. They know the value to them and their cause of the endorsement and affirmation of this idea in the Supreme Court decision of February 29, 1892. Another point is that in order to secure its enforcement by the civil law the champions of the religious Sunday are very anxious to have it regarded "as an American as well as a divine institution." While avowing it to be a divine institution and "an integral part of Christianity" they are anxious at the same time to have it regarded as "one of the first and most fundamental institutions of the United States of America," and to have it believed that in demanding its enforcement they " are pleading for Americanism as against foreignism and heathenism." Of course in this they are trying to make patriotism serve the cause of enforced religion. Sunday observance is of course no more American than are many other religious customs and observances. It is no more American than is public worship generally. If its enforcement is Americanism then Americanism means something directly the reverse of what it has been held to mean from the founding of the government. Notice the assumption that the rights of Sunday worshipers are infringed upon by a non-observance of the day by others, and that the churches have "vested rights" which require that the law shall secure them in a monopoly of the day by maintaining its "solemn sacredness" and prohibiting every thing but "divine services"! Such assumptions are of the very essence of that evil thing called church-and-state union, to which true Americanism is eternally opposed. Churches which make such assumptions and demands are on the way toward becoming anything but bulwarks "of public morality, virtue and righteousness."

Does the Constitution The Sultan of Mo-Apply in the One rocco has just pre-Case and not in sented to President the Other? Roosevelt "a splendid silver-mounted saddle of the best Berber style." The New York Sun promptly declares that the President "is prohibited from accepting the gift by the fundamental law of this Republic." It quotes the article of the Constitution which declares that "no person holding any office of profit or trust under them [the United States] shall, without the consent of Congress, accept of any, present, emolument, office, or title of any kind whatever, from any king, prince, or foreign state," and says this prohibition "is positive, comprehensive, conclusive," and "applies to saddles as well as decorations." According to the Sun the President can constitutionally act only as "trustee or guardian" of this "article of personal equipment intended by the donor for his personal use and enjoyment." We wonder if it is in such a capacity that the President is holding the mosaic picture that was sent him last summer by the Pope. The Sun did not, in connection with that matter, call attention to the positive, comprehensive and conclusive prohibition of the Constitution against the acceptance by any official of the United States of any present from any king or prince, which terms certainly comprehend such a personage as the Pope. Yet why should this point be raised with regard to the gift of a saddle "of the best Berber style" from the Sultan of Morocco and not with regard to the gift of a mosaic "of the finest Vatican workmanship" from the Pope of Rome? We are inclined to believe that there is far more danger and mischief in the disregard of the constitutional prohibition cited in the case of a present from the Pope of Rome than in the case of a present from the Sultan of Morocco.

Among the telegrams of inquiry and sympathy "from foreign heads of states" received at the Vatican on July 6 was one from President Roosevelt and another from King Edward VII. The day before "the Prussian minister in Rome showed to Cardinal Rampolla a telegram from the German Emperor expressing His Majesty's deepest regret on learning of the Pontiff's illness and the hope of a speedy recovery, and asking to be kept continually informed by telegraph about the condition of His Holiness." On

the same day at the conclusion of the religious services on his vacht Hohenzollern Emperor William "offered up a prayer for the Pope's life, and concluded his supplication with the words, 'The world needs great and good men, and may God Almighty spare him for many years." Later the Emperor "sent a telegram to the Pope personally," and "having asked that daily information be sent him about the Pope's condition, Cardinal Rampolla telegraphed to him twice a day." Notwithstanding his extreme illness and nearness to death the Pope on July 6 "insisted on seeing the Papal Secretary of State," and "asked how the news of his illness had been received in countries outside of Italy. When Cardinal Rampolla told him of the many telegrams that had been received, the Pope did not conceal his satisfaction over the general sympathy with him that had been manifested."

Rev. Dr. Israel Wistar Hathaway, Secretary of the American Sabbath (Sunday) Union and for many years one of the most active leaders of the Sundayenforcement cause in this country, died suddenly at Pasadena, Cal., on June 16. "He left New York in March to go across the continent on business for the Union." While some of its leaders may pass away, the Sunday-enforcement movement will continue.

Some of the matter in this issue was intended for our "Christian Citizenship and Endeavor" number, but was crowded out. Such are the articles, "The Kingdom of God" and "Salvation Is Personal." Read them, and place copies of this number in the hands of as many as possible of those to whom you gave copies of the last number.

"The best community life permits the greatest individual freedom consistent with the rights of others."

The Kingdom of God

By L. A. Smith

In these days when it is prophesied that "the kingdom of God is to enter the realm of law through the gateway of politics," and so many earnest men and women are working to bring about the fulfilment of the prophecy, it is more than ever important that we understand the nature of that kingdom, as set forth by Him from whom all knowledge upon the subject must be derived.

The Scriptures clearly teach that under the régime of sin and evil which now prevails in the world, and will prevail while this world remains, the kingdom of God cannot be a visible kingdom. This is contrary to the idea which has in all ages been cherished by many professed followers of Christ; but it is the truth, nevertheless. The idea that the kingdom of God was to be forcibly set up as a visible, glorious kingdom among the other kingdoms of earth, was cherished by the apostles themselves, and was the very last of their false notions to be given up. It was only after a bitter and trying experience that they did give it up.

At one time, we read, as Christ was on His way to Jerusalem, accompanied by His disciples, "He added and spake a parable, . . . because they thought that the kingdom of God should immediately appear." Luke 19:11. The parable was that of the nobleman who went into a far country to receive a kingdom, and to return; and by it He taught that the kingdom is not to appear until the return of the nobleman, that is, until the return of Christ, which will be at His second coming in the clouds of heaven.

At another time the Pharisees came to Him and asked when the kingdom of God should come. The Pharisees and all the Jews were looking eagerly for the restoration of the kingdom of David and deliv-

erance from the yoke of Rome. In reply the Saviour said: "The kingdom of God cometh not with observation; neither shall they say, Lo, here! or Lo there! for behold, the kingdom of God is within you." Luke 17:21. It is directly against this plain declaration that many are zealously working to-day in Christ's name. They are striving to make the kingdom of God come with observation. They are trying to give it a triumphal entry "through the gateway of politics." There is nothing more conspicuous to-day than events which come as the result of political agitation. The political arena is the cynosure of all eyes. Nothing can issue out of it without attracting worldwide notice.

Such efforts must result in utter failure; for the word cannot fail: "The kingdom of heaven cometh not with observation." The nature of that kingdom has not changed since the days of the apostles. The kingdom of God is within the hearts of those who, in spirit and in truth, worship God. The kingdom is now the kingdom of grace, and men enter into it through faith. When faith comes into the heart, the kingdom of God comes with it. The individual's allegiance is transferred from the author of sin to the Author of righteousness. The heart becomes the temple of God, the habitation of His throne.

When the grace of God—"which bringeth salvation"—has done its work in the world—when all have received it who will, and the "mystery of God" is finished—Jesus Christ will leave the sanctuary in heaven, where He is now High Priest before the heavenly mercy seat (Heb. 8:1, 2), and will "appear the second time," in the clouds of heaven, unto the salvation of those who look for

Him. Heb. 9:28. And when He shall appear in His glory then will His people also appear in glory, both those who have died in faith and also "we which are alive and remain unto the coming of the Lord." I Thess. 4:15. Then will the kingdom of God become a visible kingdom of glory. Then, and not before, will "the kingdoms of this world become the kingdoms of our Lord and His Christ." Rev. 11:15. But when Christ takes the kingdoms of this world, it is to "dash them in pieces like a potter's vessel." Ps. 2:8, 9. The actual scene which this earth will present when Christ comes to set up his visible kingdom will be that of "the beast, and the kings of the earth, and their armies, gathered together to make war against Him [Christ] that sat on the horse, and against His army." Rev. 19:19. And the outcome is that the former are destroved before Him. Verses 20, 21. Christ's kingdom must be a kingdom of righteousness, and every subject of it must be holy. Now is the time to prepare for citizenship in that kingdom. All men now have an opportunity to repent and be saved from sin, and to become by faith the subjects of the kingdom of grace, upon the throne of which Christ now sits. All who will not now make this preparation through the means that are graciously supplied cannot have a part in that righteous kingdom, that kingdom of true Christian citizenship.

Sin must finally be removed from God's universe, and all who cling to it will be destroyed in the coming day of reckoning when the Nobleman returns from the far country to reward every one according to his work. Luke 19:27.

There is indeed an hour coming when Christ will be crowned King, not king of this world, for this world will have passed away, but King of that new earth which is to take its place. that will be when all the righteous ones of every age shall have been gathered out from all nations, the work of salvation completed, and the redeemed ones forever freed from the power of sin and death. Then in the presence of the redeemed and the host of heaven the crown that far outshines all crowns will be placed upon the head of the Son of God, but not by human hands. He will not be crowned by those misguided ones who have thought to make Him this world's king by their own vain methods, but in God's own appointed time and way, of that new earth "wherein dwelleth righteousness" and which will be the eternal inheritance of the saints.

How vain and insignificant are the schemes of men to usher in "through the gateway of politics" the glorious kingdom of God. Let us not join in such vain efforts. Let us not be participants in any mock coronation of Jesus Christ.

Not by the decisions of courts or councils or legislative assemblies, not by the patronage of worldly great men, is the kingdom of Christ established, but by the implanting of Christ's nature in humanity through the work of the Holy Spirit....Now, as in Christ's day, the work of God's kingdom lies not with those who are clamoring for recognition and support by earthly rulers and human laws, but with those who are declaring to

the people in his name those spiritual truths that will work in the receivers the experience of Paul: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me."—Mrs. E. G. White.

The keeping of the Sabbath is eminently a moral duty, and hence it must be a voluntary service, rendered under pressure of moral suasives only.—Binney's "Theological Compendium."

Salvation is Personal and Individual

HENEVER we loose sight of the divine ideal we begin to drop below the level of success, especially in dealing with souls. Satan is always anxious to make us think that we can improve on the old methods which Christ employed, or that the times have so changed that the old ways must be changed to suit them. He believes in a gospel that will draw and a crowd that can be drawn this way and that. He has so far succeeded in popularizing the Gospel that it has come to be a serious problem how we can get rid of the crowd, to which the truth can never mean anything, and find the individual who is starving for it.

We hear a great deal about "reaching the masses." "The masses" is as illusive as a swamp full of will-o'-the-wisps. It may seem to be just within reach, but "when you put your hand on it, it isn't there." What belongs to "the masses" belongs to no man. To send the Gospel to "the masses" is like shoveling sand into the sea. Before any man can become a true witness for the truth or a soul winner, he must get the idea of the masses out of his head, the word out of his vocabulary, the hunger for the crowd out of his heart, and come to recognize the individual in his aloneness.

Truth is a turnstile that has a way of its own of dealing with the crowd. The crowd may pack up against it by the thousands, but must come through one by one. Christ came to save a lost world by saving the lost individual. The multitude followed Him and hung upon His words, but were reduced to individuals by the glance of His eye and the touch that healed. It was always one by one that he reproved, comforted, and pardoned. No man is ever truly saved until he recognizes himself, in his relation to God, as

entirely separate from every other individual, and that Christ died for him alone; that he is the man who made necessary all the expensive work of redemption. He will never be "firm in the truth" until he learns to stand alone with God and be strong.

We need in these days, for the promulgation of the Gospel, to cultivate the mother instinct, which never can see more than one at a time, and that one, for the time being, as long as her eye is on him, to her, like the Lord, "the chiefest among ten thousand, the one altogether lovely."

Just as long as a man thinks of himself as a part of a crowd he is useless, if not dangerous; for he will never be able to pass through any crisis where manhood and integrity are needed. A series of evangelistic temperance services had brought a throng of men out of saloons into the church; they came almost in a body; it was a wonderful thing to witness. All went well for months, but on the Fourth of July one of the number in a little town where he had been at work was tempted to drink, and fell. word was carried quickly to the rest of "the crowd," who were "celebrating" in a decorous manner suited to the day and the new life they were living. It struck them as a ball might strike a row of bricks standing on end. Before night a large proportion of them were lying around drunk in the old haunts. They had gone down one after the other, until, at last, one who had learned what it was to be a man in his own right and to stand alone with God, refused to go down, and stood as a kind of break-water to a remnant who were yet sober; and so gave them time to rally their senses, and also gave them a testimony that salvation personally applied meant something. vation that is not personally applied means nothing.

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.

•

Sunday Golf Held Legal in Massachusetts The city solicitor of Medford, Mass., Mr. James M. Hallowell,

who was for many years an assistant attorney-general of the Commonwealth, has ruled that golf playing on Sunday is not in violation of the State Sunday law. A campaign against Sunday golf playing, begun and led by clergymen, resulted in the passage of a resolution by the common council requesting the mayor "to instruct the chief of police to investigate and report at once upon the alleged playing of golf on Sundays on the links of the Medford Golf Club" and "to take such measures as may be necessary to suppress it." In a communication to the council on June 22 the mayor stated that he had found on investigation that golf playing took place on Sundays as alleged, but that from "an exhaustive opinion" on the subject that had been prepared at his request by the city solicitor, and which accompanied his communication, it would appear that no illegal act was being thereby committed. In conclusion he gave the council to understand that he did not approve of the course that it had taken in the matter, stating that it would have been much wiser if any member or other person who believed that any illegal acts were being committed had reported the matter directly to him, and that he could assure the council that he thoroughly understood that it was his duty "to suppress any violation of the Sunday laws" that occurred in Medford, and that he would live up to his duty "in every sense." After listening to the solicitor's opinion the council decided to take no further action against golf playing. The opinion of the solicitor was "based on a study of

the Sunday laws from the earliest times to date," and is said to be "the first legal opinion of the kind ever filed in the history of the Commonwealth." It "recites in substance that unless a contest, tournament or match game is indulged in on the Sabbath, there is no law to prevent the playing of golf on that day."

The opinion quotes the Bible commands, "Remember the Sabbath day to keep it holy," and "in it thou shalt not do any work," and says the legislature of Massachusetts has attempted to improve upon the Mosaic law by granting special legislative dispensation to many persons engaged in supplying what are supposed to be the conveniences if not the necessities of life, and by forbidding not only work, but "any game, sport, play or public diversion." Among the essentials of life which the legislature has deemed of such benign influence as to exempt from the Biblical prohibition are the retail sale of tobacco in all its forms and the sale and delivery of newspapers. The opinion declares that an equally wise provision of the common law has seen fit to grant unto the Lord's day the special privilege of being the only day in the week upon which one may cheat another in a horse trade and retain his plunder; for a learned judge, since elevated to the Supreme Court of the United States, has said in a comparatively recent case which is still law: "No action can be maintained for a deceit practised in an exchange of horses on the Lord's day." (Hall vs. Corcoran, 107 Mass. 251.)

The portion dealing directly with the point under consideration read as follows:

Until overruled by the Supreme Court of this Commonwealth I propose to interpret this statute so as to give it some common sense when applied to the conditions of to-day. The statute makes it a criminal offense for any one to take part "in any sport, game, play or public diversion." If the minister of my parish in order to obtain some exercise or recreation on the Sabbath afternoon stands in his backyard and tosses a ball up in the air, he is not in my

opinion taking part in any sport, game or play. He is merely engaged in recreation of a kind involving physical exercise. If, however, he should organize a ball nine and play a match game with the congregation of his neighboring parish, he would be taking part and would, therefore, come within the prohibition of the statute.

I shall construe the statute as meaning that, in the absence of a contest or match play against others, a person obtaining physical recreation by batting a ball, skilfully or unskilfully, along the ground, is not taking part in a sport, game or play, and that the recreation, therefore, is not illegal; and the fact that two people are doing it together is no more evidence that they are engaged in a contest than it would be if two bicyclists were riding along the street together. They may be engaged in a contest or they may not be, according to the agreement between themselves. The fact of the contest must depend upon other evidence than the fact that they happen to be together.

Under this interpretation of the statute, therefore, I must advise your honor that if any contest, tournament or match game is indulged in during the Sabbath day by the persons referred to in the resolve of the common council, those participating therein come within the prohibition of the statute. If not, the mere physical recreation engaged in by those persons is to be classed with the other forms of physical recreation which I have discussed and which do not come within the scope of the law.

So, according to this ruling, it takes a contest, tournament or match game to make sport on Sunday illegal in Massachusetts. The Boston Traveler regards this as "an ingenious ruling," and sees no reason why croquet and tennis should not be allowed if golf is. And it inquires why, if these things are permissible, baseball and other things should be forbidden. It observes that "a quiet game of cards in a back parlor or club room" is certainly as undisturbing and no more of a contest than is a game of golf, but that "yet many arrests and convictions are made for Sunday card playing." It declares that "the fact of the matter seems to be that public sentiment controls custom and interprets the Sunday laws," and that "there are certainly distinctions that contain very little difference in the workings of the Sunday laws, but until all men are of one mind they will continue." There is one point in this matter on which all men should be of one mind right now. and that is that the law and its administrators should have no concern whatever with such distinctions. The fact that they give rise to and involve civil officials in such petty and foolish questions emphasizes the improper nature of Sunday laws themselves. There is but one question with which the law and its administrators should be concerned regarding sports or anything else on Sunday, and that is the question with which they are concerned regarding sports or anything else on any other day, viz.: Does it or does it not interfere with the rights which it is the business and function of the law to protect? The law should leave such questions as the difference between golf and card playing, or the difference between golf and croquet or tennis or baseball, to the people themselves to decide and act upon as they please. The law exists for other and better purposes.

"Upon the invitation of the recently organized law and order league, and to assist them in the work they have taken up for the amelioration and glory of the city," Rev. Dr. Edward Thompson, "manager of the Sunday League of America," was at Beaumont, Texas, on June 7. In the morning, "before an immense and representative audience gathered in the First Methodist Church," he "made an eloquent and convincing talk upon the necessity of the observance of the Sabbath by men, cities and nations." In the afternoon he addressed "another crowded meeting at the Y. M. C. A. hall," and "so marshalled his array of facts and statistics touching upon the subject that he not only excited conviction in the hearts and minds of his auditors, but called forth unmistakable evidences of enthusiasm and devotion to the cause." At the conclusion of the address "generous contributions were received to be turned over to the law and order league for the purpose of purchasing literature bearing on the Sunday-law question, which will be distributed gratis throughout the city." In the evening the "distinguished visitor" spoke "at Rev. John E. Green's Tabernacle Church in the North End." "The meetings will undoubtedly result in a revival of the enthusiasm so prevalent in Beaumont a few weeks ago regarding the matter of Sunday closing."

On the afternoon of June 7 two ball teams began a game on "a big unenclosed tract of ground at the corner of Cleveland St. and Pitkin Ave., Brooklyn. Although the grounds were open to the public a charge of fifteen cents each was made for seats in a grand stand located on the grounds. Two detectives, "acting under orders from Captain Haskins, who had been told by the Deputy Commissioner to stop Sunday ball playing," appeared, and after paying for a seat arrested three of the players and the man who was taking the money for the seats "on a charge of violating the Sunday law." The men were tried on June 11 before Magistrate Furlong. Rev. Warren H. Wilson, pastor of the Arlington Avenue Presbyterian Church, who has been prosecuting a crusade against Sunday ball playing, was on hand. arguing the case the attorney for the accused moved their discharge "on the ground that there had been no evidence to show that they had broken any law."

The magistrate granted the motion, and said that, according to the decisions of the higher courts, it is absolutely necessary that the playing, to be a violation of the statute, should seriously disturb the repose of the people of the neighborhood.

Some weeks ago the journeyman bar-

bers' union in Davenport, Iowa, voted to inaugurate strict Sunday closing of barber shops, beginning July 12. After a long and turbulent session the decision was reaffirmed on June 29 by a vote of twenty-eight to seven. This second decision was the response of the journeymen to a proposition from the master barbers for "shorter hours during the week and on Saturday night on condition that the shops remain open for a few hours on Sunday mornings." The proposition "did not attempt to regulate hours, but simply asked for arbitration which might result in the carrying of its request." But the journeymen "absolutely refused to recede from their previous action or to arbitrate the matter with the proprietors of the shops." Although "a few of the boss barbers have threatened to keep open Sunday mornings in spite of the action of the union, it is thought that when the date for the movement to take effect arrives all will be found in line, and that the Sunday closing of barber shops in Davenport will become universal."

On complaint of representatives of the retail clerks' association warrants were issued in Davenport, Iowa, on June 26 for the arrest of Joseph Fleishman and Charles Schake, two merchants "who have refused to abide by the Sundayclosing law." A' few days later "another information was issued " for Mr. Schake, "charging him with keeping his store open on Sunday and selling goods therefrom." During the preceding week " warning was given these two merchants and four others, notifying them not to open on Sunday, or action would be brought in the courts to compel them to close." The other four merchants heeded the warning and closed. "The clerks claim that the other stores have threatened to open unless these stores are closed, and that they are fighting for their rights in bringing the suits." "Mr. Schake,

however, intends to conduct his business on his own lines, and a large number of people are in sympathy with him." It is expected that the matter will be tested in the courts.

Mrs. Jennie Lavine, who keeps a little grocery store at 27 Kirkland Street, Boston, Mass., was fined \$10 and costs on June 22 for selling groceries on Sunday, June 7. An officer had "noticed a number of women coming out of the grocery with bundles," and "promptly arrested the feminine proprietor." At the trial Mrs. Lavine "stoutly maintained that all she sold was bread and milk."

One saloonkeeper was fined \$100, eight \$85 each, and four \$70 each, in the district court of Blue Earth County, Minn., recently for "violating the Sunday-closing laws."—At Griffin, Ga., on June 22, a saloonkeeper "was bound over by the recorder on the charge of violating the Sunday ordinance by selling whiskey on the Sabbath."

Notwithstanding "the boss barbers as a rule were opposed to the measure," the journeymen barbers' unions of Davenport, Iowa, and Rock Island, Ill., have decided "to cut out all Sunday work" on and after July 12. It has been the custom in these cities to keep the shops open Sunday mornings.

Sunday bicycle racing took place at Belleville, N. J., on July 5 "without the threatened interference of the authorities." The further action of the "citizens' committee" that was formed some weeks ago to fight the Sunday racing will "depend upon the orderly conduct of the meets."

At a meeting of the retail clerks' association of Syracuse, N. Y., on June 22, "a committee of thirty-five was appointed to

see that the law regarding Sunday closing is enforced." These thirty-five will act as detectives on Sundays to apprehend any merchants who may keep open.

It was reported from Orange, Texas, on June 5 that "the Sunday law is to be rigidly enforced, beginning with next Sunday." All the merchants and the cigar and soda-water dealers had "been notified by the city marshal not to sell on Sunday under penalty of fine."

A report from Mankato, Minn., says "County Attorney Wilson is right after the saloon-keepers of Mankato for violating the Sunday-closing law, and has issued about one hundred warrants against culprits and witnesses."

The park board of West Superior, Wis., has forbidden dancing on Sunday at the city parks.

"Am Delighted With It"

says the

SENATE POSTMASTER

of a western State

Speaking of the-

Webster Dictionary and Complete Vest-Pocket Library

Five Books in One

I A Dictionary

2 A Gazetteer

3 A Parliamentary Manual 4 An Expert Calculator

5 Literary Guide

45,800 WORDS

PRICES:

PACIFIC PRESS PUB. CO., 11 West 20th St., N. Y. City.

Study of Principles

In Alonzo T. Jones' book entitled

"THE TWO REPUBLICS"

is a comparative study of the underlying principles of the two greatest Republics—Rome and the United States.

"The principle of Rome in all its phases is that religion and government are inseparable. The principle of the government of the United States is that religion is essentially distinct and wholly separate from civil government, and entirely exempt from its cognizance.

"As it was Christianity that first and always antagonized this governmental principle of Rome, and established the governmental principle of the United States of America, the fundamental idea, the one thread-thought of the whole book, is to develop the principles of Christianity with reference to civil government, and to portray the mischievous results of the least departure from those principles."

Rome occupies one extreme and the United States the other. Which is right? The question interests every reader of The Sentinel, for in its solution and the correct application of the principles lies the salvation of individual as well as nation.

"Two Republics" contains 895 octabo pages and is substantially bound in cloth. Price, postpaid, \$1.75.

Complete catalog of publications mailed on request. Address

PACIFIC PRESS PUBLISHING COMPANY. 11 WEST 20th STREET, NEW YORK CITY.

LEGAL SUNDAY

Sunday laws and their enforcement has become one of the leading questions of the day. The subject is one of absorbing interest and much has been written upon it. Much, too, has been said by the clergy, by the lawyers, by the legislatures and by the courts.

Until recently, however, there seems to have been no very careful inquiry into the merits of the case of the legal Sunday—no open challenge of its right to exist.

In THE LEGAL SUNDAY: Its History and Character, James T. Ringgold, a member of the Baltimore bar at his decease, challenges Sunday's legal right to an existence. This book is a clear, logical, forceful presentation of a subject which is of vital interest to every American citizen.

"Legal Sunday" contains 252 pages, is bound in paper covers, and costs the small sum of 25 cents.

CHRISTIAN PATRIOTISM

A straightforward discussion of the relation of the Christian patriot to earthly governments, and of the principles which should govern him. An important subject, too, in these days when so many seem befogged and uncertain as to their duties and responsibilities in this respect. CLOTH, 40 Cents.

THE GREAT NATIONS OF TO-DAY

In this the author plainly shows that the great nations of to-day are clearly mentioned in the Bible, and their destiny forefold. A most interesting historical and prophetical study, proving incidentally the inspiration of the Bible,

PAPER COVERS, 25 Cents.

THE MARSHALING OF THE NATIONS

This little booklet shows conclusively that the five great Powers actually hold in their hands the power and a greater part of the territory of the world. But there is a significance to all this that but few understand. Read this pamphlet and the meaning will be plain. Has a double-page, four-color map of the world, showing how it is now partitioned among the various powers. PAPER COVERS, 10 Cents.

Address,

PACIFIC PRESS PUBLISHING CO. 11 West 20th Street, New York City.