

The Sentinel

OF CHRISTIAN LIBERTY

VOL. XVIII

NEW YORK, JUNE 25, 1903

NO. 26



The rule of those who claim to be His followers is not necessarily the rule of Christ.

The "Christianizing" of a government means the legalizing of intolerance and persecution.

"When man undertakes to become God's avenger he becomes a demon." When he assumes God's authority he becomes a persecuting tyrant.

"No legislature should attempt to make laws against everything that is morally bad, or for everything that is morally good. Law is not religion or morality."

The spirit of righteousness is the only effective cure for the spirit of lawlessness, and the spirit of righteousness cannot be put into people by "the enforcement of law."

The followers of Christ who imagine that they are authorized to establish His authority over and to rule the nations for Him, have anything but a clear understanding of His will in the matter.

The answer to the Sunday question which the Christian citizen should give is clear. He has no right to put the religious restriction of his conscience on another. Let us catch the spirit of Jesus Christ, . . . and while we take care to live honestly by our own faith in God and duty, grant to each man the right to live by his faith and his conception of duty.—From sermon by Rev. Spencer P. Meeser at the Woodward Avenue Baptist Church, Detroit, Mich., on May 31.

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The Sentinel

OF CHRISTIAN LIBERTY

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.

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The first order received for copies of the Special Christian Endeavor Number of THE SENTINEL was for 100. This is an increase of just 100 per cent over the order this party placed for the last special issue. The day following orders for 1,285 copies were received from one State. Orders from this same State for extra copies of the "Love of Power" number totaled but 741. This is a nice increase, but we expect it will be greater yet before the 9th of July.

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Since our last issue articles for the Special Christian Endeavor Number of the SENTINEL have been received from M. C. Wilcox, Editor of the *Signs of the Times*, and W. N. Glenn, Asst. Editor of the *Signs of the Times*. These will but help to make this particular number more valuable for general circulation.

AN IMPORTANT FUND

A Young People's Society in Denver, Colo., is anxious to place a copy of THE SENTINEL in the hands of each delegate to the International Convention of the Young People's Society of Christian Endeavor. This will require from 15,000 to 25,000 copies.

The lack of funds is the only reason why they cannot do this.

From time to time THE SENTINEL has received donations to help distribute religious liberty literature, when no especial call was made. Now that there is this favorable opportunity we trust that the friends of THE SENTINEL will assist liberally.

Two hundred dollars is needed. Are there not twenty persons who can give ten dollars each, or forty who would esteem it a privilege to give five dollars each for this purpose? Please respond without delay, so that we may know how many papers to print. Send contributions to

The Sentinel of Christian Liberty,
 11 West 20th St., New York City.

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VOL. XVIII

NEW YORK, THURSDAY, JUNE 25, 1903

No. 26

In a sympathetic editorial on the action of the Presbyterian General Assembly with regard to "Sabbath observance" the Salt Lake City *News* says "the most potent answer to the attacks of the preachers on the Sunday paper is that the greatest part of the work is done before the Sabbath." The fact that this answer is a potent one proves that it is not the Sunday paper itself, but "the Sabbath," with which the preachers who condemn the Sunday paper so strongly are concerned. If the paper that is issued on Sunday were issued on any other day than "the Sabbath" they would not be heard condemning it. In the same editorial it is stated that "in fighting against the desecration of the Sabbath the clergymen are combatting a national evil." This may be true, but it is a national evil that can be remedied only by individual reform, and that cannot be brought about by "law and its enforcement."



Whatever may be said as to its being a mere matter of securing physical rest, it is certain that in the popular mind cessation from labor and business on Sunday is closely associated with religion and worship. The Madison (Wis.) *Journal* exclaims, "Thank heaven for the closing of the barber shops on Sunday," and says: "It is to be hoped the knights of the razor and tonsorial artists will find time to attend church now; some of them

need a little of the saving grace vouchsafed to mankind." How naturally does Sunday closing suggest church attendance. Of the same significance, though evidently not intended to be taken as seriously, is this statement credited to a member of the Madison barbers' union: "I for one am in favor of beginning the era of Sunday closing by attending one of the local houses of worship in a body to show that the spirit was right that prompted the action." Why should it be thought that attendance at a house of worship by its promoters would show that a Sunday-closing movement was prompted by the right motive?—*Because it is felt that the right motive for Sunday closing is a religious motive; because it is felt that Sunday closing is not a secular matter.* This semi-instinctive feeling, which is given unconscious expression so often by even those advocates of Sunday closing who profess and appear to have no religious motive in the matter, throws a great deal more light upon the real nature of Sunday closing than do the reiterated "release-from-toil" and "physical-rest" arguments and declarations.



In THE SENTINEL of April 9 was given a brief report of the case of Mr. J. L. Hansen, a Seventh-day Adventist living near Wataskiwin, Alberta, Canada, who had been arrested and fined in a justice's court for working on Sunday, but on appeal to a higher court had been

discharged. It now appears that he was discharged "on the ground that he was a farmer, and the law did not apply to farmers." The Alberta Sunday law then must be very similar to the great original of all the Sunday laws, the decree of Constantine issued in A.D. 321, which commanded "the magistrates and people living in towns" to rest "on the venerable day of the sun," but stated that "in the country, those engaged in the cultivation of land may freely and lawfully work." Since the dismissal of Mr. Hansen's case in February "the attorney-general at Regina has issued orders to the mounted police not to disturb Seventh-day Adventists or Jews for doing work on Sunday." This is good, but it would be better if there were no Sunday law. It is merely the disposition of the officials which secures the Seventh-day Adventists and Jews from the enforcement of the law at present. Other officials differently disposed could compel them to refrain from work on Sunday. And besides, other people as well as those belonging to these two classes are entitled to freedom from Sunday enforcement. The *right* of all to freedom in the matter of Sunday observance should be recognized by the *abolition* of Sunday laws, for as long as they remain this right is recognized in none, although some are *permitted* to work on Sunday without molestation.



A correspondent in Hartshorne, Ind. T., writes us of a case of Sunday enforcement against a seventh-day observer in the adjacent town of Wilburton in which United States authorities have taken a hand. Mr. Hiram Syar, a Seventh-day Adventist, who follows "a general repair business," was arrested while at work on May 31, and was fined \$1 and costs in the mayor's court the next day. He continued his work as usual on the following Sunday, and was again arrested

by the city marshal, who "this time turned him over to the United States marshal." "He was put in jail for several hours," but was released on furnishing bond to the amount of \$100. Two days later "he was brought before the Commissioner's court, where he had a hearing." The Commissioner "postponed his decision until Monday, the 15th." Our correspondent wrote on June 10, and reported the people of Wilburton as being "quite stirred" over the matter, with "public sentiment running pretty high in favor of the defendant." But Mr. Syar was "still threatened with arrest should he work next Sunday." Our correspondent says others in the town carry on business and work of various kinds on Sunday without being molested, and he therefore regards the prosecution of Mr. Syar as in the nature of religious persecution. It is a new thing to hear of United States authorities taking part in Sunday enforcement, but it seems that they do so in Indian Territory. About two months ago a case was reported from Okmulgee, where a Mr. Carlington, a barber, was prosecuted at the instance of another barber and "a prominent member of the Sunday League" for "shaving a man on Sunday." The trial took place in the Commissioner's Court for the Western Judicial District of the Territory, and the case was officially entitled, "United States of America *vs.* J. C. Carlington." After a hotly-contested trial the jury failed to agree, and it was said the case would be tried again. Thus in these two cases, notwithstanding the Federal government has no Sunday law, Federal authority has been invoked in behalf of Sunday enforcement. The precedent is an evil one. It is said that Indian Territory is under the Arkansas statutes, and thus it is the Arkansas Sunday law that is being enforced through the instrumentality of Federal courts in Indian Territory.

"The Sunday question" was discussed in a manner "removed from the beaten path" in a sermon preached at the Woodward Avenue Baptist Church in Detroit, Mich., on May 31, by the pastor, Rev. Spenser B. Meeser. The sermon was called forth by the agitation aroused by "the proposed amendment to the Sunday-observance law" whereby Sunday ball playing in Detroit and vicinity would be legalized. Some of things said by Mr. Meeser were these:

The moral law is God's holiness adjusted to human capacity and need, or else it is not a just law. The words of Christ, "The Sabbath was made for man, and not man for the Sabbath," have a double meaning as I view them. Man is not only spiritual in nature; he is intellectual and physical. When God deals with him he is not a disembodied spirit. He is not without mind or body on Sunday, and a human being the rest of the week. Man's duties arise in his relations as he exists, a unified human being—mind, soul, body. True religion concerns itself with the whole man in every relation, and the Lord's day, as an institution of religion, is concerned therefore with the whole man.

No doubt many persons are losing all regard for the Lord's day, but it is difficult to announce an unvarying rule for all as to the method of observing it. It is clear that we are to keep the day holy and not to do any work on it; but it is not clear what keeping the day holy means, nor is it clear in men's minds what kind of work is so necessary as to be in keeping with the proper observance of the day. Some very pious people who view with alarm the desecration of the day by bicyclists do not mind keeping their cooks at work over tremendous Sunday dinners.

I do not believe any person should make a mere recreative use of Sunday, but I am not prepared to condemn those who are shut up by work and toil the whole week if they seek recreation on Sunday. I have an idea that if Christ were with us to-day He might say, hearing the unqualified condemnation of those who seek recreation on that day, "The Sabbath was made for man, and not man for the Sabbath." I know that many of the people who seek recreation on Sunday have no valid excuse for it, but, when we are seeking a principle, we cannot conceal truth because some will take advantage of it. The perils of

knowledge and liberty are no greater than the perils of ignorance and slavery. There is nothing but condemnation for the man who ignores God on that day, but I simply cannot believe that God will condemn a man shut up in a factory or store and prevented by the necessities of business from the enjoyment of a holiday if he seeks a pure and normal recreation on Sunday.

The answer to the Sunday question which the Christian citizens should give is clear. He has no right to put the religious restriction of his conscience on another. Let us catch the spirit of Jesus Christ, who interpreted God's law in the light of human need. And while we take care to live honestly by our own faith in God and duty, grant to each man the right to live by his faith and his conception of duty.

It would be well if all the ministers who believe in Sunday observance would take this view of the matter. If they would, the Sunday question would be very different from what it is, and much less of a question than it is. Mr. Meeser's attitude leaves no room for "Sunday-observance" laws and their enforcement.

Some weeks ago we presented some quotations from Catholic sources in this country in which admiration for President Roosevelt, for "his courage and his love of justice," was expressed. These expressions of admiration were called forth by the course of the President in taking steps "to meet the views of Catholics both in the United States and in the archipelago" in Philippine matters. It seems that the Pope is just as full of admiration for "our young President," and just as "proud of him," as is Bishop McFaul and other Catholic leaders in this country, and no doubt for the same reasons. We are told that on June 12 the Pope requested a Mr. Thos. St. John Gaffney, of New York, who was in "private audience" with him, to "convey to the President an expression of his high consideration and admiration"; and again, on June 18, in an audience with

"Monsignor Rooker and Dougherty, the newly consecrated bishops of two dioceses in the Philippines," "His Holiness recommended that they should exercise a conciliatory policy toward their Filipino flocks, and spoke admiringly and affectionately of the United States and of President Roosevelt." One New York paper headed the latter dispatch, "Leo Lauds Roosevelt." We have before noted that in April the President "sent to Cardinal Gibbons and his eminence forwarded by special messenger to Pope Leo" "ten handsomely bound volumes" and an "autograph letter" as "a gift to be presented to the Holy Father on the celebration of his jubilee." "The audience for the presentation to the Pontiff of President Roosevelt's jubilee gift took place in the Pope's private apartments" on May 7. "The Pope expressed himself as being much pleased with the gift and spoke in the highest terms of President Roosevelt, and said: 'I will send him an autograph letter to show my gratitude.'" So on his departure from Rome the messenger, "Rev. Father Van Antwerp," bore with him "an autograph letter from the Pope to President Roosevelt, thanking the latter for his jubilee present and expressing the Pope's appreciation of the compliment. "Father" Van Antwerp was to sail from Cherbourg on May 13, and on his arrival in this country was "to go to Washington to deliver the letter and report on the result of his mission to President Roosevelt." The books sent were the "Messages and Papers of the Presidents." The President's autograph dedication was as follows:

Offered with the most cordial compliments by Theodore Roosevelt, President of the United States, through His Eminence Cardinal Gibbons, to His Holiness Leo XIII on the occasion of his Pontifical Jubilee.

Washington, March 15, 1903.

So, though no official representative

from the United States attended the Pope's jubilee celebration, the President of the United States has done something to recognize and honor "His Holiness Leo XIII on the occasion of his Pontifical Jubilee." It is not a very serious matter, but it establishes a precedent that can lead to very serious things that are very desirable on the part of the Papacy. And there are already more important things than this which inspire the admiration of the Pope for the President.



In response to a call issued by the ministerial union of Fremont, Ohio, "a goodly number of the ministers of Sandusky County assembled in the Presbyterian church" in Fremont on May 25 for the purpose of considering "the prevailing and increasing spirit of lawlessness and immorality that exists in our county, especially that of intemperance, Sabbath desecration, and licentiousness." These were stated to be "matters which have come before us in our work as ministers of the gospel, and in which we are alike interested." After "a very spirited discussion" "several ringing resolutions" were adopted in the name of "the pastors of the various Christian churches of Sandusky County, Ohio." After declaring that "the open Sunday saloon and Sunday baseball" "are specifically and unequivocally prohibited by the law of our State," it was "resolved" that "the maintenance of the majesty of law by its prompt and effective enforcement against all violators is a matter of paramount importance, and is absolutely necessary to the morality, peace and prosperity of our county"; that "it is the sworn duty of the executive officer, be he sheriff, mayor, chief of police, or marshal, to see that the laws are enforced and violators brought promptly to justice, and when such executive fails to do his duty he proves himself unworthy of his office and undeserving of the suf-

frages of the people"; that "we will immediately take steps to secure the sense of the city and county on this subject of Law violation and Law enforcement, and communicate the same in proper form to the executive officers of our county and the different municipalities"; that "we will begin a campaign of agitation throughout the county with a view to cultivating public sentiment on this subject and furnishing to our executive officers that moral support in the discharge of their duties which they of right deserve"; that "we proceed immediately to the organization of a voters' league, without party or creed, which shall stand for civic righteousness, the execution of existing laws, the maintenance of good government, and the defeat at the polls of all candidates who are opposed to these issues." In conclusion a call was issued for a convention of "representatives of the different civic leagues, and other patriotic bodies, and such organizations as are seeking the promotion of the moral welfare of the people of the county," to be held in Fremont on June 23 for the organization of a voters' league of the sort described. This instance is a fair illustration of the work of "civic righteousness" to which the clergy are more and more devoting themselves. It means the transformation of the preacher into a political worker. While most of the ends aimed at are excellent, one of the very foremost things, if not, indeed, the very chief thing, in this work of "civic righteousness" is the prevention of "Sabbath desecration" by law. Sabbath desecration is an evil, but the attempt to suppress it by law is a greater evil. To enforce religion by law is itself lawlessness. Of all people the clergy should know that "law enforcement" is a very poor way of opposing "the spirit of lawlessness." This spirit can be effectively opposed only by cultivating and getting into the people another spirit, and surely

ministers of the gospel should know of a better way of doing this than by "the execution of existing laws" and the defeat of candidates at the polls.



The quotations presented in an article on another page as representing the spirit and purpose of "National Reform" are utterances that were made quite a number of years ago. Such bald and bold avowals of intolerance are now not so common with the "National Reform" advocates, at least they do not appear in print, but the fundamental principles and purposes of the movement, with which these utterances were in perfect accord and in which lie its danger and menace, remain exactly the same, and are avowed and advocated to-day the same as twenty or thirty years ago. Thus the annual report of the "National Reform" Association for the year ending June 1, which has just been published in its organ, the *Christian Statesman*, says:

The work of the Association is based on these fundamental principles, *vis.*: That civil society is a divine institution and not merely a human device or arrangement; that Almighty God is the source of all just authority and power in civil government; that the Lord Jesus Christ is the divinely appointed Ruler of nations; that all nations and governments are commanded to acknowledge Him, and to make his revealed will the supreme rule of their conduct; and that the will of Christ as revealed in the laws of nature, and especially in the Holy Scriptures, is the supreme standard to which all civil acts and policies are under infinite obligations to conform.

It goes on to state that "to make these principles effective and dominant in the life of the nation, it is necessary . . . to resist and oppose all measures which are in conflict with them, and to seek the enactment of such measures and the adoption of such policies in local, State and national affairs as shall best promote a true and consistent *national Christianity*." "This," it is declared, "is the purpose of the National Reform As-

sociation." An address delivered by Dr. T. P. Stevenson, a leader of this movement, at a "National Reform" Convention in New York in December, 1899, has just been published in the *Christian Statesman*. In it he said:

We hold this truth—the kingship of Christ over the nations—in no mystical or extravagant sense. We are not dreaming of a visible kingdom to be set up on the earth in *some future dispensation*. . . . We simply mean that the revealed will of Jesus Christ [the Bible, as interpreted by those who assume to speak for Christ] is law for nations and governments as well as for individual men. . . . We mean that nations and governments ought also to have regard for His will; that governmental acts and national policies are to be judged by the spirit and teachings of Christ; that Queen Victoria and Emperor William, the British Parliament and the American Congress, ought to look to Him who was crucified and say: "Lord, what wouldst Thou have us to do?" . . . The purpose of the followers of Christ [the "National Reformers"] is simply this, that when they have become numerous enough, and have attained a sufficiently clear and unanimous understanding of Christ's will in the matter, they will govern this country in accordance with their convictions. Of course they will, just as the servants of Satan govern it so largely to-day. . . . In all this there is nothing to excite alarm, except among godless politicians whose occupation will be gone, and criminals who hate good government and righteous laws.

Of course all who do not fall into line with this theocratic scheme when it is established will be classed by those who "have attained a sufficiently clear and unanimous understanding of Christ's will," and who assume to exercise it for him, as "criminals who hate good government and righteous laws." And under that scheme of things that will be very logical. An editorial in the *June Christian Statesman* begins thus:

It is proposed that the Constitution of the United States be so amended as to acknowledge Almighty God as the source of all authority in civil government; the Lord Jesus Christ as the Ruler of nations, and His revealed will as the supreme standard to decide

moral issues in national life. It is further proposed that each State constitution be similarly amended.

In this editorial it is declared that "there should be no conflict between the state and the Christian religion"; that "the state should not legalize and protect what brings religion into disrepute and debases the public conscience"; and that "*the Christianizing of the government* will contribute incidentally to the success of the Church." All this of course means that the Christian religion, as held and practised by these people, shall become the supreme law of the nation and be enforced by the nation. It means that the rights of citizenship, of equal protection under the law, will be only for those who are "Christians"; others will have to go elsewhere, or else suffer oppression. It means necessarily intolerance and persecution for all who do not subscribe to the "national Christianity." The best example of the "National Reform" scheme of government in the world to-day is seen in Russia. There the scheme is *still* in operation. It may be said that the intolerance and oppression in Russia is due to ignorance and superstition. No doubt; but when the day of ignorance and superstition is past the day of state religion, of "national Christianity," will also be past. "National Reform" is an attempt to return to conditions which were long since found to be incompatible with progress and enlightenment.



Two "National Reform" State conventions were held last month, one for Delaware, in Wilmington, May 11-12, and the other for Kansas, in Lawrence, May 20-22. Both these conventions were preceded by addresses and smaller meetings at different points. Two of these meetings in Delaware "were addressed by Judge Ashman of Philadelphia." Judge Ashman was about the only lay-

man who opposed the modification of the Pennsylvania Sunday law at the legislative hearing last winter. We are told that Chief Justice Love, of the Delaware supreme court, "after a careful reading" of the "call" for the convention in Wilmington, "signed it with cordial willingness, saying, 'I am with you in every particular.'" The "call" for the Kansas convention was first sent to "one hundred ministers of various denominations in the principal towns of the State for their own signatures and the signatures of other citizens." Then, "when signed," it was sent "with program and other documents to all ministers and to all newspapers in the State." This shows how these conventions are worked up. A published report of the "National Reform" Association for the year ending June 1 states that "it is impossible to enumerate the many local meetings which have been held during the past year in advocacy of the principles and measures of the National Reform movement," and that "exclusive of the *Christian Statesman*, more than a million pages of literature have been printed during the year, and nearly that amount distributed." It is evident that there is still work to do in opposing this church-and-state movement.

One of the things that is to be included in the "suitable exhibit" of "our national Christianity" which is to be made under the auspices of the "National Reform" Association at the Louisiana Purchase Exposition, is to be "a conspectus of the Sabbath laws of all the States and Territories." A late number of the *Christian Statesman* thus describes the preparation and character of this "conspectus":

It was a laborious undertaking. It required the transcribing of these laws. It required the examination and transcription of all the important judicial decisions relating to these laws. It required the classifying of the States with reference to the character of their laws, and the character of the decisions of the courts.

It required the preparation of the results for publication. The greater part of the work has been done. The laws have all been transcribed, the judicial opinions examined and copious extracts made, and there has been some progress made in the work of classifying the States and in preparing the final report for publication. It is intended that this work shall show the present condition of our Sabbath laws, whether the tendency has been toward greater or less laxity as to the character of our legislation, on what grounds the constitutionality of these laws is sustained, and what the courts have done either to help or to hinder the cause of Sabbath observance.

The following special dispatch to the *New York Tribune* from Rome under date of June 16 conveys the latest news regarding a matter that we have had it in mind for six weeks to notice in THE SENTINEL:

The Vatican has received a strong report from the friars in the Philippines against the apostolic delegate, Monsignor Guidi, saying that he is entirely in the hands of Governor Taft, whom they call an agent of the Free Masons, with an intention to banish, not only Roman Catholicism, but Christianity, from the archipelago. They urgently request the Vatican to order Monsignor Guidi to follow a different policy, and to use all influence possible for the recall of Governor Taft. They favor the appointment of General Leonard Wood, who, they say, would as easily settle Roman Catholic questions in the Philippines as he did those in Cuba.

We place in italics the portion of the above directly touching upon the matter or matters to which we refer. Something more on this will be presented soon.

A campaign for the purpose of securing the enactment of a State Sunday law is now in process of evolution in California. At a recent meeting of representatives of the Presbyterian, Methodist, and Congregational ministerial unions of San Francisco it was decided to call a meeting of representatives of all the ministerial unions in the State for the purpose of effecting a State organization to push the Sunday-law campaign.

The Lesson of Kishineff

By C. M. Snow

A STRIKING and impressive illustration of the working-out of the "Christian-nation" idea, "Christian patriotism," "national Christianity," etc., etc., was recently set before the world, and the world has set up a strong protest against the object lesson. Our ideas have very much to do with our conduct toward our fellow-men. Zealous superstition has often reddened its hands in the life-blood of men, has racked and burned them, and invented ingenious tortures to propagate its ideals. This suffering world has had long and terrible lessons in the working out of such ideals, and still there are multitudes ready to repeat the illustration. The latest working out of such an illustration was seen at Kishineff, Russia; but right here in America great religious organizations are propagating the same idea that, in its out-working, wrought such terrible havoc among the Jews at Kishineff. That ideal is "national Christianity," church-and-state union.

The feeling of the mass of the Russian people toward the Jews was crystallized into expression in these words by the periodical which did most to bring about the massacre:

Become Christians and our brothers, and enjoy all the privileges of Russian citizenship. If not, you have one year to go where you please. After that term has expired, there must not remain a single Jew in Russia unless he is Christianized, and thereafter entrance to Russia will be forbidden to the Jews forever.

That this Russian declaration of purpose respecting the Jews is a "Christian-nation" purpose is evident. Notice the similarity between that "national reform" utterance of the Orthodox Russian and the declarations of purpose ut-

tered by American "National Reform" advocates, as follows:

Our remedy for all these malefic influences is to have the government simply set up the moral law and recognize God's authority behind it, and lay its hand on any religion that does not conform to it.—*Rev. M. A. Gault, District Secretary of the National Reform Association.*

We might add in all justice, If the opponents of the Bible do not like our government and its Christian features, let them go to some wild, desolate land, and in the name of the devil and for the sake of the devil, subdue it and set up a government of their own on infidel and atheistic ideas; and then if they can stand it, stay there till they die.—*Rev. E. B. Graham, Vice President, N. R. A.*

We want state and religion, and we are going to have it. . . . Now we are warned that to engraft this doctrine upon the Constitution will be oppressive; that it will infringe the rights of conscience; and we are told that there are atheists, deists, Jews, and Seventh-day Baptists who would be sufferers under it. These all are, for the occasion, and so far as our amendment is concerned, one class.—*Jonathan Edwards, D.D.*

After classing all who oppose the church-and-state idea of the National Reformers as atheists, Mr. Edwards declares:

Tolerate atheism, sir? There is nothing out of hell that I would not tolerate as soon! The atheist may live, as I have said; but, God helping us, the taint of his destructive creed shall not defile any of the civil institutions of this fair land! Let us repeat, atheism [in which he includes Jews and Christian denominations that believe in religious liberty] and Christianity are contradictory terms. They are incompatible systems. They can not dwell together on the same continent!

Now compare these utterances with the Russians' declaration of purpose toward the Jews, and note the similarity of sentiment and spirit which they breathe. It is the same spirit. It is simply "national Christianity," the "Chris-

tian-nation" idea, worked out—or, rather, working out; for when it is worked out we see the blood-spattered dwellings, the ravished women and girls, the nameless cruelties, and the dead-strewn streets of Kishineff.

And wherefore slew they them? Russia is a church-and-state government. If the Jews would embrace the doctrines of the Russian Orthodox Church—become Greek Catholics instead of Jews—then all the privileges of Russian citizenship would be granted them; the oppressive laws enacted against them would not apply; the fury of the people would be stayed; there would be no more Kishineffs. That is the meaning of the language in the expressed sentiments quoted from the Russian spokesman. The animosity against the Jews is not because the Jews are money-lenders and merchants. The quotation shows that; for they would doubtless continue their occupations after "conversion" to the Greek Catholic Church. It is because the Jews are not yet "Christianized" that the so-called "Christian nation" of Russia has turned its hands against them.

But the "Christian-nation" idea might not work out so in America.—It has worked out so already, only not to "the same excess of riot." That idea wrought into the laws of our States has put conscientious, God-fearing, Christian men in

this country into chain-gangs and prisons, side by side and cell-mates with ordinary criminals. What had they done?—Obeyed God, and worshiped Him "according to the dictates of their own consciences," which is supposed to be the sacred privilege of every American. But in doing that they had disregarded an ordinance of man which has set up for itself the claim of divine right over the consciences of men—the divine right to dictate religious ceremonies and enforce them under pains and penalties. That human ordinance claiming a right which Divinity has never asserted over the consciences of men, is the Sunday law in the States and Territories. Hundreds of Christian men have suffered under it, and many are even now resting under its condemnation. If they would keep Sunday they would not be molested; if the Jews of Russia would keep Sunday and join the Russian state church, they would not be persecuted!

It would be well for Americans to learn the lesson of Kishineff, and cast the mote out of their own eye before seeking to pluck the beam out of the eye of Russia. It is all right to protest against the cruelties, but they are the result of the system, and the system is just as wrong in America as in Russia, and the cruelties and the system here are much less excusable.

The past few weeks have brought successive appeals to the heart and conscience of the civilized world. One horror of cruelty has followed hard upon another. Scarcely had the atrocities in the Congo Free State forced their way through official concealment to public notice, when the brutal outrages upon the Jews of Bessarabia shocked every reader of the dispatches. Next came the revelations of the hardships and oppres-

sion from which Italian laborers in this country were made to suffer, and finally, through indictment by a Federal grand jury, the discovery that a system of slavery, or something really worse than slavery, was practised in several counties of Alabama. We might make our own the prophet's words: "He looked for judgment, but behold oppression; for righteousness, but behold a cry."—*New York Evening Post*.

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.

Last week the fact was noted that a bill permitting ball playing on Sunday in Wayne County (the county in which Detroit is situated) was passed in the lower house of the Michigan legislature on May 27. This was done evidently before the champions of Sunday enforcement got wind of what was going on. On the evening of June 3 "a battle royal was fought" over the measure before the judiciary committee of the senate, which "listened to a flood of words and some sharp repartee for the whole evening." Late that afternoon a special train brought to Lansing from Detroit "a lobby of ninety-two persons to fight the bill"—"the biggest lobby of the session." This delegation was headed by "clergymen and business men." The leading clergyman was Rev. George Elliott, president of the Detroit "Sabbath Observance Association"; and the leading business man was Mr. J. L. Hudson, who brought with him "protests from sixty-three churches in Detroit." While among these ninety-two persons were some "Highland Park residents who feared that Sunday baseball games would be played in their village and hurt their property," and some "North Woodward Avenue residents who did not like the idea of big Sunday crowds on the Woodward Avenue cars," it was plainly evident that most of them were "professional Christians," as declared by Hon. W. G. Thompson, who spoke in favor of the bill, and were moved by regard for the religious institution of Sunday observance, and the desire to hold on to all the support which the law gives to that institution. They evidently believed

with one of the several Detroit lawyers from whom Mr. Hudson had obtained expressions against the bill, that it was "an entering wedge for abolishing the laws as to *Sunday observance*, which have existed in perhaps every State from the foundation of the country." The first speaker at the hearing was Attorney B. R. Fales, representing the Detroit baseball club. He disclaimed any intention on the part of those interested in the passage of the bill "to abrogate the law and spoil the Sabbath," and announced that it had been decided to amend the measure so as to permit ball playing on Sunday only outside of Detroit in Wayne County, and on condition that a portion of the receipts be set apart for charitable purposes. The bill would be sent back to the house to be so amended. The friends of the measure evidently felt that it was necessary to placate the opposition, and that it was better to get half a loaf than no loaf at all. Elisha A. Fraser spoke against the measure, and "stated that such a bill was a cruel discrimination against Detroit by letting down the bars for a wide-open Sunday." He "quoted Abraham Lincoln's proclamation to the army and navy to show that Sunday should be observed." President Burns of the Detroit Trades Council, who said he was "the executive head of 14,000 labor unionists in Detroit, with 6,000 more affiliated wage-workers," declared that the attitude of the working people was not what would appear from the remarks of Manager Howarth of the Pingree shoe factory in Detroit, who declared that the employees of that factory had been canvassed and most of them

found to be opposed to the bill. Mr. Burns said among other things:

We want a little fresh air recreation on the Sabbath. We can't get it on any other day. Let me tell you this: If the wage-worker can't get a little innocent amusement on Sunday, he will get amusement that is not so innocent. How would it do for you gentlemen from Detroit to make some efforts to close some of the Sunday saloons, for ninety-nine out of every hundred are open on Sunday. You can't legislate religion into people.

Rev. John McDowell, who said he had been a wage-worker himself once, followed. He "doubted very much whether labor unions favored the bill," and thought "the strongest argument against legalizing the Sabbath as a day of recreation is the fact that such a course would endanger the Saturday half-holiday movement." This was probably on the theory that if the workingman is allowed to take recreation on Sunday he will not wish to take it at any other time, and therefore in behalf of the Saturday half-holiday movement he must be prevented from taking recreation on Sunday! The Sunday-law clergymen certainly have very roundabout ways of helping the workingman. Continuing the speaker declared that the ultimate effect of the passage of such a measure would be that "the wage-worker would lose his Sabbath," as he said has been the case in the leading countries of Europe as the result of "making Sunday a day of recreation." He knew "of nothing more beneficial to the laboring man than a day of rest regulated and sanctified by Sabbath observance." He of course meant a day of rest "regulated and sanctified" by enforced "Sabbath observance." Nearly every speech was followed by an exchange of rapid-fire remarks between the friends and opponents of the measure. During a colloquy at this point Mr. Fales challenged the opponents of the bill "to show him one man who lives up to the Sunday law as it stands." It seems that the

opportunity afforded by the hearing to make some remarks on the fundamentals of the Sunday-law question was improved by one to whom SENTINEL readers need no introduction. The correspondent of the Detroit *News-Tribune* reported that "Elder A. T. Jones, of Battle Creek, gave a philosophic turn to the discussion," and gave this summary of his remarks:

The American nation has always separated church and state. If there is no means of forcing religion down people's throats on Sunday, how do you expect to prevent them from doing the work they like or amusing themselves as they like? No legislature should attempt to make laws against everything that is morally bad, or for everything that is morally good. Law is not religion or morality.

"Rev. Dr. Elliott replied to Mr. Jones." He professed to be in agreement with the "fundamental arguments," but thought they did not affect "the particular bill under consideration." A few days after the hearing the correspondent of the *News-Tribune* reported that the bill had "gone to sleep" in the judiciary committee, that in fact it was dead before the hearing, so that "the lobby of ninety-two persons was brought to Lansing unnecessarily." It seems from his comment that these Detroit champions of Sunday legislation conducted themselves in a manner that has been demonstrated to be characteristic of such champions throughout the country on such occasions. He says:

A special train brought into the capital several clergymen and business men, and a few other gentlemen, followed by a crowd of men young and old, whose conduct during the hearing must be charitably described as eccentric. It was the first time this session that the chairman of the committee at a public hearing had to use his gavel to protect any speaker from interruptions and ill-timed assaults on his logic. Senator Lockerby had to call the mob to order no less than three times during the evening, and if he had not been a mild-tempered man he would have done so several more times. Mr. Fales was not al-

lowed to pronounce two sentences consecutively without being hooted at to answer some question. If he refused to answer he was jeered. If he did answer other questions were hurled at him too fast for him to comprehend them, until he had to scream in order to make his voice audible to the committee. One ardent young man offended several Roman Catholics as well as sincere Protestants by declaring with much gusto that any man who saw no harm in going to church Sunday morning and to a ball game in the afternoon was a hypocrite.

In an interview in Detroit just before going to the hearing Mr. Hudson, who is no doubt one of the "six prominent laymen" who with "six prominent ministers" organized the Detroit "Sabbath Observance Association" two months ago, said:

The Sunday laws have been on our statute books always. If a law that has been as prominent on our statute books as the Sunday law is to be changed in any respect, it should be done only after a full and free discussion all over the State, and done then only when a majority of the voters desire it.

Would the friends of the Sunday law consent to its repeal if they knew that the majority of the voters of the State desired it? They would prevent its repeal or any modification of it just as long as they possibly could, no matter what the majority of the voters might desire.



Last September two ball players who had been arrested and convicted at Nebraska City, Neb., for Sunday playing filed an appeal in the supreme court at Lincoln. The chief point in the appeal was that no offense under the law had been committed, there being no specific prohibition of ball playing in the Sunday statute. It was contended that the term "sporting" in the Sunday law did not include ball playing. The supreme court rendered its decision in the case on June 4, holding that ball playing on Sunday is in violation of the prohibition against "sporting" on Sunday, and intimating that "if the people are displeased with

the court's interpretation of the law, they can secure relief through the legislature." The same ruling was made in a similar case ten or twelve years ago, but in this case it "was hoped to secure a reopening of and a reversal of that opinion." The present decision "means that four players arrested at Nebraska City last summer at the instance of the law and order league must serve ten days in jail," and with the former that "the playing of baseball on Sunday in the State of Nebraska is a misdemeanor punishable by fine and imprisonment." The *Lincoln Star* calls attention to the fact that the Nebraska Sunday statute "was borrowed from Ohio, which State forbade Sunday 'sporting' before baseball was introduced into this country." It wonders if "the legislators of that wise old State," when they enacted the Sunday statute, "looked into the future and foresaw baseball." It comments thus on this late decision:

The supreme court holds that baseball is "sporting." Immediately the question presents itself, what else does the term include? From a rather reliable dictionary we quote: "Sport, a pastime, a diversion, amusement, merry-making, fun, amusement or enjoyment experienced, derision, mockery, to play, to frolic, to make merry," etc., etc. It would be interesting if the court would go over the whole definition of the word "sport" and inform the public as to the permissibility of walking, rowing, driving, making love, playing ping pong, romping with the children, yachting, coursing, hawking and a hundred other amusements. There can be no question that baseball is a "sport," but in order that all law-abiding citizens might know the line at which they must halt it would be well if some judicial mind would tell us where the legislature has drawn it. Does it include or exclude croquet, tennis, dominoes, high five, whist, flinch or checkers? Is it the boisterous and noisy sport alone that is barred for the sake of preserving a becoming dignity on the Sabbath, or was the law intended to remove the mind from light and frivolous things and induce it to dwell upon holy things throughout the day? The court has said that the law means what it says. But does it mean *all* it says?

The retail grocers' associations in Minneapolis and St. Paul, Minn., are "taking some active steps to enforce the recently enacted Sunday-closing law." The Minneapolis *Times* of June 11 reported that "officers of the Minneapolis retail grocers' association are using considerable vigilance in searching for violators of the law in regard to Sunday closing. They have secured evidence against three, who, it is expected, will be arraigned in the municipal court this morning. Others will be brought to trial in order to put a stop to the violation of the law." The St. Paul *Globe* of June 12 reported thus regarding the matter in that city:

The St. Paul retail grocers' association is preparing to demand of the city officials that they enforce the law relating to Sunday traffic. They have found that some of the groceries of St. Paul accommodate their customers to the extent of keeping open Sunday mornings, and they demand that it be stopped. They claim that out of the 350 groceries in the city all but nine were closed last Sunday. A committee has been appointed to call upon Corporation Attorney Michael and secure his co-operation in the new movement.

On May 31 a Mr. Skelly and two other persons, members of the "Skelly Club," were arrested at Thompson and Gardner streets, Brooklyn, for playing ball on Sunday. They were given a hearing before Magistrate O'Reilly on June 4, who dismissed the cases. Police Captain Hays, who had the arrests made in response to complaints and in order "to make a test case so as to settle the matter, says ball playing may now continue without further interference from him, as he considers the matter settled."

"The question of whether or not the delivery of ice on Sunday is an infringement of the public statutes was brought to the attention of the board of aldermen" of Newton, Mass., on June 1. The matter came up "as a result of a petition to the board, signed by thirty-six employees

of the various ice companies of Newton, requesting the board to take action to prohibit the same. It was referred to the committee on rules."

"At the instance of the local law and order league" a Sunday-closing order against saloons was issued by a deputy sheriff at Washtucna, Wash., on June 5. "The saloons threaten that if they are compelled to keep their back doors closed on Sunday, they will see that the law is enforced to the letter, and that all business houses are made to close."

There is no accounting for the eccentricities of lawmakers. A statute passed by our recent State legislature permits, by special enactment, the sale of tobacco and confectionery on Sunday, but makes the Sunday selling of meats and groceries illegal. Tobacco is evidently considered a prime necessity by Minnesota solons.—*Faribault (Minn.) Journal*.

The next number of The Sentinel will appear just before the Fourth, and in it will appear something that should be read by every patriotic American and every observer of the signs of the times. We have been given permission to publish portions of an hitherto unpublished address on

Anti-Democratic Tendencies in American Life,

by DR. FELIX ADLER, Founder and Leader of the Society for Ethical Culture, and Lecturer on Social and Political Ethics at Columbia University. In this address is pointed out and emphasized some tendencies antagonistic to true republicanism and democracy that "already exist in our midst and are getting stronger and stronger." It would be well if all the people would think on these things in connection with the great national anniversary.

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