

The Sentinel

OF CHRISTIAN LIBERTY

VOL. XVIII

NEW YORK, JULY 30, 1903

NO. 31



THE POPE WHO HAS JUST DIED

"At his accession he found the Papacy at probably its lowest ebb since the storm and stress of the Reformation. He has left it at probably the highest point of influence and prosperity it has known in three centuries."

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

Entered January 2, 1902, at New York, N. Y., as second-class matter, under Act of Congress of March 3, 1879

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.

JOHN D. BRADLEY, Editor.

Editorial Contributors:

A. T. JONES, A. G. DANIELLS, M. C. WILCOX,
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, of every individual to worship God according to the dictates of his own conscience, free from all dictation, interference, or control on the part of civil government or any other external authority; or not to worship at all if he so chooses.

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

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Single copy, per year.....\$1.00
" six months..... .50
" three months..... .25
To foreign countries in Postal Union, one year..... 1.50

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5 or more copies to one address, one year..... .70
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No more orders can be filled for extra copies of our Special Christian Endeavor Number of THE SENTINEL, dated July 9th. In all 65,000 copies were printed, which we thought would be sufficient to fill all orders. The linotype slugs have been destroyed, so that it will be impossible to print any more copies. We are sorry that those who desire them still cannot obtain copies of this number.

FROM each of four cities—Denver, Col., Cleveland, O., Des Moines, Ia., and Seattle, Wash.—orders were received for 5,000 or more copies. We wish to thank these friends, as well as those in other places, for the efficient work which they did in behalf of this number.

SUFFICIENT money was received by us in donations to send about 4,000 extra copies of the Christian Endeavor Number of THE SENTINEL to Denver for distribution at the International Christian Endeavor Convention. Those who received these copies for distribution wish to thank the donors for the interest which they took in this matter.

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NEW YORK, THURSDAY, JULY 30, 1903

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American Govern- ment Concerned with the Papal Succession

We indicated last week that papal influence is becoming more and more powerful in the politics of this country. The natural and inevitable complement to papal interest and influence in American politics and governmental affairs is interest and influence by the American government and American politicians in papal politics. If reports are correct, the American government is now for the first time in its history actively interested in the election of a Pope. From Washington has recently come the report, which "carries with it a presumption of accuracy," that "great interest is manifested by the United States government in the selection of a successor to the papal chair." This comes of the Philippine entanglement with the Papacy. In view of the questions pending between the Catholic Church and the government over affairs in the Philippines, "it is considered of the utmost importance that the new Pope be friendly toward the United States." On the authority of "an officer who is well informed on the negotiations conducted in Rome by Governor Taft," it is stated that, in harmony with the policy of Leo, Cardinals Rampolla and Satolli are "friendly to the interests of the United States," but that, on the other hand, Cardinal Martinelli is "most hostile" and "has continually exerted his influence against this country." Lastly, it is stated "on the best authority," that "Cardinal Gotti, although a member of one of the

church orders, or Cardinal Vannutelli, would be more agreeable to this government in every way than Cardinal Martinelli." A leading Protestant journal thinks "it not at all improbable that Cardinal Gibbons' departure for Rome is to be interpreted in connection with some service on behalf of our government in the matter of the election of a successor of Leo XIII." And thus step by step the American government is becoming involved with the Papacy; and in general it seems to arouse no apprehensions whatever. These most significant and "first time in history" proceedings seem to be regarded as a matter of course, and are treated as little more than so much current news. In speaking of the concern of the various powers with the "change in the personality that occupies the throne of St. Peter," the *Springfield Republican* thus calls attention to this latest development:

For the first time in our history is the United States even slightly affected, in a political sense, by the immediate prospect of a new conclave. The fact is due chiefly to the Spanish War, which left us a troublesome religious question—that of the Spanish friars—in the Philippine Islands. With the church problems in the archipelago still unsettled, our government becomes a close observer of events at Rome, notwithstanding its constitutional aloofness from all ecclesiastical affairs. It was of no consequence to the Hayes administration of 1878 whether this or that cardinal became Pius IX.'s successor; but it is certain that the administration of Mr. Roosevelt will be somewhat interested to know whether the next Roman pontiff be

Gotti, or Vannutelli, or Oreglia, or Rampolla, or Vives y Tuto.

It is an ominous and unmistakable fact that notwithstanding its *constitutional* aloofness from all ecclesiastical affairs, the American government to-day is *not* holding aloof from ecclesiastical affairs; it is actually being drawn into and involved in the affairs of a great and most dangerous ecclesiastical power, the very power with which its founders expressly and explicitly designed that it should have no connection or dealings whatever, but should avoid every step leading in that direction. The campaign for religious freedom and utter separation of church and state in Virginia, out of which came the amendment to the national Constitution requiring the government to hold aloof from all ecclesiastical affairs, was based for one thing upon the proposition that any union of church and state, religion and government, "would lead us back to the Church of Rome."

The Spirit of Intolerance at Work
Arizona

The ministers and church people in Phoenix, Ariz., are circulating the following petition to the city council:

We, the undersigned citizens and taxpayers of the city of Phoenix, hereby respectfully petition your honorable body and request that you cause to be enacted and enforced city ordinances requiring all saloons, hotel bars, wine rooms, gambling houses, billiard parlors, pool rooms, bowling alleys, shooting galleries, theaters, photograph galleries, cigar stores and stands, drug stores (except for the filling of prescriptions), mercantile establishment of all lines, confectionery stores, ice cream parlors, soda fountains, bakeries, meat markets, tailor shops, shoe shops, barber shops, bicycle stores and shops, laundries, foundries, blacksmith shops, carpenter shops, paint shops, and all other places of business and labor not necessary to be kept open on Sunday, within the city of Phoenix, to be closed at the hour of 12 o'clock midnight on every Saturday night, and to remain closed until the hour of 12 o'clock Sunday night.

Friends of religious liberty in the place have prepared and are distributing a four-page circular, headed, "Do We Need Sunday Laws," in opposition to the movement, which professes to be one in the interests of "temperance." Its real object and spirit is shown by this incident which we find related in the circular mentioned:

A few days ago this conversation took place in Phoenix between a petition circulator and a good citizen:

"Mr. Blank, I have here a petition for a Sunday-closing ordinance, which everybody is signing, and I've come to get your name on it also."

"But I'm not in favor of such an ordinance."

"Why, Mr. Blank, I thought you were a Sunday keeper!"

"So I am; but this ordinance interferes with the rights of others who don't believe as we do. There are Seventh-day Adventists here. This law would be hard on them."

"Well, the Seventh-day Adventists are just the kind of people we are after!"

A sanitarium, printing plant and blacksmith shop are operated by Adventists in the place, who are growing in numbers, having recently erected "a modest church edifice of brick." A friend writes us that the petition for the Sunday law has been signed by some of the merchants "simply through fear of losing the church trade if they refused," and that some who have signed it have gone privately to members of the city council and asked them to refuse to pass such an ordinance. In this connection it will be appropriate to note the fact, which it seems that we have been unable to do heretofore, that the legislature of Arizona came near passing a Sunday law against barbering last winter. An appeal and protest making plain the evil nature of the measure was prepared by Mr. E. W. Webster, then president of the Arizona Conference of Seventh-day Adventists, and submitted in the name of the people of that body to the legislature. Notwithstanding the

speaker had this protest read in the lower house, that body passed the measure by a vote of seventeen to seven. But the committee of the council to which it was referred reported upon it unfavorably, and it was voted down in the council, and so failed of passage. It is to be hoped that the same fate awaits any Sunday measure that may be proposed in Phoenix. But the Sunday-enforcement spirit is evidently growing in that quarter, and sooner or later it will secure the legislation it is after.



**'The Scramble for
the Tiara'**

The earthly and political character of that organization which claims to be *the* church of Jesus Christ has been conspicuously exhibited in a number of ways recently. One of those ways is the rivalry and political working for the popedom among and for "princes of the Church." It is well that this "scramble for the tiara," as it is aptly called, has been made the object of comment in some quarters. It is rightly referred to as "very unapostolic," and as "one of the least edifying spectacles that could possibly be offered to the world by those claiming to preside over the conscience of Christendom." But apostolic and edifying or not, it is a part and parcel of the Papacy. We find this in the New York *Evening Post*:

While Rome is ostensibly a mourning city, it is in reality the scene of vast excitement and probably of active intrigue. One of the greatest prizes in the world is to be awarded. It is inevitable that there should be the keenest competition for it. Of course, the theory is that the Sacred College is under divine guidance, but every candidate for the Papacy would be, we presume, ready to agree with Selden that the will of Heaven manifests itself in "the odd man" who makes the majority. At any rate, it has been historically true that the eve of a new reign in the Vatican has always been a time of eager anticipations, rather than of vain regrets. D'Azeglio states the case in a matter-of-fact way in his "Ricordi:"

At the death of every Pope, Rome is plunged into indescribable joy. It is not always caused by hatred for the departed, but by the smiling prospect of the approaching drawing of a great lottery, overflowing with prizes great and small, in which everybody has a stake. The most valuable of all can be won only by a Cardinal.

Public Opinion well observes: "From the reports of the electioneering within the Vatican walls, of scheming by powers interested in the naming of the next pope, and of the wagers placed upon the outcome of this plotting, it is evident that the choice of the vicegerent of God on earth is surrounded by influences anything but holy."



On July 1 Commissioner Williams of the immigrant station in New York harbor received "a petition, signed by eleven of the missionaries representing their respective churches on Ellis Island, asking that the landing of immigrants on Sunday be abolished." "Mr. Williams took the matter under consideration, and will forward the petition to Washington." Among the reasons given for the request was this:

We expect the immigrants landing at our shores to become law-abiding residents and citizens; to respect the laws and customs of our country, and also to keep holy the Lord's day as a day of rest. It, therefore, sets a bad example to the newcomers to find upon their arrival a United States government department in full operation on Sunday.

And so it is desired that the first lesson that the immigrants shall receive on reaching this country is that of keeping "holy the Lord's day"; and it is desired that *the government* shall give them that lesson. In that they would receive a very un-American lesson indeed. In addition to its disregard of the fundamental American principle of separation of church and state, this petition is in disregard of the comfort and welfare of the poor immigrants. It is equivalent to a demand that immigrants arriving too late to disembark on Saturday shall remain con-

fined on shipboard in the close and disagreeable quarters in which they have made the passage for twenty-four or thirty-six hours longer than is necessary.



These significant statements are from an article on the organization of the Roman Church by "Rev. Dr. D. J. McMackin, of St. Patrick's Cathedral," that appeared in the *New York Evening Post* of July 18:

No organization in this world has so many and such boundless resources of human wisdom as the Catholic Church. The traditions of twenty centuries are hers, and she has a precedent for every emergency. She meets the new situation in the Philippine Islands and the recent persecutions in France with the same calm dignity and courage with which she encountered difficulties in the past, and she will solve the former *with that sagacity which has always characterized her course in the history of ages.*

One thing concerning the policy of the new pontiff is certain: He will be as strong a friend of America as Leo XIII. was. *The sympathies of Rome are with England and America.* It is a proverb in Rome that wherever the English flag goes the apostolic delegate follows. And Leo XIII. has frequently said: "Nowhere am I Pope more than in free America."

It is marvellous how the Church, while ever holding fast to principles, in the application of those principles adapts herself to the peculiar circumstances and needs of every age and country.

It has been very gratifying to all Catholics to hear from the press and different pulpits of the United States so many expressions of high esteem for the character of the venerable old man in the Vatican.



A report from Johannesburg, South Africa, says that "the government [British] is furthering arrangements for a large importation of Chinese labor to be employed exclusively in the mines and on public works." "Heavy penalties will be inflicted if the Chinese are employed as skilled artisans, and their employers must deposit a sum of money

to cover the cost of their repatriation after the termination of their engagement." "Financiers expect that the introduction of the Chinese will commence in October." This is the modified form of slavery which it was proposed to institute in the Philippines, and which is very likely to be yet instituted. During the last year or so it has been seriously proposed in South Africa to compel the Kaffirs to work in the mines whether or no, but it seems that the coolie system of modified slavery has been adopted instead. And of course "financiers" are behind the matter.



"As we all know, the world contains a multitude of people who most truly believe that the Church of Rome, if not the Scarlet Lady, is a deadly foe to freedom of thought and to the highest development of human character," says a writer in *The Nation* in reviewing a work entitled, "Rome and Reform," by T. L. Kingston Oliphant of Balliol College. And is it strange that there are a multitude of such people in the world? It is strange that there are not multitudes more than there are. This writer says that each of the multitude mentioned "would gladly level his shaft at the Papacy if he could hope that his efforts would be attended by any result," but that "Rome, having survived the attacks of Luther, Calvin, Voltaire, and the critics of the nineteenth century, seems in a sense invulnerable."



We are glad to say that all friends of Sunday observance are not of the type of those who are determined that its observance shall be enforced regardless of the consequences. A lady in Brooklyn recently wrote to the *Eagle*:

In your issue of yesterday I saw that the Sabbath Alliance was making an effort to have the playing of baseball on Sunday forbidden. Now, I am a Christian woman, who believes in proper observance of the Sabbath, but I ask myself the question, Where will the hundreds

who attend the games go if not to see them? Surely, to be out in an open field with God's blue sky above them and comparatively few temptations around, is better than Coney Island, with its allurements to evil. Let us be careful in deciding this question.

“The Church of Rome alone of all the religious bodies in Christendom furnishes an international episode of the first political rank when the reigns of its pontiffs culminate in death,” says the *Springfield Republican*. The Church of Rome is the only religious body in Christendom which assumes to and exercises political power in all the nations of Christendom. This is why a change of rulers with it is “an international episode of the first political rank.” Such would not be the case if the Church of Rome would confine herself to the work that is proper for a church.

“To-day the Catholic Church is universally admitted to be in the van of humanity's forward march,” declares Archbishop Ireland. This may be “universally admitted,” but it is not so. In the rear of humanity's forward march is where the Catholic Church is to-day and has been for a good many centuries. Whatever progress humanity has made it has had to make in spite of the Papacy. If the Catholic Church is in the van of humanity's forward march to-day, then it must be that humanity has reversed the direction of its march.

According to press dispatches the obsequies of the Pope were to be “a series of pageants, grand, sombre, and spectacular—finer, perhaps, than the world has ever known.” On each of the succeeding nine days the ceremonies were “to grow more imposing, grander and more beautiful.” For three days those who wished could “kiss the slipped feet of the dead pontiff,” the body being arranged for that purpose.

“It is said that when he was first elevated to the Papal chair Pope Leo sent a special envoy to the excommunicated Old Catholic, Dr. Döllinger, with the message, ‘Come back, for there is another Pope.’ ‘Yes,’ answered the clear-sighted and resolute theologian, ‘but the same Papacy.’” That was a wise answer. A change of Popes does not change the Papacy.

“It is a singular fact that every American priest thus far who has been appointed to high ecclesiastical position in the Philippines has taken pains to be consecrated in Rome rather than in this country,” says the *Springfield Republican*, which thinks it not improbable that “there is some special reason for this.”

In this issue appears the second of the series of the articles by W. A. Colcord. The first was printed in our issue of June 18, and was entitled, “Principles Too Little Understood.” We regret this break in the publication of the articles, but, as stated before, each is complete in itself.

“There is not now, and there never has been, anything which under the name of a church or ‘the Church’ has the right, or ever had the right, to represent itself as the sole medium of the divine grace and the authorized interpreter of the good will of God to men.”

“The Mighty Power of Catholicism,” is the heading placed over an article on the Church of Rome in a leading New York newspaper. It is the *power* of the Papacy that is now standing out pre-eminently. She is returning to world supremacy.

“Judging from the interest evinced by the American press in the illness of Pope Leo XIII., there can be no doubt that the Papacy is still a great religious, social, and political force in the world,” says the *Literary Digest*.

The Origin and Object of Civil Government

By W. A. Colcord

CIVIL government exists primarily for the protection of human rights in this world. So far as its legitimate sphere is concerned civil government has nothing whatever to do with the world to come. Its business is solely with the affairs of this world. To give rights is not within the province of civil government. Rights are God-given, not man made. The state cannot create primary rights, such as the right to life, liberty and the pursuit of happiness. It can only deal with rights as it finds them. Neither is it the duty of civil government to enforce rights. It has no right to compel men to exercise their rights. They are to be left free to do this or not as they choose. The business of the state is simply to protect men in the exercise and enjoyment of their rights.

But when did civil governments originate, and how came they to be a necessity? This is a question not generally nor sufficiently understood. The answer, however, is not far to seek. Stating the reason for the need of civil government, a modern author on the subject says:

Man is by nature selfish, and many would infringe the rights of others, for their own selfish ends, unless restrained. Hence we see the necessity of some kind of fixed rules that each one may know what he may do, and what he must not do.

Man is by nature *selfish*, hence the need of *civil government*. Herein lies the secret of the origin and necessity of civil governments. They are needed because men are selfish.

But when did man by nature become selfish? Was he made thus? Certainly not, for the Bible plainly states that in the beginning God made man "upright," and that when He had finished His work He pronounced everything "very good." When, therefore, we ask again, did man

become selfish? The answer is plain—it was when he sinned.

The entrance of sin into the world, therefore, gave rise to civil governments, and made them a necessity. Had there been no sin there would have been no civil government, and no need of any. This is not to say that there would have been no order, law, or government in the world. There would have been, and of the best and most perfect kind. But it would not have been human order, human law, or human government, which, in brief, is civil government. The order that would have existed would have been God's order; the law would have been God's law, and the government God's government. It would all have been divine and not human, religious and not civil. All men would have been under obedience to God's laws, and hence under God's government. All would have been loyal and obedient subjects of heaven.

But sin, by implanting selfishness in the human heart, separated man from God, and made another order of government a necessity. No longer controlled by the love and fear of God, it was necessary that man, in his natural, sinful, selfish state, should be controlled by human laws and the fear of temporal punishments. While still responsible to God, and judgment bound, as a temporal and temporary deterrent to the carrying out of his selfish nature and desires, man was made subject to his fellowmen; legislative, judicial and executive government was, for the time being, committed to man, and the law laid down, "Whoso sheddeth man's blood, by man shall his blood be shed." This is civil government.

With this explanation in mind, the question, Who need civil government? is readily answered. All need the influ-

ence and restraints of civil government so long and in so far as they are selfish. Not till a man's nature is changed, not until he is converted and a new heart has been given to him, not until the law of God has been written on the tablets of his heart, and he loves God supremely and his neighbor as himself, is he in a condition in which he no longer needs the restraints of human laws and of temporal punishments. But when he has been converted, when he has had a change of heart, when selfishness no longer controls him, but love is the law of his life, then he no longer needs earthly laws to compel him to do right, nor the fear of temporal punishments to deter him from doing wrong. At once he has become the citizen of another kingdom, the kingdom of God, and is controlled by higher motives than the fear of man or the terrors of temporal punishments.

As this change or renewing of the mind is a new creation, accomplished by the power of God through faith in Christ, this transformation of character is spoken of in Scripture as a "new birth," and those who are thus transformed are referred to as having been "translated into the kingdom of His dear Son." While in the world they are said to be "not of this world," but to have their "citizenship" in heaven.

How long civil governments will be a necessity must likewise be apparent from the foregoing. So long as sin exists in the world, so long as men are by nature selfish, so long will civil governments be needed. Imperfect as they are, the worst of them are better than anarchy, or the absence of all law, order and government. Under the existing state of things they are a necessity, and they have been divinely ordained to meet this necessity. Not until sin has been forever banished from this world, and the everlasting kingdom of God set up, will civil governments be no longer need-

ed. While they have nothing whatever to do in transforming the character or eradicating sin from the heart, they do have something to do in restraining violence, or the outward manifestation of sin, among men, properly called crime.

Some, on account of existing evils or unjust legislation, are prejudiced against rulers and laws, and are not afraid to speak evil of dignities. But this is a mistake. If it were not for law this world would be in an awful condition. God restrains the rulers, for the hearts of all are in his hands. Bounds are set beyond which they cannot go. While many of the rulers may be those whom Satan controls, God has his agents even among rulers and in legislative assemblies. These act the part He would have them. When Satan works through his agents, and propositions are made, which, if carried out, would impede the work of God and produce great evil, good angels move upon these agents of God to oppose such propositions with strong reasons, which Satan's agents cannot resist. Thus a few of God's agents will have power to bear down a great mass of evil.

In proof of this we need cite but one among many incidents which might be given. When the Sanhedrim, the highest tribunal among the Jewish nation, took counsel to slay the apostles for preaching Christ and his resurrection from the dead, Gamaliel, a member of the Sanhedrim, arose and said:

Ye men of Israel, take heed to yourselves what you intend to do as touching these men. For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to naught. After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed. And now I say unto you, Refrain from these men, and let them alone: for if

this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

And what was the influence and result of this speech by that one man upon that powerful and wicked assembly?—The whole council was changed, the murderous verdict reversed, and the apostles released; for the record says, "And to him they agreed," and "they let them go."

Let no one, therefore, get the idea that earthly governments are in themselves necessarily bad, or that they are outside the jurisdiction and control of God. They are not. "The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." Civil governments are of the devil only in so far as the devil controls the minds of those composing and directing them. The genius of government, of civil government, even, is of God, for God is a God of law and order.

An editorial writer on the *Chicago Journal* says that the resolution of the Presbyterian General Assembly condemning in detail "all secular uses" of Sunday "affects nearly every individual," and that to the average man the first question that arises on reading is, "Then what *may* we do on Sunday?" He says "many will feel justified in taking issue with the reverend gentlemen who framed" the resolution, and proceeds at some length to explain *why*, the substance of the reasons being that the resolution is altogether out of *harmony* with the needs of the great mass of the people whose only opportunity for recreation is on Sunday. He says:

Until there is a different arrangement for week days, giving more opportunity for himself to the individual, you may expect your churches to yawn for many a backslider, oh, ye ministers. Why don't you get busy over shortening business hours and making possible more week-day holidays or half-holidays, instead of preaching about correct observance

"The powers that be are ordained of God." In their legitimate sphere, therefore, civil rulers and civil officers, from the king on the throne to the humblest policemen on the footpath, are God's servants, ordained and sent by Him to keep the peace, to protect the rights of the people, and to punish evil-doers. For this purpose God has placed the sword in Cæsar's hand. "He beareth not the sword in vain." That it has often been misdirected and misused is readily conceded, but this does not alter the fact that God placed it there for a good purpose.

It is right, therefore, that all, and especially that Christians, should respect and uphold civil government; that they should honor kings and magistrates, and pray for all in authority. In their sphere they are "God's ministers," sent by Him "for the punishment of evil-doers, and for the praise of them that do well."

of the Lord's day according to ritual? . . . There cannot be too many healthful recreations for the people's Sunday. Let the baseball games have sway, as long as they are legitimately conducted. Let the excursion trains bear their loads out into the green fields. Let the lake boats reap quarters and half-dollars in making people happy by a breath of cool air. . . . If the ministers want to cut out the evil influences that may exist in some recreations, let them organize counter ones, where the tired muscles and the weary soul, the natural longing for refreshment, may be recreated and satisfied. If one excursion leads to a place where saloons abound, start a more attractive excursion in another direction. If the general assembly of Presbyterian ministers would take a resolve something after this fashion perhaps the average man and woman would rise and call them blessed, and accept the faith a good deal quicker than by being preached to with only a theoretical sympathy.

A clergyman, Rev. W. J. Patton, appeared before the city council of Superior, Wis., on June 9 and "protested against the continuance of dancing at the pavilion at Billings Park on Sunday nights."

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.

"The Union Label League will make an effort to enforce Sunday closing at Sioux City," reports the Davenport (Iowa) *Leader*.

The union barbers of Milwaukee, Wis., are strengthening their union with the intention of demanding Sunday closing in the near future.

"All the drug stores were closed" in Wilkesburg, Pa., on July 5. "Agitation of the Sunday law led to this," and "in this way it is expected to make the law unpopular."

It was recently announced from Salem, Ind., that "the Sunday-closing advocates have won, and the town will be quiet hereafter on the Sabbath." Even the sale of cigars is to be prohibited.

As the result of an agitation by the ministerial association and the anti-saloon league the authorities of Lockport, N. Y., recently directed the enforcement of the Sunday law against ball playing and saloons.

The authorities of Princeton, Minn., are "vigorously enforcing the Sunday laws. One prominent citizen was prohibited from working in his dooryard on the Sabbath, and others have been warned that no labor will be tolerated."

At New London, Conn., on July 6 David Miller, a tobacco dealer, was tried and fined for selling cigars on the preceding day. The arrest followed an order from the mayor "that places of business should keep closed a part of Sunday."

The retail clerks' association of Port Jervis, N. Y., has petitioned the board of trustees of that village "to enforce the ordinances and laws against the sale of goods on Sunday," and the trustees have "referred the matter to the chief of police."

The constable of El Campo, Texas, has announced "that the Sunday law will be enforced to the letter hereafter." "It is his purpose, by direction of county officers, to bring action against every violator of this law, and to push each action to conviction."

On complaint of a representative of the clerks' union, Isadore Michael, a clothier in Toledo, Ohio, was arrested on June 22. "The affidavit alleged that Michael violated a State law by keeping his place of business open on Sunday, and this action is the first step toward enforcing the Sunday law."

The Sunday-enforcement movement at Beaumont, Texas, has spread to the adjacent place of Sour Lake. On June 25 a report from the latter place stated that "orders have been issued here closing everything on Sunday." "Dry goods merchants, fruit dealers, and even cigar dealers are not exempted."

A. H. Lynn, proprietor of the barber shop in the Hotel Spokane, Spokane, Wash., was arrested a few weeks ago "for keeping his shop open on Sunday." The arrest was made under "the new Sunday barber law." It is expected that a test case will be made of the matter, and that "it will be carried to the supreme

court." In the meantime "no attempt will be made to resume business on Sunday."

It was recently reported from Davenport, Iowa, that an attorney was "looking up the legal points in regard to filing information against the Tri-City Railway Company to compel them to observe the Iowa State Sunday law." It was thought that "the Sunday law is as applicable to the railway as to the individual merchants."

It has been announced by the burgess of Darby, Pa., that "all stores must be closed on Sunday hereafter, and that the Sunday law will be strictly enforced." "Proprietors of cigar stores and of other places where business has thrived on Sundays have asked the burgess to modify the edict," but "have been told that no exception will be made in the prosecution of offenders."

In Buffalo, N. Y., on June 28 two special officers went to the place of Matthew Macjako, a grocer and saloonkeeper, and tried to induce him to sell them some beer. He "refused, but consented to sell them some bread and sausage." "They took the stuff, and arrested the man on the charge of violating the Sunday-selling law." He was fined \$5 in the police court the next day.

At Northumberland, Pa., on June 21 "all cigar stores, confectionery shops, soda-water fountains, and the drug stores were closed the entire day, and even the sale of newspapers on the streets was prohibited." A new burgess has "made it known that he is opposed to the sale of cigars, newspapers and everything else on Sunday, and that he will take vigorous steps to stop such practise in the future."

At Burlington, Vt., on July 11, Eva

Mooran, a Syrian woman, was fined \$2 and costs, amounting in all to \$8.63, "for violating the Sabbath laws, in that she sold certain things out of her little fruit store" on the preceding Sunday. It is remarked by the *Burlington News* that in view of the amount of Sunday traffic that goes on in that city, "justice is not particularly satisfied in picking out an inoffensive Syrian woman and fining her."

Thirteen proprietors of shops and fruit stands were arrested at Homestead, Pa., on July 5 for Sunday selling. They were "compelled to put up forfeits of \$25 each" for a hearing later. The arrests were made by order of a police captain temporarily at the head of the police force, and "the action was based on the blue laws of the State." A few days later it was announced that "the Sunday-closing crusade" would be discontinued, as the movement had been "found to be decidedly unpopular."

In Hot Springs, Ark., on June 27 "a meeting of representative citizens unanimously adopted resolutions expressing the views of the majority of the people regarding the Sunday-closing law, and asking the authorities to be more lenient in the enforcement of the same, so as to allow the operation of the street-cars, the sale of milk and ice, newspapers, and other things as heretofore." It is said that on the preceding Sunday the Sunday law was so strictly enforced that "everything in the city except the churches was closed up."

In response to complaints the mayor and chief of police of North Adams, Mass., have taken steps to stop the crying of newspapers on the streets on Sundays, "particularly between the hours of ten o'clock in the morning and two o'clock in the afternoon when the church services are in progress." "There is a statute

forbidding the calling out of any wares on the streets on the Lord's day, and the chief wishes it understood that the provisions of the law will be strictly enforced." "Papers may be sold, but it must be done quietly, without calling out the names."

The cigarmakers' union in Davenport, Iowa, is taking a hand in the Sunday-closing movement in that city, but evidently prefers the boycott to the Sunday law as a means of securing Sunday closing. These resolutions were adopted on July 10:

Resolved, That we, the cigarmakers of local, 172, of Davenport, do heartily endorse the action of the clerks' and barbers' unions in their efforts to obtain a shorter work day, but condemn the enforcement of Sunday law by prosecution, and we therefore ask all people not to patronize any store or shop kept open on Sunday; be it,

Resolved, further, That any cigarmaker patronizing such store or shop will be fined five dollars for each offense.

Burgess Geo. H. Custer, of Morton, Pa., issued this somewhat unique proclamation a few weeks ago:

It being the duty of the State to furnish protection to the citizens of this our Commonwealth and to protect our children, its future citizens, as well as to increase the morality and prosperity of our community, State laws have been passed making it a misdemeanor, punishable by law, to engage in worldly employment or business, hunting, fishing, or sports on the first day of the week, known to us as "Sunday." Therefore I, chief burgess of the borough of Morton, do notify all business persons who are in the habit of keeping their stores open on Sunday, to refrain from doing so in the future, for in response to complaints already made to me, and in the cause of better moral borough government, the so-called Sunday blue laws must and will be enforced. Violators of this law will be promptly prosecuted if sufficient evidence is furnished.

Mr. Bernie Gustad, an electrician for the lighting plant in Sparta, Wis., was arrested on June 24 on complaint of one

W. S. Melotte, who charged him "with performing unnecessary labor on the Sabbath day." On being arraigned before a justice he pleaded not guilty, and the hearing of the case was set for a later date. The Sparta *Democrat* pronounced the prosecution "an unwise if not malicious proceeding," and said:

The religiously inclined citizen may argue that the proceeding is just, but those who know the young man and take into consideration his position and circumstances, industriously striving to build for himself a home, will have little sympathy with the prosecution of this case. If Mr. Melotte would stop to consider that his pleasure in attending divine service on Sunday evening is dependant upon the Sunday labor of other electricians for the same company, he might be led to hold different views in this matter. Carry this prosecution (or better, persecution) to its logical conclusion, and we would have a city of darkness in perhaps more senses than one.

The case of Mr. Chas. Schake, of Davenport, Iowa, who had been arrested at the instance of the clerks' union on an information charging him "with violating the Sunday-closing law by selling a pair of suspenders and other articles in his shop," came to trial on July 10. "The little court room was crowded to its utmost capacity, and the doors and windows were thronged with citizens who were eager to see the outcome of the case." The trial lasted several hours, and was marked by bitter personalities between the opposing counsel and repeated vents of opinion from spectators. "The sentiment of the audience was almost entirely with Mr Schake." At the conclusion of the arguments of the attorneys the court dismissed the case on the ground that the evidence was insufficient and the information defective. The prosecuting attorney received this decision in such a manner as to cause the judge to fine him \$10 for contempt of court. The outcome of the case has somewhat nonplussed the clerks in their Sunday enforcement crusade.

At Fostoria, Ohio, on July 6, J. G. Kerschner was fined \$25 and costs for "keeping his saloon open on Sunday."—At St. Peter, Minn., on July 15, Karl Pauling was fined \$30 and costs, amounting in all to \$85.62, "for selling liquor on Sunday."—At Fairmount, Pa., on July 6, the proprietors of the Marion Hotel were fined \$50 and costs "for selling whiskey on Sunday."—The secretary of the W. C. T. U. in Weston, Texas, has requested the sheriff by letter "to close up all saloons on Sunday."—At Ottumwa, Iowa, on July 13 two saloonmen were fined \$25 each "for running their saloons open on Sunday." A Sunday-closing order had been issued by the chief of police.—The police board of North Tona-wanda, N. Y., recently passed a resolution "directing the police to see that the Raines law is enforced, especially that provision relative to Sunday closing."—A Sunday-closing crusade against saloons was recently started at Sault Ste. Marie, Mich., and several arrests were made. The saloonmen threaten "to retaliate by strictly enforcing the State law compelling the cessation of all classes of business and amusements on Sunday."—There were 144 arrests for Sunday liquor selling in Greater New York on July 19.

An agreement has been entered into between the journeymen barbers' union and the master barbers' association in Davenport, Iowa, whereby the members of the latter agree "to close on Sunday providing the journeymen's union causes all shops to close." If the union does not bring about a condition of universal Sunday closing the members of the master barbers' association will resume Sunday opening and no longer recognize the union. On July 12 some half dozen "small shops that have not been unionized" were open. The journeymen's union at once met and appointed a committee of five members "to take action

to close all shops on Sunday." "In case a visitation to the shops fails to bring about their closing the barbers will file complaints against the offenders, and will prosecute them under the Sunday-closing statute," but "they will use the courts as a last resort only." The county attorney has stated that he "will prosecute all cases filed by the barbers." The members of the union "say they will do all in their power to protect the master barbers who have acquiesced in their demand for Sunday closing." This case is significant of developments that may be expected in the sphere of industry in the matter of Sunday enforcement. The combinations of employees and employers, usually arrayed against one another, will combine against those who desire to exercise the right to labor and do business on Sunday.

Some of the Instances of Enforcement Against Ball Playing Clergymen of Grand Island, Neb., representing the Presbyterian, Methodist, Baptist, Congregational, Lutheran and Christian churches, are seeking to stop Sunday ball playing. They desire "to amicably settle the matter without resorting to the measures that have been adopted at Nebraska City and other points," but yet, it is said, are "consulting and acting upon the advice of some of the best legal counsel to be had in the city." A committee of the clergymen went to the baseball management with the request that they discontinue the Sunday playing. They were told that "there was no particular desire to have games on Sunday, but such was the custom because the people did not patronize them on week days." They were assured that "if the necessary support for week-day games could be assured by the church people, there would be no difficulty in granting the request—otherwise there must be Sunday ball or no ball." The clergymen then began the circulation of petitions "directed to the mayor and the

management of the baseball club asking that Sunday ball games be stopped." In pursuance of the end sought "the morning services at the majority of the churches" were on a recent Sunday "devoted to a discussion of the Sunday baseball problem and the desecration of the Sabbath in general, and to the work of securing signatures to the petitions." The Y. M. C. A. also participated in this. The general theme of the sermons was "Sunday desecration," and "the widespread violation of the law of the land enacted to protect this day was commented upon." It was declared that "the Sabbath is a divine institution, aside from being set apart by the law of the land as a day of rest, and has a right to be protected."—Here is an instance where church people are found protesting against the enforcement of the Sunday law against ball playing. On Sunday, June 28, members of the Valerian Lyceum, an organization connected with St. Cecilia's Roman Catholic Church in Williamsburg, Manhattan, N. Y., were engaged in a game of ball on grounds adjacent to the church, and there was a large gathering of spectators. The police appeared and stopped the game, and arrested the captain of one of the teams on the charge of "violating section 265 of the Penal Code [the prohibition against public games and sports on Sunday]." The next morning "a large number of the members" of the church appeared at the police court "to protest against the arrest and the action of the police in stopping the game." They "claimed that the law was not being violated, as no admission fee was charged," and stated that "the priests of the parish sanctioned various athletic games on Sunday, and that the lyceum had been at considerable expense to furnish seats and put the grounds in good order." The case was adjourned.—While a game of baseball was in progress at the ball park

in Bowling Green, Ohio, on Sunday, June 21, four clergymen drove up in a carriage, and after procuring a list of the names of the participants (which was done by having previously engaged a man to go inside the grounds and secure the names from the score card), proceeded to the office of a justice, "who was in waiting by prearrangement," and swore out warrants for the arrest of the manager and the eighteen players. A constable at once went to the grounds with the warrants, and at the conclusion of the game brought the nineteen "arrested men in a body before the justice." After an argument by an attorney for the defendants each of them was fined \$5 and costs, but the justice suspended the fine on condition that "no further violation of the statute was committed," and the constable "announced that he would remit his own fees."—On complaint of Rev. Jesse E. Sarles, who was "backed by several other ministers," warrants for the arrest of the nine members of the local baseball club were issued at Baraboo, Wis., on July 14. They had played a match game with a team from the neighboring city on the preceding Sunday. The arrests "created quite a stir among the citizens," and were followed by the swearing out of warrants "against Revs. Sarles and Ross, and Assemblyman Johnson, who attended the game as spectators in order to make the complaint." It was expected that "more arrests for violation of the Sunday law" would follow, and that before it is over "the war" would lead "to the closing of all kinds of business on Sunday."

"A crusade against Sunday amusements" was recently reported from Braddock, Pa. The force behind it was "the Monongahela Valley Sabbath School Observance League, organized among the young people's societies of the twelve Protestant churches in Braddock."

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