

The Sentinel

OF CHRISTIAN LIBERTY

VOL. XVIII

NEW YORK, AUGUST 27, 1903

NO. 35



Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our royal will and pleasure that none be in anywise favored, none molested or disquieted by reason of their religious faith or observance, but that they shall alike enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us that they abstain from all interference with the religious belief or worship of any of our subjects, on pain of our highest displeasure.

—From proclamation issued by Queen Victoria and approved by the Parliament of Great Britain in 1858.

Sunday succeeded to the Sabbath not by divine law, but by political and ecclesiastical ordinance.

Uniformity, good as it is, must come through liberty, if it comes at all. It will never come through coercion.

One would have thought that the absolute futility of endeavoring to force people to keep a day as a holy day—that is, of imposing a frame of mind or a set of emotions upon people by statute—would have been apparent even in the days of Cromwell. It certainly should be to-day.

—Hon. John S. Ewart, K. C., in lecture on "The Sunday Question" at St. George's Church, Winnipeg, Manitoba November 9, 1902.

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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SUNDAY IN HISTORY

By C. H. EDWARDS

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**The Canadian Sunday-
Enforcement Movement
—Its Strength, Char-
acter, and Spirit**

In view of the campaign now under way in Canada for a more rigorous national Sunday law information as to the strength, character, purpose, and spirit of the organization behind that campaign is especially pertinent. This organization—the “Lord’s Day” Alliance of Canada—is, of course, religious in character and purpose. Its membership is gathered from the churches, it is manned by clergymen, and its object is the maintenance of a religious observance—by law. Its strength is greatest in Ontario, where it originated, about two-thirds of the entire membership being in that Province. The Ontario organization is therefore the leading and controlling force, the headquarters of the national organization being at Toronto. From the report of the secretary at the last annual meeting of the Ontario organization, held in the Jarvis Street Baptist Church in Toronto on November 7 last, it appeared that the membership in the Province had doubled within two years, having increased from 5,000 to 10,000. At that time there were 220 branch organizations in the Province, but according to the report at the late meeting of the executive committee of the national organization at Ottawa there are now 255 branches, an increase in the last nine months of thirty-five branches. At that time, too, the entire membership in the Dominion was given as 16,000, but now it is given as 22,000. So it appears that the organization is growing rapidly. And more than

that, it is securing powerful allies. In a report at the above meeting, after speaking “with gratitude of the increasing interest in the work of the Alliance” and saying that “the press is becoming more sympathetic” and “that Methodists, Presbyterians, Baptists, Congregationalists, Catholics, and Anglicans are uniting with us in working for Sunday observance,” General Secretary Shearer “*especially* mentioned the assistance given by leading dignitaries of the Roman Catholic Church” and “that the movement is being supported with increasing interest by trades and labor organizations.” “Workingmen” were “waking up,” and “organized labor” was “growingly in earnest in standing with the Alliance in defense of the rest and quiet of the Lord’s Day.” Cries of “Hear!” “Hear!” from all parts of the congregation greeted the statement, “We have been deeply gratified with the hearty coöperation that has been coming from our Roman Catholic friends.” A letter from “his grace, Archbishop O’Brien, of Halifax,” was incorporated in the report, in which he said:

I may state emphatically, and you can make use of it, that I and my people are conscientiously opposed to all unnecessary secular work on Sunday, and we respectfully but strongly urge upon governments and all corporations, as well as individuals, not to infringe upon the day of rest, except in cases of real necessity.

The “Bishop of Algoma” had “also set the seal of his approval upon the work of the Alliance,” and when the secretary was through “Rev. Dr. Hill, president

of the Quebec Alliance, spoke in terms of approbation of the heartiness of the coöperation in the movement of Archbishop Bruchesi of Montreal." So the Canadian Sunday enforcement organization, representing the Protestant religious bodies, is securing the coöperation of organized labor and the Roman Catholic hierarchy in its evil cause of religion by law. Such expressions as "the *law of God* and our Province," "the *sacred* character, claims and privileges of the Lord's Day and the importance of its observance as a day of rest by all members of the community," "its preservation and safe-guarding from *profanation*," "proper measures for the due keeping of that day in which God claims a special property and which commemorates the resurrection of our Lord Jesus Christ from the dead," etc., which abounded in the speeches and resolutions, are sufficiently indicative of the religious motive and object of the movement. The presiding officer, Rev. Caven, president of the Ontario Alliance, declared that "in this matter of the observance of the Lord's Day people must realize that the material interest must be side-tracked to give the right of way to the spiritual interests of the community." So it is "*spiritual interests*" that these clergymen are seeking to advance by means of civil enactments and their enforcement. The spirit of the movement was plainly shown by many utterances made during the meeting. The president of the Quebec Alliance, Rev. Dr. Hill, made these statements:

I love the Puritan Sabbath, and while much has been said against the methods pursued by them [the Puritans], it is apparent that *they were forced by the law breakers to do as they did; and the people who are opposing us to-day are driving us to take severe measures with them.* We must use the gentle methods, but if they fail, then we will be obliged to use stern methods. The law of the land expresses the public opinion of the majority, and they [the majority] will give you [those "who are opposing us"] such liberty as they desire, and

if this is not agreeable *you will have to leave Canada. These people who protest by word of mouth and who write against this movement ought to be in the penitentiary.*

There can be no mistaking the spirit of this utterance, which is the spirit of the whole Sunday-observance-by-law movement; it is the spirit of intolerance and persecution, if there ever was such a thing. The class of persons that the speaker had in mind and to whom he referred is no doubt indicated by this utterance of Dr. Caven:

Our position need not be misunderstood. We say that individuals *may* religiously observe the seventh day, but they must legally obey the first day.

It is the religious observers of the seventh day that trouble these religious champions of Sunday enforcement in Canada. They are the Mordecais in the gate whose failure to reverence the Sunday sabbath is most galling. They stand in the way of the institution's being duly honored and safeguarded by law. They "ought to be in the penitentiary," and if they are not placed there "will have to leave Canada." No, the position of the leaders of the "Lord's Day" Alliance of Canada need not be misunderstood; it is too apparent and manifest. And because it is so plain there is no reason why every person in Canada who stands for civil and religious liberty, who is opposed to intolerance and persecution, should not resolutely and uncompromisingly set himself in opposition to their aims and purposes.

✦

Sidney Smith with Regard to Sunday Enforcement It takes the world a long time to learn some things. In view of the Sunday-enforcement spirit so widely manifested to-day it would seem that many have not yet learned of the high principle thus clearly set forth by Sidney Smith in the columns of the *Edinburgh Review* ninety-four years ago:

The greatest delicacy is required in the application of violence to moral and religious senti-

ment. We forget that the object is not to produce the outward compliance, but to raise up the inward feeling which secures the outward compliance. You may drag men into church by main force, and prosecute them for buying a pot of beer, and cut them off from the enjoyment of a leg of mutton—you may do all this till you make the common people hate Sunday and the clergy and religion and everything which relates to such subjects. There are many crimes, indeed, where persuasion cannot be waited for, and where the untaught feelings of all men go along with the violence of the law, but we have no great opinion of the possibility of indicting men into piety, or of calling in the quarter sessions to the aid of religion. You may produce outward conformity by these means, but you are so far from producing (the only thing worth producing) the inward feeling that you incur a great risk of giving birth to a totally opposite sentiment. The violent modes of making men good just alluded to have been resorted to at periods when the science of legislation was not so well understood as it now is, or when the manners of the age have been peculiarly gloomy and fanatical. The improved knowledge and the improved temper of later times push such laws into the background and silently repeal them.

How long must we wait for a time of such improvement of knowledge and temper that we can have the repeal and abolition of Sunday laws, instead of their continued enactment and enforcement?

✦

**A Sunday "Rest-Day"
Sermon**

A Sunday-closing-enforcement movement, although it may not be inspired and led by them, always has the approval and sympathetic coöperation of the clergy. Rev. John B. McDonald, a Presbyterian clergyman of Davenport, Iowa, seconded the Sunday closing movement inaugurated by the union clerks and barbers in that city in a sermon preached on July 26. His discourse was entitled, "Emancipation Day from Servile Toil," and his text "was a *part* of the Fourth Commandment, 'Six days shalt thou labor and do all thy work.'" He of course had nothing to say about the portion of the commandment immediately fol-

lowing his text, "But the *seventh* day is the Sabbath of the Lord thy God; *in it* thou shalt do no work." And of course he neglected to point out that according to this commandment the first day of the week is necessarily included in the six days to which the command to "labor and do all thy work" applies. He affirmed that "Dr. Haegler of Switzerland has demonstrated and the biologist of Clark University has verified that a workingman recovers from a night's rest only five-sixths of the oxygen which he consumed the day before." His deduction from this so-called physiological law (which of course does not exist) was of course that a workingman "*must have Sunday* to get back his breath and tone; deprived of it, he deteriorates physically toward, if not finally to, the type of man painted in 'The Man with the Hoe'"! And of course the point of it all was that *everybody* must be *compelled* to rest on *Sunday*. "The necessity of rest for one requires a law of rest for all." "If one man has liberty to trample on the law and set himself against his fellows he deprives them of their right and liberty to rest." It was not explained what right one's fellows have to set themselves against him and deprive him of his right and liberty to rest *or work*, and to make it necessary for him to disregard "law" in order to exercise his proper liberty and rights on Sunday. In conclusion he said:

Law is for the protection of those who are injured by cut-throat competition or soulless corporations. Under a democracy freedom depends upon coöperation, mutual concessions, and a high regard for law. We stand for the liberty of the Sunday slave to-day, for the rest of the employees, for the protection of the first day of the week against oppression and crime.

Law is also for the protection of those who are injured by the selfishness of those who act upon the theory that nobody has any rights but themselves, and who therefore assume that everybody else must be compelled to do what they want to do and

want them to do. If under a democracy freedom depends upon mutual concession and a high regard for law, then those who in the American democracy refuse to concede to others the right which is fully conceded to them—to rest or work when they please so long as they interfere with no right of others—and who have no higher regard for genuine law than to take such a stand, are not supporting freedom and democracy, but are tearing it down. If there is such a thing as a Sunday slave it is the man whose liberty is restricted and denied by a Sunday law, who is forced to surrender his rightful liberty in deference to the Sunday institution; and also the man who is so in bondage to the institution that he thinks he must force it upon everybody else, whether they will have it or not. For the liberty and emancipation of all such THE SENTINEL stands. "The protection of the first day of the week" is an absurd something with which civil law has no business to concern itself. It is people and communities which the law should protect and guard from oppression and crime, and its duty and responsibility in this respect is no greater and no different on Sunday from what it is on any other day. When people are adequately protected from oppression there will be no *enforcement* of Sunday rest upon them.

✦

Writing on "Summer Sabbath-Keeping," Margaret E. Sangster concludes with this statement: "Finally, let conscience rule—conscience, God's voice in the soul." And why should not conscience, to which in the end the matter must be left anyhow, rule all the time in the matter of Sabbath-keeping? Those who would promote Sabbath-keeping should never expect anything else to control in the matter. Instead of coming to this principle of the rule of conscience *finally*, it is the principle with which they should start and be controlled from

beginning to end. Their work should be always to educate and inspire the conscience, and they should never think of controlling or directing the actions of individuals in the matter in any other way. Mrs. Sangster tells us that "there are rural neighborhoods where no sail whitens the waters and no oar cuts the waves on the Sabbath, where men do not ride nor take out their automobiles, and where a blessed quiet reigns profoundly through the sacred day," but that "these are rare," and "in many suburban places a howling, shrieking, shouting crowd of the baser sort comes on trolley and by steam or boat every Sunday, making the pleasant places hideous and picnicing in sight of the sanctuary." But she adds the very significant statement that this latter condition of affairs "would never have been possible had those who revered the Sabbath not set an example of indifference first." This leaves no doubt as to where those who really wish to stem the tide of "Sabbath desecration" should direct their energies. The seat and origin of the evil is in the churches themselves. And the indifference toward and disregard of the "Sabbath" by church members cannot be reached and cured by legislation. With them, as with all others the appeal in this matter must first, last and always be directed to the conscience. Nothing worth accomplishing can be accomplished in any other way.

✦

In speaking on the Sunday question at Davenport, Iowa, on the evening of July 26, Rev. Mott Sawyers well declared that "the value of the day depends entirely upon how it is observed," and that "questions of this kind are settled not by legislation, but by the opinion of the people." He said that within the bounds prescribed by the law the day could be made a blessing or a curse, and that "the way in which it is kept

by many among us is not a blessing." He thought "the benefits of a well-kept Sunday would be many and great," but that they "would not be worth the battle it would take to win them by process of law." It is gratifying to note that some of the clergy are beginning to see that even if there is benefit and blessing in Sunday observance, it cannot be secured by legislation. The law cannot prevent the day from being a curse if the people themselves do not choose to make it a blessing. The observance of Sunday or any other day in order to be a blessing must be done in obedience to the moral convictions of the observer. They who seek to promote Sunday observance upon any other basis, no matter how much of "law and order" there may be in it, are injuring and not benefiting society.

✦

According to the Akron (Ohio) *Democrat* "official recognition of Sunday as a day of rest has been given by the great Pennsylvania Railroad system on all its lines west of Pittsburg." The "recognition" consists in "closing offices, stopping trains, laying up switch engines and giving employees a day of rest on Sunday so far as possible." "Of course when freight becomes heavy and congestion results the old plan will have to be resorted to," but "Sunday will continue to be a day of rest so long as possible." Everybody should have the same liberty in this matter that the railroads have—the liberty to observe the day when they want to and not to observe it when they do not want to.

✦

The Two Harbors (Minn.) *Journal* reports that in that place "both ministers and saloonmen are opposed to Sunday baseball; the former because it keeps the people out of church, and the latter because it keeps the people out of the saloons." It thinks this union upon a common object of clergymen and saloonmen

indicates that "the millennium is about to dawn." It illustrates the fact that the evil cause of Sunday enforcement can enlist and unite in its behalf very diverse interests. The prevention of Sunday ball playing may increase church attendance and the patronage of saloons, but it will not bring the millennium any nearer.

✦

According to the Michigan Sunday law any public assemblage in that State on Sunday that is not "a meeting for *religious worship* or *moral instruction*," or an assemblage in the evening to hear "*sacred music*," is an unlawful assemblage, and it is the duty of sheriffs (according to Justice Grant in *Scougale vs. Sweet*), with regard to all assemblies not of the character described "to suppress them as unlawful assemblies and to arrest the offenders," *i. e.*, those participating in them.

✦

The Methodist and Presbyterian ministerial associations of Columbus, Ohio, "took vigorous action against Sabbath desecration" recently "by adopting a set of resolutions" protesting against "seven-day labor," and "the desecration of the day by baseball, open casino, and pleasure excursions." The Central Passenger Association was asked "to aid in the rescue and preservation of the true character of the day by discontinuing the cheap Sunday excursions."

✦

According to the treasurer's report the Ontario "Lord's Day" Alliance received moneys last year to the amount of \$3,910.25, which was disbursed as follows: *Legal and legislative expenses*, \$360; salary of stenographer, office and travelling expenses, \$758.95; postage, \$180.03.

✦

The "human necessity" of a day of rest is not of sufficient importance to warrant the sacrifice in its behalf of the human necessity of individual freedom.

An Indictment of New York's Sunday Law¹

II

IF we retrospect and consider man in that state of society wherein he was not amenable to civil authority, in vain shall we seek the right of *one* person coercively to dictate his religious tenets to *another*, or to do any act which it was not the equal right of the other to retort in kind. This position is so evidently correct and so universally admitted that it would be a waste of time, if not an implied impeachment of the understanding

of the reader, to attempt here to prove it.

If then no *one* has the right to dictate his religious tenets to another, each and *every one* is without that right, and *all* collectively are destitute of it. *Two* or *more* persons therefore whose religious opinions might happen to concur could have no right to dictate *theirs* to any *one*; for if *each* and *every individual* in the community is without the right in question, *all associated* are as destitute of it as *any one*. *One* arithmetical figure naught amounts to nothing, and the combination of any number of *naughts* or *nothings* amounts to *nothing* at last. Hence a *majority* could have no right to dictate their religious tenets to a *minority*; nor could a *majority* any more than a *single individual* authorize or empower *another* or *others* to do that which they possessed no right to do themselves. A *plurality* of numbers therefore could not of *right* constitute a political government and delegate to it powers and rights its constituents never had and never could possess. Civil government can never acquire any more *right* or power than those who constitute it have a right to give, and *do actually delegate*; and as no *one* or *any number* of its constituents have a right to dictate their religious sectarian opinions to any *one* person, or to any *other portion* of the community, government could never acquire a right to cause any individual or any number of its constituents to violate their own religious opinions, or to conform to the religious tenets of others, which they neither profess or believe; nor could the power ever be delegated to our legislature by which it could righteously enact a law "*discriminating*" between the various and discordant religious systems of its constituents, giving legal "*preference*" to the sectarian opinions of one class to the disparagement of another. Such a law

¹ Seventy-seven years ago there was published in New York a pamphlet, a transcript of the title page of which is as follows: "The People's Rights Reclaimed; being An Exposition of the Unconstitutionality of the Law of the State of New York Compelling the Observance of a Religious Sabbath Day, and Erroneously Entitled 'An Act for Suppressing Immorality,' Passed March 13th, 1813. Addressed to the People of the State of New York. New York, 1826. A. Spooner, Printer, Brooklyn." Its publication was called forth by the revision of the State laws then taking place and certain attempts that had been made "to affect an extension of the erroneous principles and provisions of the Sunday laws." Although the *excuse* for New York's Sunday legislation has been somewhat changed since then, it being now professedly for the prevention of "crimes against religious liberty and conscience" (although still coming under the general heading of "crimes against public decency and *good morals*"), whereas then it was "for suppressing immorality," it remains the same in principle, object, and effect, and the masterly and unanswerable indictment of the law as it then was made by the unknown author of the above pamphlet is still a masterly and unanswerable indictment of the law as it now is, and incidentally of all other Sunday legislation. The widespread disposition now manifested to uphold and "to affect an extension of the erroneous principles and provisions of the Sunday laws" makes the matter in this pamphlet very pertinent to-day, and hence we shall publish it in full in THE SENTINEL. The somewhat peculiar style of the author in italicizing words will be followed, so unless otherwise indicated words in italics are as they appear in the pamphlet.—EDITOR.

would not only be an act of supererogation, but an actual *usurpation* of power, an act of "spiritual oppression and intolerance," and the infliction of punishment for non-conformity thereto, *an act of persecution, cruelty, and injustice.*

But to proceed with our argument. "Though the wicked join hand in hand" their *union* cannot purge an evil action of its guilt. It is no justification of an unrighteous act that many were engaged in doing it. Should therefore any number of individuals, feeling the physical power derived from numbers, unite and *compel* others to conform to the religious sectarian tenets of the stronger, it would be a violation of the equal rights of man—an act of "*spiritual oppression and intolerance*"; and should any number combine and form a constitution of political government and insert therein an article to authorize the act, it would not alter its character; it would still be an act of *spiritual oppression and intolerance.* And should the legislature enact a statute and enforce it, it would only be a *repetition of the wrong.* And though all this should be done through an honest but ill-directed zeal for the "*support of religion*" and the "*suppression of immorality,*" even those praiseworthy motives, though they may plead for mercy and obtain forgiveness for the over-zealous and mistaken authors of the act, they can neither sanctify the wrong, change its name or disguise its moral turpitude; and whether done by an individual, a majority, a sect, or civil government, the character of the act is still the same—it is still an act of "*spiritual oppression and intolerance,*" "*a violation of the natural, inalienable, and equal rights of man,*" a palpable perversion of the primary objects of civil government, which was instituted to *prevent the strong* from violating the rights of the weak, and to *preserve the equal rights of all.*

That the law entitled "An act for sup-

pressing immorality" is of the character here described, I shall now proceed to show. This act, it will be observed, forbids *labor, business, and recreation* on the *first day* of the week as acts of *immorality.* If these several acts are *immoral* when performed on that day, they were immoral as well *before* as *after* the passing of that act. If they were not immoral *before,* they could not be immoral *after* the enactment of that law, because statutory prohibitions only make actions *mala prohibita,* but acts of *immorality* are *mala in se,* bad in themselves, and are *wrong* whether interdicted by statute law or not. Why then, let me ask, is *work* and *recreation,* which are useful and innocent on other days, deemed *acts of immorality* when done on Sunday? The answer which is usually given is "that *the Sabbath day, or a sabbath day,* was instituted by *divine appointment,* was commanded to be kept *holy* and *unprofaned* by *work, business, or pleasure,* and therefore to work or play on the Sabbath day is *immoral,* and the law forbidding such *immoral acts* a righteous law." "Remember the Sabbath day to keep it holy; six days shalt thou labor and do all thy work, but the *seventh day* is the Sabbath of the Lord; in it thou shalt do *no manner of work.*"

If the *seventh day* is the Sabbath of the Lord, pray tell me, whose sabbath is the *first day* of the week?¹

If this alleged command is sufficient evidence of the divine appointment of a sabbath day, it is equally good testimony for *every thing else* it contains, but for *nothing more than it enjoins.* The time then for keeping a sabbath is as clearly designated as the divine appointment of a sabbath day, and is equally binding; and the command not to *labor* on it alike imperative; and the injunction to labor on

¹This is certainly a very pertinent question. As will be seen later, the writer was not a seventh-day observer.—EDITOR.

the other six days no less certain and obligatory; for all those four commands, if given at all, were given at the same time by the same authority, and their authenticity depends on the same evidence, and all must stand or fall together. To disbelieve, deny, or disregard one of those injunctions would be impeaching the authenticity of the whole. To deny its authority as to the *time* is to deny indirectly its testimony as to the divine appointment of *any* sabbath day; and then it would follow that the sabbath is *not* instituted by divine appointment, that to do useful work or pursue innocent pleasure on any day would then *not* be *immoral*; and the legislative prohibition could not make it so. Hence the law in question forbidding work and pleasure on the *first* day of the week as *acts of immorality* cannot be sustained on the authority of the alleged command of God.

That command depends for its authenticity on the testimony of the Jewish legislator, Moses. If his veracity and intelligence are admitted sufficient vouchers for the divine appointment of *a* sabbath day,

he alone of all men ought to be allowed to know the *particular day of the week* which God told him should be kept as *holy time*. That he designated the *seventh* and *not the first* day of the week as the day which he said God appointed to be remembered and kept holy as a sabbath, and which the Jewish people on his authority have for several thousand years observed and kept as such, are facts which will not be disputed. If we deny his testimony as to the *time*, or in other words if his intelligence and veracity are not to be relied on in regard to the *particular day of the week* appointed to be kept as holy time, his testimony becomes impeached and cannot be relied on in respect to the divine appointment of *any sabbath day*. The conclusion follows as in the last case stated, that there is no evidence of the divine institution of any sabbath day, that to work or play on *any day* is *not immoral*, and the statutory interdiction of business and pleasure on the *first day* of the week as acts of immorality remains unsupported by the very command quoted as authority for its justification.

Grace and Freewill

By W. A. Colcord

THE soul of man is the seat of freewill, says Vernon Staley. Freewill, he adds, is that great gift of God to man whereby he is able to choose good or evil. The possession of freewill raises man above all the creatures around him, and makes him capable of responding to God's grace and conforming to His will. The soul would be incapable of either moral goodness or moral evil unless it was free to choose one or the other. Without freewill man would be a mere machine, not a moral agent created in the image of God. There could be no responsibility in the sight of God for our actions unless our wills were unfettered.

Obedience, to have virtue, must be freely rendered. Disobedience, to be sin, must be an act of choice or volition.

By sin the will became enfeebled and prone to an evil choice. Grace is a spiritual gift of God, through Christ, which makes man acceptable to Him, and able to serve Him. Grace enlightens the mind, cleanses the heart, and strengthens the will, uniting us, with all the powers of our life, to God. It enables us to know and do His will. It pertains to the gospel, or the good news of freedom from the bondage and slavery of sin. Grace does not constrain or force the will, for grace may be resisted.

Grace attracts, persuades, and aids the will to a right choice. God will save no man without his consent.

And herein is seen the difference between God's and unregenerated man's dealings in religion. God, the author of the conscience, does not violate the conscience. He who made the will does not force the will. But when man, assuming to take God's place, attempts to do His work, he, who made neither conscience nor will, seeks by arbitrary force to control both, or, if he cannot control them, to crush and destroy them.

When we see the lid of a casket forced open, and the hinges torn away, we look

upon the work of the *spoiler*, says Mr. Spurgeon. But when we see the casket gently unlocked by the key, and the contents brought out, we note the hand of the *owner*. So God does not work by violence in opening the heart. This is not the method of Him who comes not as a plunderer to his prey, but as a possessor to his treasure. The will is not forced nor blinded by grace, but encouraged, strengthened and enlightened. Through it the whole man is enabled to act and to choose his destiny with "the glorious liberty of the children of God." Grace does not enslave the will, but enfranchises it.

The "On-to-Ottawa" Campaign Under Way

By G. B. Thompson

(Hamilton, Ontario)

ALREADY the campaign of "on to Ottawa" for legislation in defense of our Canadian and Christian Sabbath," announced in their manifesto of a few weeks ago, is being gotten under way by the Canadian Sunday-enforcement leaders. Realizing that the Provincial Sunday laws have been swept away by the recent decision of the Privy Council, the "Lord's Day" Alliance people are "on to Ottawa" for human statutes to defend the Sunday sabbath. To be sure the Bible is silent not only as to the manner of the observance of the day, but as to any observance of it at all, and more than this Sunday observers themselves are not agreed as to the manner of its observance. But nevertheless the Alliance wants, and is setting about to obtain, laws not only requiring the day to be observed, but prescribing the manner of its observance, by and for all the citizens of the Dominion.

The annual meeting of the executive committee of the "Lord's Day" Alliance of Canada was held at Ottawa on August 13, and in connection with it the first im-

portant steps in the "on to Ottawa" Sunday-law campaign were taken. At the meeting "there was a large representation from all over Canada, including Messrs. R. L. Borden, John Charlton, Senator McMullen, and many other prominent men." A committee composed of the following persons "was appointed to draft the proposed Lord's Day act":

Rev. Dr. Potts, Principal Caven, Dr. Carman, E. M. MacDonnell, K.C., J. A. Paterson, K.C., A. E. O'Meara, Alex. Mills, R. U. McPherson, Mayor Urquhart, of Toronto; D. Grant, Vancouver; J. A. Aikens, Winnipeg; J. S. Buchanan, Montreal; D. Stockton, St. John; B. H. Eaton, Halifax; and J. T. Mellish, Charlottetown.

For the purpose no doubt of aiding in the passage of the act which this committee is to draft "it was decided to hold the Alliance's first triennial convention at Ottawa during the next session of Parliament." But the most important step, and one which served to show that the movement now under way and the measure which it aims to secure will have the sympathy and support of the "govern-

ment," is described in this "special" to the *Toronto Mail and Empire*:

Ottawa, Aug. 13.—At ten o'clock this morning a delegation representing the Lord's Day Alliance of Canada, the Trades and Labor Congress, and the various churches of Canada, waited upon the government to express their views as to the situation created by the recent decision of the Privy Council with regard to provincial jurisdiction in Sabbath legislation. They were cordially received by Sir Wilfrid Laurier and Sir William Mulock. Rev. Dr. Potts, of Toronto, presented the delegation, and briefly pointed out the national importance of proper legislation regarding Sabbath observance.

Rev. J. G. Shearer (Toronto), general secretary of the Alliance, then presented a memorial setting forth the views and requests of the delegation. The memorial reviewed the proceedings which led to the Privy Council's decision as to the Ontario Lord's Day Act, and stated that they were therefore "compelled to look to the Dominion government to rebuild the walls of defense of the national Sabbath that have thus been broken down." The result of this decision invalidated legislation in Quebec, New Brunswick, and Nova Scotia, leaving only the most fragmentary legal safeguard of the Sabbath, which might lead to aggressive action on the part of corporations. Ontario was not threatened to the same extent. The worst results would follow in the far west, which was left "practically defenseless against the inroads that greed and selfishness are ever ready to make upon the integrity of the Sabbath."

They therefore urged that Dominion legislation be speedily passed to prevent ordinary business and sports being carried on Sunday. They were not yet prepared to submit a statement of their requirements, but desired that whatever legislation might be introduced should be brought as a government measure.

The memorial pointed out that certain electric railways were securing legislation, empowering them to run cars on Sundays, chiefly for pleasure excursions, to resorts where they could "engage in practises not consistent with the prevailing sentiment in Canada as to the uses to which the Lord's Day might rightly be put." They therefore asked that in such cases the government should publicly state that the plea of vested rights would not be acknowledged when the question of Sunday legislation should come up in the House.

Rev. Dr. Carman, of Toronto, spoke briefly

on behalf of the Methodist Church, and Rev. D. R. Drummond, of St. Thomas, for the Presbyterian Church.

Sir Wilfrid Laurier, in replying, said he could speak both for the government and the country in saying that this was a question of national importance, and that they would all agree in praising the Christian Sunday. He referred with regret to the deplorable absence of Sunday observance he had noticed in France, and trusted that such condition of things would never prevail in Canada. He had not yet seen the Privy Council judgment, but assuming that it declared that the Dominion must have jurisdiction in such matters, he had no hesitation in saying that the government would see its way to accede to the wishes of the delegation, and introduce a Lord's Day act. Of course there would be differences of opinion as to what should be included in such an act, but he thought they would find a common basis on which to agree. It would be impossible to introduce such an act this session. He emphatically assured the delegation that their request with regard to "vested rights" of electric railways, etc., for running on Sundays should not exempt them from the provisions of the future Lord's Day act. When the bill should be finally passed these and all other corporations must be subject to its provisions.

So the "government," through the Premier, is pledged to introduce and to attempt to pass a Sunday bill at the next session of Parliament. The strength of the organization which thus enlists the "government" in its cause and which will back it up at Ottawa and throughout the Dominion in carrying that cause through, is indicated by this extract from the press report of the meeting of the executive committee of the "Lord's Day" Alliance:

The general secretary, Rev. J. G. Shearer, reported that there were at present four hundred branches—255 in Ontario, 20 in Quebec, 16 in New Brunswick, 42 in Nova Scotia, 5 in Prince Edward Island, 31 in Manitoba, 16 in the Northwest Territories, and 15 in British Columbia. The present membership was 22,000, and the outlook was very hopeful. The finances were in excellent condition, the programme for next year calling for an outlay of \$6,200 to be provided pro rata by the different Provinces. The Rev. Dr. Carman was added to the executive board. Rev. Dr. Potts, Toronto, presided.

It is curious that the leaders of the Sunday-law movements are clergymen—or rather it is significant and noteworthy. Nothing more is needed to show that such legislation is religious in character. Such legislation being religious in character, the Dominion Parliament therefore has no right to enact it.

Sabbath observance is a matter between man and his Creator, and being a thing of the heart and not of outward form simply, can never come within the purview of human governments; and all legislation upon the subject is religious in character and is bound to result in persecution. Those who observe the true Sabbath of the Lord—the seventh day—neither need nor ask for special legislation to protect them in the observance of the day, and of course the Sabbath itself needs no human laws to "protect" it. For six thousand years it has stood, and still stands. If Sunday observance is founded on the Word of God it will stand without a single human enactment to bolster it up. Is it because Sunday observance has no command of God behind it that the support of human legislation is sought in its behalf—that in this instance the Dominion government is so earnestly petitioned for laws to shield the day from "desecration"? And is it well for man to attempt to enforce a religious observance which God has not required?

But even if Sunday observance were a

moral and religious duty, why is it necessary to have laws to "protect" and enforce it any more than to "protect" and enforce many other things which God requires? Why single out this one thing and petition the government for laws to enforce it and leave to individual choice the performance of many other duties which we owe to God and which the great majority of mankind do not render to Him? The Bible commands us to be baptized, to partake of the Lord's Supper, to pray, to visit the sick, to study the Scriptures, children to love their parents, etc. Everywhere these holy injunctions are disregarded. Why is not Parliament petitioned for laws to prevent this and to compel all, under penalty of fine or imprisonment, to perform these duties which we owe to God? Why make a law about the Sabbath any more than about baptism or the Lord's Supper? Neglect and disregard of the Sabbath is no more widespread than is neglect and disregard of these ordinances, and if it is right to make a law compelling the observance of the Sabbath it is equally right to make a law compelling all to be baptized and to partake of the Lord's Supper. A moment's reflection is sufficient to show that the latter legislation would be decidedly wrong, and for the same reason all legislation on religious matters, including Sabbath observance, is wrong.

Sunday observance has no more to do with morality than has a wagon load of ice, if we define morality as honesty, virtue, and industry. Sunday keeping is moral only as it is the manner and custom of certain people, but whether a man goes to church or goes fishing on that day has nothing to do with his real moral qualities. There are very many rogues in the churches on Sunday, and very many good and honest men on the water

fishing. Those who say that Sunday observance is the foundation of morality do not know what morality is.—*Truth Seeker.*



Our benefactors in the past have been, not kings, popes, or princes, but those memorable men who have lived and died for religion and knowledge.—*Eugene Lawrence.*

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.

A "Sunday-closing ordinance" was "placed on its second reading" at a meeting of the Bowling Green, Ohio, city council on July 27.



"For playing baseball on Sunday, John Yunker, aged seventeen, and Joseph Grainer, aged twenty-six, were arrested" at Pittsburg, Pa., on August 2.



The retail clerks' union of Stillwater, Minn., has "decided to take up the matter of Sunday opening of stores in a way that will enforce the closing of stores on Sunday."



The Addison (N. Y.) *Advertiser* reports that "complaint has been made to Chief of Police Erwin against Sunday fishing on the river," and says the fishermen "should read section 265 of the forest, fish and game laws."



At Yoakum, Texas, on August 8, "on instructions from the council," an officer "notified saloon proprietors and fruit dealers to observe the Sunday law," and the next day "the town was closed for the first time in many months."



At Piqua, Ohio, on August 9, Nicholas Varlan, proprietor of "the Greek candy kitchen," was arrested for Sunday opening and selling. This is "the first arrest under the new order of things." "The newspapers are delivered as usual, but the carrier boys have been ordered to refrain from calling their papers."



At a meeting of the city council of Yoakum, Texas, on August 3, "a committee of ladies representing the local W. C. T. U. presented a petition asking

that the Sunday law be enforced." "Upon motion carried by full vote of the councilmen present the officers were instructed to enforce said law in future."



At a meeting held on August 3 the board of safety of Dayton, Ohio, "received a communication in which representatives of the various churches in the city requested the mayor and board to enforce the Sunday-closing law, and also to state their intentions relative to the law in writing." The matter "was referred to the mayor, as the executive head of the board."



"The Sunday closing was the one supreme topic of conversation on the streets of Galveston," Texas, on August 3, according to the *News* of that city. The Sunday law had been enforced on the previous day. "The consensus of opinion seemed to be that it was not for the good of Galveston that the city be closed on Sundays." In the recorder's court on August 5 "the complaints alleging violation of the Sunday law were all dismissed," and "it is understood that conditions in the future will be permitted to remain as in the past."



The selectmen of Turners Falls, Mass., recently "sent round notifications to the shopmen and storekeepers that the Sunday law would be enforced, and instructed the police that they should allow no illegal Sunday selling." A correspondent of the *Springfield Republican* writes that "the prompt action of the selectmen meets with general approval," and that "the better citizens of the town will expect to see the Sunday law strictly enforced." He says that "whatever may

be the problems of New York City that may, perhaps, make a greater freedom in such matters desirable, no self-respecting community of the size of Turners Falls can allow promiscuous trading on Sunday."

✦

In accordance with his "threat some time ago to bring suits against the railroad contractors at work on the Pennsylvania Company's new line at that place for working on Sunday," Rev. A. H. Stubblebine of Quarryville, Pa., has "brought suit against Patricus McManus, one of the best known contractors of the country, charging him with violating the act of 1794." "The papers were served upon L. T. Hensel, a superintendent for Mr. McManus," on August 5, and the hearing was to take place "before Squire Thomas" on the 8th. This action "stirred up the people of the borough and divided them into two factions bitterly opposed to each other." "The contractors look upon the action as persecution, and are likely to take the matter into court and make a pile of costs for somebody to pay." In addition to this action Mr. Stubblebine "served notice upon the keepers of cigar stores and restaurants in the village that they will be proceeded against if they keep their places of business open on Sunday."

✦

There were 108 arrests for selling liquor on Sunday in Greater New York on August 9.—At Madison, Wis., on Au-

gust 10, David Blaser, a saloon-hotel proprietor, "paid \$18.45 in Justice Currier's court for keeping his saloon open" on the previous day.—Nine saloons "were raided on the charge of violating the Sunday-closing law" in Toledo, Ohio, on July 26, although "not one of the leading saloons, which were doing business also, was interfered with in any manner." In the police court the next day three of the proprietors "pleaded guilty and paid the minimum fine of \$25 and costs." The others, being "disposed to fight," were bound over for a hearing later. On August 2 three more saloonmen were arrested on the same charge, and on pleading guilty were fined \$25 and costs each.—"A wave of reform in the matter of enforcing the law against saloon-keepers who keep their places open on Sunday" was recently reported from Bellevue, Ohio. Following an order from the mayor to the saloonmen "that their places of business must be closed Sundays," Wm. Doerner was arrested on a warrant "charging him with keeping open on Sunday."—A petition from the local W. C. T. U. "asking that action be taken toward enforcing the law regarding the closing of saloons on Sunday" was received by the city council of Blooming Prairie, Minn., on August 3. A motion was at once passed "instructing the marshal to notify all saloon-keepers to keep closed on Sunday, and in case the order was not complied with to report each offense to the council."

"He can never again be the same man," writes the President impressively and truly of any one who has ever taken part in a lynching by burning. Merely to have seen the hideous sight implies "degradation," he adds. We think that if a severe logician were to apply the doctrine rigorously to the actions of this nation since 1898 he might find reason for saying that we have done lawless and

cruel things to an "inferior" race which make it impossible for us ever to be the same nation again. We are firmly of the belief that the wholesale contempt for the rights of "niggers" in the Philippines, of which this government has been guilty, has had a great deal to do with the outbreak of savagery against the colored man in this country.—*New York Evening Post.*

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