

"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT."—Jesus Christ.

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Any one receiving the American Sentinel without having ordered it may know that it is sent by some friend. Therefore those who have not ordered the Sentinel need have no fears that they will be asked to pay for it.

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A "SECULAR" government is simply one that does not interfere with any man's religion.

NO RELIGION ever becomes so bad by itself as any religion when it is forced upon people by law.

THE "divine will in civil affairs" is that we should not render to Cæsar the things that belong to God.

NO MAN can save the Sabbath while he is lost himself; and no man while he is saved can lose the Sabbath.

THE rights of men are preserved by the laws of men; but a higher law is necessary to preserve the rights of God.

THE civil law is not designed to supplement the will-power of any person, or to supply a moral deficiency in the makeup of his character.

THE representatives of the people that are chosen in civil government, are not chosen to represent the people in religion.

GOD has promised to write his name upon men, and his law in their hearts; but he has never promised to write either of these in the Constitution or any other

document of state. Men may write God's name there; but it will be a forgery unless written by God himself.

THAT which is human can be upheld by that which is divine; but human things cannot serve as a foundation for things divine, nor do the latter need the support of the human arm.

IT is useless for the legislature to say, "Let there be goodness in the place of evil in this community," by enacting "moral" laws. Fiat morality is a far worse humbug than fiat money. There is One who alone has power to say, "Let there be righteousness in the place of iniquity;" and that One is He who by His word created light in the place of darkness.

N. R. Convention Notes and Comment.

IN our report of the National Reform convention given last week, some things were merely recorded which should not be passed over without comment. So we give this week the following additional notes, which will outline more fully the nature and scope of this "reform" movement, as revealed on this occasion:—

"We must aim to make our new possessions Christian states. There has been in those places a union of church and state, and this has been most harmful to both the church and the state."—*Rev. D. B. Willson.*

Yes; "our new possessions" have had in them a union of church and state, which has been "most harmful," as such unions always are. And under this union they have been Catholic "Christian states." Is this therefore a reason why "we" should make them some other kind of "Christian states?" Which religion would you rather the state would enforce? Is not one religion, when it is forced upon people by law, just as bad as another?

"ALL the reforms we seek are in the political sphere, and require the action of the state."—*Rev. R. C. Wylie.*

But religious reforms do not require the action of the state; and when the state does undertake a religious reform there is of necessity a union of church and state; which is what the National Reform movement will certainly bring.

ANOTHER strange thing the Rev. Mr. Wylie said was that a constitutional recognition of God and of Christianity "would guard against a union of church and state." The National Reformers, he said, had been charged with seeking a union of church and state; but they had never wanted any such thing. So he proceeded to show how, as he had stated, the National Reform movement really sought to guard against a union of church and state, and provided the only effective way of preventing it. If the state remained secular, he said, as the church and religion grew more prominent, the time would come when a bargain would be made between the church and the secular state, and that would be a union of church and state, and very harmful. (They were all agreed that a union of church and state is a bad thing.) But if the state would acknowledge God and make his law the basis of civil legislation, and set up a standard of morality and have national and state legislation, and court decisions, conform to it,—if in short the nation should enforce by its laws the moral standard which is maintained by the church and enforced by church discipline,—*that* would not be a union of church and state. Do you see the point? We don't.

"It is a scientific fact that the physical system requires one seventh of the time for rest."—*Rev. D. J. Burrell.*

Advocates of Sunday laws are very fond of making this assertion, but they never spend any time in demonstrating that it is a scientific fact, or quote scientific authority in its support. If it is a scientific fact, it ought to be susceptible of conclusive proof.

But they claim still more than this; for not only does the physical system demand rest one day in seven, but that particular day must be Sunday! They have no use for this "scientific fact" only so far as it will support a Sunday law.

"THE nation is a moral being, responsible to God for its character and conduct."—*Rev. J. M. Foster.*

This idea is fundamental in the National Reform conception of government. And it is altogether false and misleading. "But," some one may ask, "does not the Bible say, 'The nation and kingdom that will not serve Thee [God] shall perish'? And how can the nation be responsible for serving the Lord, if it is not a moral being?"

We answer, The nation is accountable to God, *only* in the sense that all the people composing the nation are individually, and each for himself, accountable to God. As a political personality, exercising authority over all individuals within it and having relations with other political powers, the nation is not a moral being, for the simple plain reason that, as such, it must act through representatives of the people, and one person cannot represent others in religion. Moral responsibility cannot be delegated. The official of the civil government, so far as accountability to God is concerned, represents only himself. To their representatives the people delegate their power to enforce respect for their rights. They cannot delegate their accountability to the moral law. In religion, we have one Representative; we can have only one and we need but one; and that one is the "one Mediator between God and men, the man Christ Jesus."

"THE first Colonial Charter, issued by James I., expressed the Christian character and purpose of the colony; it declared the relation of the civil government to God."—*Rev. R. C. Wylie.*

And that is precisely the reason why Baptists were whipped and Quakers hung, under those Colonial Charters, by law. We want no charters or constitutions now under which it will be legal to follow the example set by the early Puritans.

"I wish God's name was in the Constitution. That is what we all wish. But the *next best* thing is to see that his name and his love and his law are in the hearts of the people." (Italics ours).—*Rev. D. J. Burrell.*

This hardly needs any comment. The idea that to have God's name in the Constitution would be better than to have his name, his law, and his love in the hearts of the people, is one that speaks volumes against the movement for which Mr. Burrell was speaking.

"IN one New England colony theré was a law fining all people one shilling for absence from the second Sunday service, and if they were absent from both services on Sunday, they were fined one pound; and for being absent a whole month the fine was twenty pounds. If we had a similar law in force to-day we would soon have the coffers of the churches filled."—*Rev. J. M. Foster.*

No doubt; but we say the churches must fill their coffers some other way.

"THE Sunday paper is strongly influential in decreasing attendance from Sunday worship."—*Rev. H. H. George.*

This may be true; but if so, is it the fault of the Sunday paper, or of the Sunday sermon—which is deliv-

ered in the fashionable church of to-day? Is it not a fact that the "progressive" church of this day tries to compete with worldly institutions in providing attractions for world-loving people? And has such a church any right to complain if in the competition it is beaten by the Sunday paper, or by any other of its rivals? Has the church any right to demand Sunday laws to shut off competition?

"THE divine will is supreme in civil affairs."—*Rev. R. C. Wylie.*

Very well; the divine will, as expressed by Jesus Christ, is, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

"WE must refuse to buy any paper during the week that publishes a Sunday edition, and we should refuse to trade with people who advertise in Sunday papers."—*Rev. H. H. George.*

"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Rev. 13:16, 17.

"THE written Constitution should be in harmony with the unwritten constitution, which holds to the kingship of Jesus Christ."—*Rev. R. C. Wylie.*

There is no "unwritten constitution" in the American Government. Congress—the nation—can take no action not warranted by the written Constitution. This is a plain fact of American Constitutional law.

If the national Constitution contained a recognition of the kingship of Jesus Christ, said the Rev. Mr. Wylie, "it would furnish a basis for righteous decisions by the courts," and would also "furnish a basis for excluding immoral men from Congress."

Undoubtedly it would furnish a basis for decisions of the courts, and we would have *religious* court decisions. And that would make this a religious instead of a civil government. And as to excluding immoral men from Congress, this proposed change in the Constitution would exclude all dissenters not only from Congress, but from any place in the Government. "We, the people of the United States," would not include them at all.

"WE must hold up a moral standard and let everything be conformed to that standard."—*Rev. D. J. McAllister.*

What moral standard must be held up,—man's standard? or God's standard? We say God's moral standard is [the only right moral standard, and that

this standard is not to be interpreted by one man for another, or for the people by the legislatures or the courts; but for each individual, by the Word and Spirit of God.

"If the Sunday newspaper were discontinued, 200,000 newsboys in the United States would be freed from Sunday toil."—*Rev. M. B. Kneeland.*

The newsboys do not have to sell papers on Sunday unless they want to. If we are not much mistaken, the average newsboy is glad of the opportunity to earn something by selling papers on that day.

An Experience.

BY A. F. BALLENGER.

It has been some time since the writer communicated through the AMERICAN SENTINEL with the readers of this ever faithful watchman. Once as a member of its editorial staff I wrote in defense of a free gospel—the religion of Jesus and his apostles unaided and untrammelled by civil law. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts," was often written as a rebuke to those who were seeking municipal might and police power to enforce their convictions of Christian duty on other people.

Since that time I have not lost interest in the gospel principles of complete separation of church and state advocated by the SENTINEL, but I have enjoyed the blessed privilege of experiencing some of the power promised for practical work in gospel lines, to him who will invoke the throne of grace for the Holy Spirit rather than the hand of civil law.

One argument put forth in favor of Sunday laws, and a common complaint entered by prosecuting witnesses against those who have been imprisoned or driven in the chain-gang for doing common farm labor on the first day of the week, after having observed the seventh day according to the commandment, is that such laws are necessary for the protection of Sunday worshipers from disturbance by those who work or play on that day. The following experience had last summer at a camp-meeting in North Dakota will speak for itself in answer to this argument.

A small city park, the only available grove in the community, had been secured from the city authorities, for a site for the camp. Later the authorities, forgetting the time in which the park was promised to the campers, promised it also to the county superintendent of schools for a county school picnic to be held on the same Saturday promised to the camp meeting.

Both the camp-meeting and the picnic advertised their gatherings to be held at the same time on the same bit of shady soil. When the campers arrived the

city authorities informed them of the mistake and expressed deep regret, but as it was too late to correct it the city authorities asked whether it would be possible for the camp-meeting and the picnic to dwell together. The camp-meeting managers thought it would and so the authorities, with every apology for their mistake, left, somewhat relieved, to await results. The ministers sought the Lord to be saved from what seemed to all hum an appearance inevitable disaster to the important interests of the meeting.

Not until Friday night was I made aware of the situation. My first impression was that of consternation, but it was soon dispelled by the assurance that "all things work together for good to them that love God."

Saturday morning broke fair and beautiful. The campers assembled for service. Forgetting all about the picnic, I was drawing the discourse to a close and was just about to make an appeal to sinners to seek the Lord, and especially the young people, many of whom were in the congregation, when suddenly the brass band pealed forth as it led the picnic procession into the park and passed within thirty feet of the tent. Wagons decorated and filled with young women gayly dressed in the interest of the picnic proper or some enterprising business house, passed slowly by. The band played, the girls sang and the boys shouted.

But it had *no effect* on the meeting, though the audience sat facing the procession. *The Holy Spirit was present.* This tells the story. Sinners, young and old, came forward and knelt in prayer apparently oblivious to their surroundings. The tearful eyes and the subdued sobs in sorrow for sin as they came from the young people, were in striking contrast with the sentiments of the passing procession. All the ministers present recognized the presence of the Spirit in mighty power, and one remarked that he could scarcely refrain from shouting aloud at the sight of the victory which God gave over all diverting influences. All day the picnic remained and did what picnics usually do, within a stone's throw of the audience tent. But the camp-meeting was not disturbed. The young people took no interest in the picnic performances, while a few of those in attendance on the picnic came and took part in the services of the day.

Christ and his apostles never complained to the civil authorities that they were disturbed in the practise or promulgation of their faith by the religious practise of their opponents. He who complains to the civil authorities that he is disturbed in his religious experience by some one whose religious practises do not harmonize with his, thereby advertises that his religion fails to furnish that perfect peace promised to those whose minds are stayed on God. The religion of Jesus Christ *lived and preached in the Spirit* always has and always will call forth a complaint of disturbance from the devil, but never enters such a complaint itself.

"Not by might, nor by power, but by my Spirit, saith the Lord."

1234 Duncan St. N. E., Washington, D. C.

Tried and Convicted for Breaking Sunday.

THE following letter is sent us by Mr. J. T. Eaton, of Rome, Ga., who, our readers will remember, has been under indictment at that place for having done secular work on Sunday:—

"Rome, Ga., Dec. 15, '99.

"EDITOR AMERICAN SENTINEL: My case was tried to-day before Judge Reese in the county court. The jury after being out about ten minutes returned a verdict of 'Guilty,' with a recommendation to the court for mercy. Judgment has been suspended for the present.

"My attorney used some scripture in his argument, but the court charged the jury that they were not trying me by the Bible, but by the laws of the State of Georgia.

"Just one witness for the prosecution was examined. He swore that he saw me on the 14th day of May (Sunday) hoeing corn. The officers of the court treated me like a gentleman.

"Thus for the present I am permitted to enjoy freedom.

Yours,

"J. T. EATON."

Evidently the majority of the people among whom Mr. Eaton lives are kindly disposed toward him and do not wish to see him suffer hardship on account of his religious belief. It is natural that they should feel bound by the law of the State; yet it is to their credit that in refusing to inflict its penalty in this case, they have acted in harmony with the higher law of the Golden Rule. This is a law by which all men, everywhere, are sacredly bound.

Mission Work and the Sunday Institution.

SOME zealous advocates of Sunday enforcement, it appears, are unalterably opposed to any work, however purely philanthropic it may be, which in any way represents opposition to the Sunday sabbath. In Portland, Me., there has been established recently the "Open Door Mission," for the rescue of the fallen and unfortunate from lives of sin, poverty, or degradation. It is conducted, as such missions are elsewhere, upon undenominational lines. But the people in charge of it are Seventh day Adventists; and this is enough to cause the advocates of Sunday enforcement in Portland, to see in this enterprise something to be opposed and put down if possible. The facts of the case are thus stated by *The Vineyard*, a journal which speaks for the Adventist interests in that State:—

"The following from a Portland paper of recent date will show what spirit the Open Door Mission is awaken-

ing in the hearts of some, simply because it is under the direction of a class of people who profess to keep the commandments of God and to have the faith of Jesus:—

“Next Sunday at 10.30 A. M., the pastor of the Second Advent Church, Congress Place, at the request of the Sabbath Protective League, will speak on “The Christian Sabbath, its necessity, its obligation, the reasons for its present decadence, and the relation of the Open Door Mission to its possible downfall.” The questions addressed to H. C. Basney, in *The Portland Press*, of November 23, and answered by him, will be re-stated and answered in discourse. The speaker will claim and endeavor to prove that this subject vitally concerns the very existence of Christian civilization. The public are very cordially invited to be present.”

“It would seem,” *The Vineyard* adds, “that the Sunday-sabbath rests on a very insecure foundation when ministers of the gospel are alarmed that a work for the uplifting of fallen humanity will be likely to lead to the possible downfall of that institution.”

The Papal Principle.

BY GEO. B. WHEELER.

THE subject of the Dudley lecture at Harvard, delivered recently in the Fogg Art Museum, by Professor Toy, of the Semitic Department, was “Leo XIII. and the Errors of the Church of Rome.” He said:—

“The underlying, coloring doctrine of the infallibility of the church which has been applied by Pope Leo, is where the evil lies. From 1878 to 1890 he issued encyclicals to the following effect: The neglect of the church’s authority has resulted in the social evils of socialism and in Masonry, which tries to separate church and state, a condition contrary to divine law. Liberty of worship, speech, and teaching, is impossible, and liberty of conscience also, as real liberty that lies in choosing the good will not then be present.

“Thus the pope,” he continued, “claims an authority over the religion and morals of the peoples. But weakness is shown by the fact that the church decides what is to be the final authority.”

That is the papal principle, the right to use the power of the state to compel every one to conform to what they decide to be right, thereby trampling over the individual right to be his own judge in those things that pertain to his own good, which right lies at the basis of civil and religious liberty.

Sunday laws are the embodiment of the papal principle, as the sentiment that made them, and is now supporting them, claims the right to decide which day is the Sabbath, and to use the power of the state to compel every one to conform to their decision, regardless of their own belief, wishes, or interests. If Sunday laws are right, the papal principle is right, and if that is carried out to its logical conclusion it follows that the religion of the people instead of depending upon what is

right, depends upon the ecclesiastical power that has the greatest influence with the state; and as that is subject to change it follows that religion itself becomes a football of contending factions.

It is also a significant fact that the justification of the papal principle in our Sunday laws, by the different States of the Union, is already finding its natural fruitage in a great theocratic movement that is rapidly rising in this country under the names of “National Reform,” “Christian Citizenship,” etc., and which are combining the religious organizations of the country for the purpose of compelling our national Government to give them power to enforce their decisions of what is right, and what is wrong, in both civil and religious matters, upon everyone. That is the natural outgrowth of the papal principle embodied in our Sunday laws, and is in exact harmony with the statements in the encyclicals issued by the pope; and it means the subverting of the liberties of the nation.

Our Sunday laws therefore instead of being as is claimed for them the foundation upon which the liberties, the civilization, and the welfare of the nation rest, are instead their most dangerous and deadliest foe. Oh, that the nation might be awakened to this fact before it will be too late!

South Lancaster, Mass.

The Selfishness of “Sunday Politics.”

BY S. B. HORTON.

THAT selfishness in undisguised and naked form is at the bottom of persistent efforts made for Sunday laws by Congress, legislatures, and municipalities, is apparent to the mind of any who study the question. Situations and circumstances arise from time to time which justify this allegation. A recent case in Texas is to the point.

A barber in Galveston cut a customer’s hair on a recent Sunday and was prosecuted for it on the ground that he violated the statutory law prohibiting Sunday labor. His attorney in demurring to the prosecution contended that a shave or hair cut is a necessity to cleanliness, and that as the higher courts have held bath-houses to be necessities in the exemptions provided by the statutes, his client was not guilty as charged. The court took the case under advisement and subsequently handed down a written opinion sustaining the demurrer, dismissing the prosecution and discharging the defendant. This barber evidently desires to labor on Sunday as well as upon other days, and so far as right in the matter is concerned he enjoys this from higher law and should be protected in his right rather than be deprived of it by legislative enactment.

But here comes a lot of barbers from Houston who, not wishing to work on Sunday, propose to test the

constitutionality of the opinion held by the Galveston judge. They will "willingly contribute toward a fund to thoroughly test this case." And yet they admit that the decision may be right. Still "the [some] barbers don't want to work on Sunday." It does not require much mental strain to acknowledge that these barbers have the undoubted right to refrain from work on Sunday.

But why are these Houston barbers so concerned about the judge's decision in the Galveston case? Is it because, forsooth, the health of the Galveston barbers will be impaired if they work too many days? Is it because of a tender regard for their fellow-beings welfare?

Ah, no. They see in this decision the possibility of some one securing the opportunity of adding more pennies to his coffers. Those who do not wish to reap the benefit of such opportunity demand that all others shall either have the same mind on the subject as is theirs, or be compelled to desist from following the mind of opposite tendencies. In other words, "we are the people, and you must not work when we don't work. You must not make money while we are resting." It brings to mind that which is related of a father and son who seeing the great West in the possession of Indians, the one said to the other: "Let us adopt two resolutions; first, resolved, that all this land belongs to the people; second, resolved, that we are the people."

Put the matter as you may, clothe the arguments with all the high-sounding paraphernalia of the language as you may, the conclusion is irresistible that self and selfishness lies at the bottom of proposed Sunday laws.

New Orleans, La.

Salvation by Sunday Laws.

In a sermon delivered by the pastor of a Portland, Me., church, recently, against some people of the city who observe the seventh day, the speaker said:—

"We should co-operate with the Sabbath Protective League of Boston, which has done much. I am only waiting for them to get a hand into Maine for them to stop some things; for example, the electric lights which run regularly, the drug stores in full blast, restaurants, etc. On the streets we see men at work on Sunday. We are drifting, drifting. The time is coming when no Sunday man will be sure of his rest.

"If the Christian Sabbath goes then the church goes; and when the church goes civilization goes. We better hold on to the Sabbath."

And how does this clergyman propose to stop all this? Oh, he will invoke the arm of the civil power; he will have the laws enforced, shutting up the drug stores and restaurants, stopping the electric cars, etc. This will save the Sabbath; and the Sabbath in turn

will save the church, and the church will save civilization.

All then that saves the church, or that saves civilization, according to this clergyman's conception, is the law of the State for the observance of Sunday. Is not this the conclusion that must be drawn from his affirmations?

But what sabbath will be saved by the Sunday laws? and what church will be saved by the saving of this sabbath? What sabbath and what church will be saved by this man-made instrument of salvation? Will it not necessarily be a man-made sabbath and a man-made church? Certainly it cannot be the Sabbath of God's eternal law; for if that Sabbath should be lost the fourth commandment would be lost, a great breach would be made in the Decalogue, and Christ would be a false witness for declaring that not a jot or a tittle of the law should ever fail. Nor can it be the Christian Church that would be lost; for that church is declared to be the "body of Christ;" and surely the body of Christ is not joined to the Head by the state laws.

The true Sabbath and the Christian Church are essential to the highest civilization; but as the former are independent of Sunday laws, so likewise is the latter. Nowhere in history is this contradicted by the testimony of events.

The True Place for Religious Reform.

New York "Sun."

A "NATIONAL Reform Association" held its convention in New York last week. It seems to be a movement of recent organization and its aim, as defined by one of our correspondents, representing it, is "to preserve the Christian features of the institutions of our country," "the Bible in the schools, the sacred rest of the Sabbath and the defense of the family from a wrecking system of loose marriage and easy divorce."

Now, as to the Bible, would it not be more appropriate to undertake a specific reform in the theological seminaries and among the clergy who teach that it is human, fallible, "literature" only? Of course, if that view of the Scriptures is accepted the obligation of keeping Sunday as a Sabbath has no divine or supernatural foundation. If the Bible is the faulty and more or less spurious book made up of documents of unknown authorship, which Dr. Briggs, of the Episcopal Church, teaches it to be in the Presbyterian Union Theological Seminary, for example, why should it be read in the public schools more than any other book of religious literature? If, as the Rev. Mr. Schermerhorn, another Episcopal clergyman, contends, "portions of the Bible are indecent, inhuman and false," unfit to be read in churches, are they suitable for reading to school children? Moreover, these expressions of opinion come from clergymen who continue in good standing in the

church, in spite of them. Ought not, then, the work of reformation to begin in the church itself, for upon the divine authority of the Bible depend all the arguments used by this association? If it falls the Sabbath must fall with it and its observance become nothing more than a purely human institution of the Jews; and marriage and divorce must be relegated to the category of purely human conventions.

It seems to us, therefore, that the "National Reform Association" ran away from the true source of the trouble when, on Thursday, it went outside of the church to search for it and in its vain quest passed a resolution attributing the cause to the publication of newspapers on Sunday. The Sunday newspaper, asserted one of the speakers, is the foe of "the church, the Sabbath school, and religious services." "I charge upon the Sunday newspaper," said another, "the crime of being one of the greatest agencies in overcoming the fear of the living God." Now, all this might be true of a newspaper of evil purpose and influence, but, surely, the harm done by such a journal is not confined to the seventh day only. Every unprincipled paper is the foe of its readers on all days; its lies, its perversions, its vulgarity, its low morality are constantly harmful, and the mischief it does, the degradation it encourages, is in cultivating during the week a taste for the debased which craves more of its stuff on Sunday.

Our own correspondents and many other ministers and lay students of society have discussed lately the cause of the decline in church attendance at the present time; but how can there be any doubt on the subject? No coincident decline in the intellectual ability of the ministry is discoverable and there is no decrease in the attractions offered by the churches in the way of music and their services generally. Rather has there been an unexampled effort to increase their popularity by the invention and adoption of many devices, some of them repulsive to good taste and grossly offensive to genuine religious sentiment. Sermons are made as distinctly secular and sensational as the most catch-penny newspapers are, and not less offensive and mischievous by reason of loose and superficial and fallacious reasoning. Now, the competitor of such pulpits is not the self-respecting newspaper, which appeals to the intelligent people, but the debased newspaper of kindred cheap and tawdry and sensational methods.

Naturally, such devices fail as a permanent attraction of church attendance; they simply lower popular respect for the church. Nothing can induce men to go to divine service as an imperative religious duty except a hearty and profound faith in God, in their need of salvation, and in the teaching of the church as an authoritative exposition of divine truth. If they regard the services and sermons simply as they look on the theater or the opera, or as inviting only so far as they appeal to their fancy, they are likely to seek other means of entertainment, for, apart from faith in it, a church is a

dull place for the run of people. Men who will sit out a play for two or three hours or tire themselves out with a day's golfing or bicycling are wearied beyond endurance by an hour in church, unless they enter it in a worshipful spirit and with unquestioning faith that in it alone the way to salvation can be pointed out to them. But if they are told by even their own ministers and theologians that the Bible is only fallible human literature, how can they be expected to go on believing in a church which preaches it as a guide to salvation?

That, reverend reformers, is the cause of the trouble which vexes your souls; the Sunday newspaper has nothing to do with it. Believe yourselves deeply and genuinely and create such belief in men, and neither the newspaper nor any other outside influence will distract people from going to you to learn the way to everlasting life. That faith is a magnet whose attraction no other can overcome or even lessen. No church having it and inspiring it has ever any reason to fear competition. But if the faith departs and grows cold and doubt begins to displace it the vital force goes from the church, and there is no possibility of its revival except by rekindling that fire.

SINCE *The Outlook* has been defending the toleration of slavery in the Sulus in plain defiance of the 13th Amendment its attention should be directed to that part of the President's message which relates to the Bates compact with the honored sultan. The President announces that "this agreement is not to be deemed in any way to authorize or give the consent of the United States to the existence of slavery in the Sulu archipelago." The President, therefore, isn't so much of a law-breaker as *The Outlook*, since he cannot ignore the 13th Amendment. It follows that *The Outlook* must now disapprove of the President because he pays some heed to the fundamental law of the land. As for the President's statement that the Bates agreement will not authorize or recognize slavery, it should be said, furthermore, that according to such an interpretation of it, Article X becomes a nullity. That article, to quote the message, "provides that any slave in the archipelago of Jolo shall have the right to purchase freedom by paying to the master the usual market value." For, if slavery is not recognized in the islands, every slave is free and cannot be made to pay a "market price" for his liberty. It would certainly be unlawful and wrong to make any slave buy a freedom that is already his. It is to be hoped that this aspect of the situation will be fully explained to the sultan.—*Springfield Republican*.

ONE of our subscribers in Iowa writes:—

"I received the 'Post' in due time, and am much pleased with it; think it all that you claim for it. I am using it now, and like it very much."

See "ad" on page 799.



STATE Superintendent of Schools Jackson, of Lincoln, Neb., has decided that the Bible may be read in the public schools.

* * *

OF the governments which participated in the Peace Conference at The Hague last summer, twenty five have ratified the treaty formulated by that body for the creation of a permanent tribunal of arbitration.

* * *

SUNDAY golf will be prohibited on the links of the Homewood Country Club, Chicago. This golf club is one of two in Chicago that has placed itself on record as opposed to Sunday golf.

* * *

A FUND has been raised by the Christian Endeavor Union of Mount Vernon, N. Y., for a general crusade against the immoral conditions of the city. We hope they will not mix up religious questions with those matters that should be attended to by the city council and the police.

* * *

MAYOR Maybury, of Detroit, having failed to enforce the law against Sunday liquor selling in that city as certain of the Detroit clergy thought he should have done, a delegation of the latter called recently upon Governor Pingree with the request that he take steps to oust the mayor from office.

* * *

THE annual meeting of the Woman's National Sabbath Alliance was held recently in the Fifth Avenue Presbyterian Church of this city, and was well attended. Mrs. D. R. James is president of the Alliance, and several women of social prominence are upon its list of vice-presidents. In its work the alliance is closely identified with the National Reform Association.

* * *

It is proposed in Virginia to call a constitutional convention some time in 1901, for the primary purpose of withdrawing the franchise of citizenship from the negro. In a press statement from Richmond it is reported that a bill "along the line foreshadowed here" will soon be introduced in the legislature. The object of the bill will be to get rid of the "illiterate negro vote," in order to insure "white supremacy."

THE English people are paying the price of empire, and are finding it exceedingly costly. What they can receive that will compensate for the terrible loss of life and other items of the heavy price that is being exacted from them to-day, must be stated by such as are wise enough to know. But it is plain to all that empire is a costly thing for the common people, and the lesson is not untimely for the people of the United States.

* * *

An empire always feels bound to grow and keep on growing, with every opportunity for expansion, legitimate or otherwise. And the common people are expected to furnish the men and the money necessary to this costly process.

* * *

At the present time it would seem that the British empire has in this endless process of expansion reached a condition dangerously near the limit of its power of cohesion. It may have to fight its hardest battles to keep from being broken up and obliterated as a world power. The worst effect of its reverses in South Africa, is not the loss directly occasioned to its forces there, or even the prolonging of the war; but the impression of weakness that is conveyed by them to the other nations of Europe. Russia and France will now be much more likely to begin some aggression on Great Britain's African or Asiatic possessions than they were before.

* * *

THIS candid statement concerning the conquest of the Philippines is made by the *New York Journal of Commerce*:—

"We appropriated Porto Rico and the Philippines for our own interests. We have pretended nothing else. Civilization is not charity or philanthropy, but it is good for the world; it is even good for people who accept it with reluctance and at the point of the bayonet."

* * *

A RESOLUTION of sympathy for the Boers in their struggle for independence was introduced in the Senate of the United States by Senator Mason, of Illinois, and in the House of Representatives the following resolution to the same end was introduced by Congressman Jett, of the same State:—

"WHEREAS, the people of the United States are, and have been from the time of gaining their independence, a patriotic and liberty-loving people, and at all times opposed to oppression, and have regarded with sympathy the struggles of other people to free themselves from domination and oppression, therefore, be it

"Resolved, That the House of Representatives of the United States watches with deep and abiding interest the heroic struggle of the people of the South African republic against cruelty and oppression, and it is our desire and hope that they may achieve their independence in the present struggle in which they are engaged."

The passage of these resolutions by Congress at this time would be a heavier blow to Great Britain than the loss of a great battle. But that action is hardly to be anticipated in the face of the rising tide of American sentiment favoring the joining hands with Great Britain and other land-hungry empires for the purpose of staking out the earth.

"Advice to the Clergy."

"If ministers will remember that they are not in the pulpit to attract audiences, or to entertain those whom they may attract, but are there to convey to those who hear them the power of the gospel 'as it is in Christ Jesus'; in short, if ministers will forget everything but the one purpose that they are to tell the 'good news,' which is the interpretation of the life of this day, so that the Golden Rule may be applied to it as a living principle, they will not need to resort to anything."

The above from the *Indianapolis News*, reprinted in the *Boston Herald*, is so good that we think it deserves wider circulation, and only hope that those to whom it speaks will do as the *News* suggests; that is, to tell the "good news" which is the gospel, and "is the power of God unto salvation." Then "they will not need to resort to anything," not even to the State legislature or either house of Congress for laws to compel men to do by coercion what they have failed to do by and with the gospel.

It is just as certainly a fact as that twice two are four, that when any man or set of men will or do appeal to civil government for aid in religious things, they do by that act confess that the power they possess is inferior to that of civil power; and by that confession they do openly acknowledge that they do not have the gospel of Jesus Christ to aid them,—which is the power of God.

And again: If the ministers did not and would not resort to anything save what the *Indianapolis News* suggests, there never would have been nor ever would be another Sunday law on earth. For such a thing is contrary to the gospel of Christ and works evil only and that continually.

GRANT ADKINS.

St. Johnsbury, Vt.

Sunday Laws Enforced in Philadelphia.

"*New York Journal*," Dec. 11.

THE Philadelphia Sabbath Association, several days ago, promised that the "blue laws" would be enforced on and after January 7, 1900. Not to be outwitted, the police determined that the enforcement of the law should begin at once—that is to-day.

In certain sections of the city cigar and candy shops were closed to day. In other sections hundreds of shopkeepers who had received no notice to close and who had not even heard of any intention of the Police Department to carry out the "blue laws," kept open, but not an arrest was reported.

It is understood that the purpose of the Police Department is to start the crusade next Sunday, and that it will be directed against localities where Sunday is like an ordinary week day, and where bakers, butchers, grocers and other merchants conduct business openly.

"Blue Law" Revival in Elizabeth, N. J.

SALOONS, TOBACCO, AND OTHER STORES MUST BE KEPT CLOSED. THIRTY-ONE MINISTERS IN THE CRUSADE.

"*New York Journal*."

THE historic old town of Elizabeth is to-day agitated over a temperance crusade. The clergy of the city are at the head of it. Not a saloon or tavern is open on Sunday, and the tipplers of the town are in dismay. Chief of Police George Tenny, by order of Mayor Mack, issued an edict that every saloon must, at all hazards, be kept closed, as well as confectionary, news, tobacco, butcher, and grocery stores. Bootblacks and newsboys will also come under the watchful eye of the mayor and police. The fight which is being waged against the violators of the Sunday law has found a champion in the Rev. E. B. Cobb, D. D., of the Second Presbyterian Church, who, with the Rev. H. H. Oberly, rector of Christ Church; the Rev. F. S. Simmons, of the Park M. E. Church, and the Rev. Everitt T. Tomlinson, of the Central Baptist Church, signed a call last June for a meeting of the thirty-one clergymen of the city at Mr. Cobb's church. Every one of the ministers responded, and a plan of operation was resolved on.

During the last term of Mayor John C. Rankin, two years ago, the Citizens' League organized, with the avowed purpose of closing up the saloons and incidentally showing up the mayor, charging him with being virtually in league with the offenders and failing to keep his oath of office. The league hired a theater, and a big audience was got together.

When the time came for Mayor Rankin to speak, he demanded to know if any of the assembled throng had ever heard him read his oath of office. There was no response, and it was finally agreed that not one of the agitators had ever seen the oath. The meeting proved a flat failure. "Not so this time," said Mr. Simmons, yesterday. "We know where we stand now, and this fight is going to win. The matter is now in the hands of the mayor, and we look to him to enforce the law. If he does not, then we will go further, even to the Grand Jury and the upper courts."

Sunday Closing in Englewood, N. J.

A CRUSADE against Sunday opening of ice cream and candy shops is reported from Englewood, N. J. The following appeared in the *New York Journal*, of December 11:—

"Mayor E. A. Brinkerhoff's crusade against the violation of the Sunday blue laws in Englewood, N. J., was continued yesterday in his own peculiar way. He is a fierce opponent of the selling on Sunday of ice cream, soda water, candy, and other such sinful luxuries, but winks indulgently at the noisy but fashionable golf players who spend all of their Sabbath days on the links of the Englewood Golf Club.

"From time immemorial the Englewood young man has treated the Englewood young woman to ice cream and candy in the course of their Sunday walks. In spite of this the criminal record of Englewood is not a startling one. The majority of the young men and young women of Englewood are not members of the golf club, which is an exclusive organization.

"In a burst of virtuous indignation against the Sunday ice cream and soda selling Mayor Brinkerhoff last Sunday caused the arrest of F. W. Bergendahl, the leading caterer of the place. Bergendahl's fellow townsmen evidently did not share the mayor's opinion as to the gravity of the offense, for a jury promptly acquitted the caterer."

Another paper gives this account of the trial and acquittal:—

"The all-important question, 'Shall ice cream be sold in Englewood on Sunday?' has been decided in the affirmative.

"The decision was rendered yesterday by a jury of six representative men, and the town breathes easier. F. W. Bergendahl, dealer in candies and ice cream, had defied the order of Mayor E. A. Brinkerhoff, forbidding the sale of ice cream and candy on Sunday, and was arraigned for trial before Police Justice Dutton.

"The court room was packed.

"R. P. Wortendyke, city counsel, said that the old blue law, dating back to 1789, was due to the Biblical injunction that the Sabbath day should be kept holy. 'Our Sabbaths,' he declared, 'should not be disturbed by the opening of candy and ice cream stores, which are not matters of necessity or charity.'

"Chief Titus, the only witness against Bergendahl, said he had visited the store of Englewood's leading caterer on Sunday, November 26, and seen with his own eyes a box of ice cream sold.

"Ernest Koester, counsel for the defendant, did not put his client on the witness stand. He simply made an address.

"'What is ice cream but frozen milk, anyway?' he said, and there was loud applause. 'And we have shown the law that allows us to sell milk, on Sunday. I defy the Penal Code of New Jersey to stop this man from opening his store on Sunday.'

"The crowd again applauded so vigorously that Counsel Wortendyke had to ask Justice Dutton to stop the demonstration. Wortendyke, replying, said that he was surprised at the ignorance of counsel on the

other side in saying ice cream was frozen milk. 'Six days is enough for any man to do business,' he declared.

"Justice Dutton charged the jury that under the law of 1893 ice cream wasn't frozen milk. The jury returned a verdict of 'Not guilty' in about ten minutes. It is said that every ice cream store in Englewood will be reopened to-morrow."

Sunday Closing in Paterson, N. J.

*CERTAIN BARBERS OF THAT CITY SAY THAT IF
THEY MUST CLOSE ON SUNDAY ALL OTHER
BUSINESS IN THE CITY MUST DO LIKEWISE*

UPON an answer to the question whether shaving is a necessity or not on Sunday, says *The World*, "may depend the success or failure of the Sunday-closing movement in Paterson. It appears that there is but one decision in any way bearing upon the point. A bath on Sunday has been declared a necessity, and a shave, the barbers who are opposed to the Sunday-closing movement argue, comes under the same rule.

"Recorder Senior, who accepted complaints last week against a dozen barbers, butchers, and grocers, who did business on Sunday, has asked City Counsel Simonton for a written opinion, and the magistrate will be guided by that opinion in disposing of the cases. Those accused will be arraigned before him to-day.

"The barbers, who insist upon their right to modern privileges, have arranged to form a secret organization in the event of an adverse decision and make the repeal of the blue laws speedy by their enforcement. They announce they will tie up on Sunday all kinds of business unless a Sunday shave is declared a public necessity.

"The possibilities involved are far-reaching. No more trolley rides on Sunday, music at the public parks to be silenced until the shave is restored, all worldly employment must cease, swains will be denied the privilege of buying caramels for the evening, and railroads allowed to run but one train through the city.

"With the barbers it is 'seal up the city or shave.'

"The Barbers' Association declines to consider the question whether or not a Sunday shave is a necessity. The opposition insist on keeping open shops, and a number of them were open yesterday.

"Within four weeks the legislature will convene and a fight for the repeal of the blue laws will be begun."

BISHOP ARNETT, of the African Methodist Episcopal Church, has a poor opinion of white chaplains. He has called at the White House to offer the services of negro clergymen as army chaplains in place of those who have sought to escape service in the Philippines. Here is a case of black men offering to carry "the white man's burden."—*Springfield Republican*.

Papal Victory in Russia.

PAPAL diplomacy has won a great triumph in Russia. In return for the help of the pope in reconciling Polish Catholics to the czar's government, the pope is to be permitted to establish a special "mission" at St. Petersburg. The N. Y. *Sun* prints a dispatch dated at Rome, November 18, which says:—

"The czar of Russia has now taken a final decision, the religious and diplomatic importance of which can be misunderstood by no one; it is to allow the establishment at St. Petersburg of an extraordinary papal mission. The history of this affair is peculiarly interesting. At the beginning of the year the czar understood perfectly how fruitful would be a closer collaboration between Russia and the papacy.

"The national appeasement of Poland, the reaction which a policy of intimacy with Rome would have on the Slav races and on the Balkan peoples, the close connection between ecclesiastical questions and foreign politics, the subordination of former struggles and internal revolutions to a gradual realization of Russia's mission in history, his deep admiration for the pacifying spirit of Leo XIII, the identity of the Roman questions with the aims of the Franco-Russian alliance; all these interests induced the sovereign to cultivate the friendship of the Holy See."

Cuba to Be Annexed.

THE eventuality of the annexation of Cuba, which at first was but a distant and shadowy possibility, is steadily looming up nearer and clearer upon the horizon of coming events. This, for illustration, is what is now said by Washington correspondents of the New York papers:—

"WASHINGTON, Dec. 13.—Major-General Leonard Wood, U. S. V., was to-day appointed military governor of Cuba. The order making this assignment relieves General Brooke, a major-general in the regular army, both as commander of the division of Cuba and as military governor of the island.

"This move is specifically intended to utilize General Wood's popularity with the Cubans for the purpose of paving the way for the ultimate annexation of the island.

"The incumbency of General Wood, in a word, is the beginning of a Republican programme which has for its aim the assimilation of Cuba. This is the opinion of both Republican and Democratic higher officials and legislators here."

Elections are to be held in the island in April next, by which time the census will have been completed; then a convention of Cuban's representatives will be called, to frame a constitution as a basis of government. Then legislators will be chosen and "it is possible that the question of annexation will be submitted to the inhabitants of Cuba at the same time." So this word from Washington informs us.

The new Cuban government, we are further told, will not in any case be independent; but "will be administratively established with American supervision and authority." And "a year thereafter [if not before] the question of annexation is expected to be answered in the affirmative."

Opportunity for Home Expansion.

IN connection with the statements received from time to time showing the enormous price that is being paid for the acquisition of Asiatic island territory already thickly populated, it is interesting to note the extent of the opportunity that still remains for peaceable expansion at home. We quote from the *New York World*:—

"Mr. Hitchcock, the Secretary of the Interior, reports:—

"First—That the United States still have on this continent 1,562,500 square miles of public lands that have not been taken up for settlement or development—about one third of our total area, a domain greater than that of the Roman Empire at the height of its glory.

"Second—That there are in the United States, on this continent, in the most favorable parts of the temperate zone, 115,625 square miles of arid lands 'which would be highly productive under a proper system of irrigation.' Mr. Hitchcock goes on to say, 'That this area should remain a desert is not in keeping with the progressive spirit of the age. These 115,625 square miles constitute a domain greater than the entire Philippine group, a domain capable of maintaining a population of intelligent white American citizens of not less than 20,000,000.

"Here is a chance for expansion that will cost little money and no lives, that will be an addition to the wealth and the power of the American people. But then there is no 'glory' in that kind of expansion."

Glorying in Murder.

New York "World."

THE massacre at Elands Laagte cannot be palliated by pleading that the British were so intoxicated with the divine afflatus of the "strenuous life of glory" that they could not bring themselves down to the level of commonplace, everyday life before they had butchered sixty human beings, on their knees, pleading for mercy. Neither can it be excused on the plea that the Boers are brutes, unfit to live. For if that is so, how could Gen. York leave the dying Gen. Symons and the other wounded and dying British to the care of the Boers at Glencoe?

And further, for several days after the massacre,

when all the excitement of battle had died out, these British gentlemen sat about the camp writing of the massacre not as of a deed of shame but as a "most excellent pig-sticking," a rare bit of sport in which they gloried.

In and by their letters officers and men admit not only the deliberate intent to assassinate but also their thorough approval of their deeds of murder, in defiance of the laws of war as well as of the laws of civilization and humanity.

Thus far the only notice the British Government has taken of this massacre is to order a strict censorship upon the letters from the front. That is, it has in effect indorsed the murder, but mildly rebuked the assassins for indiscreetly boasting of their prowess.

But does not every war furnish many an occasion of just this kind? And is not this terrible thing an indictment of war in general, as much as of the British regiment which perpetrated the deed? We think so.

Sunday and the Trade Unions.

THE Sunday-closing law is being invoked in New York City, in behalf of certain interests of some of the trade unions. The following from the *N. Y. Sun*, of December 13, is of interest as showing the motives which often come into play in cases of this kind, and the use made of the law by those who have no reverence for Sunday at all.

Mr. J. P. Hand, an organizing delegate of the Bookbinders' Union, made complaint against John Carey, a foreman in a bookbindery, before a city magistrate, charging him with Sabbath breaking. The Bookbinders' Union, says the *Sun*, "sometimes objects to Sunday work, and sometimes doesn't, according to circumstances.

"Hand told Magistrate Mayo that he visited General McKibbin's bindery at 11 o'clock last Sunday morning and found five men at work in the gilding department under direction of Carey, whose arrest he subsequently caused. Hand then began to talk very glibly about a fight between his union and General McKibbin some time ago, which he did not want to connect with the case before the court. In conclusion he said that it was necessary that the union should win, because the employers otherwise would be sure to encroach on the rights of their workingmen.

"All we demand," he said, "is that the laboring man gets a day of rest. To ensure it to him, these employers should give work to some of the men that are now walking the streets."

"I beg to call your honor's attention to this fact," interposed John A. Borthwick, who is general manager for McKibbin. "We have to pay double wages for all Sunday work, and consequently we try to avoid such work in all but extreme cases. We have advertised

three times recently for extra men, and we could not get a man."

"Our union will give you six men to-morrow," said Hand.

"Well, that is news, indeed," replied Borthwick. "But send them up. We can use every one of them. In the present case," he added, turning to the magistrate, "urgent necessity compelled us to order some Sunday work for which the workingmen get \$6 a day. We have certain holiday books that must be turned out at once, if they are not to be a dead loss to the publishers. And, let me add, that, at present, there is not a single book-binder who is not doing extra work on Sunday with union men. *The very men who make this complaint are doing Sunday work, and I can prove it.*" (Italics ours.)

"I shall have to reserve decision in this case until I have looked up the statutes," said Magistrate Mayo.

"The case was adjourned until to-morrow afternoon. Section 266 of the Penal Code says:—

"All trades, manufactures, agricultural or mechanical employments upon the first day of the week are prohibited, except that when the same are works of necessity they may be performed on that day in their usual and orderly manner so as not to interfere with the repose and religious liberty of the community."

A Proposed Christmas Truce in South Africa.

"Present Truth" London, Eng.

THE incongruity of two "Christian nations" engaged in deadly conflict at the same time celebrating what they suppose to be the birthday of the Prince of peace, and listening to the message, "Peace on earth, goodwill to men," appeals very forcibly to some people, and accordingly it has been suggested to the authorities in South Africa, both at Cape Town and the Transvaal, that "on that day, at any rate, there should be peace from midnight to midnight."

It is sad that any Christian should have so little knowledge of the gospel as not to see the incongruity of such a proposal. What a caricature of peace it would be, what a travesty upon the gospel of peace, for two armies to cease all hostilities at midnight of the 24th of December, expecting to resume them at midnight of the 25th, and in the meantime solemnly to announce that they were celebrating the birthday of the Prince of peace! It would be awful mockery.

The proposal, evidently made in all sincerity, shows how much the gospel has come to be considered as mere form and ceremony, as satisfied by the observance of certain days and certain ceremonies. Such religion is essentially heathenism, differing from that which is ordinarily known as such only in kind. If the suggestion were adopted, it would doubtless be hailed as an evidence of the hold that Christianity has on the people of the world, whereas it would simply show how greatly people are controlled by superstition in spite of centuries of gospel preaching. We are reminded of the man who reckoned himself a good Christian, for while he would

usually swear till the air was blue with oaths, he never swore on Sunday!

Even supposing that the 25th of December were the day on which Jesus was born in Bethelhem, which it most certainly is not, the mere observance of that day, in any way whatever, would have no element of Christianity in it. Christianity is a life, and if it exists at all in any person, must be the whole of his life. People often have enough perception of the fitness of things to say that it is useless to give one day of the week to God and all the rest to the world and the devil; but the fact is, such a thing is impossible. Such an idea is on a par with the stories of dead men who on certain occasions come out of their graves and walk about. It is just as impossible for a man to render real accountable service to God on only one day in the year, or in the week, and to serve himself and the devil all the other days, as it would be for a man to come from the grave in full vigor one day in each year or each week, and lie lifeless all the rest of the time.

God can raise the dead, but when He does it, it is to the end that death shall no more have dominion over them. The Spirit of God can quicken into life those who are "dead in trespasses and sins;" but he does not do this periodically. Christ "ever liveth," but his life is nothing to us unless he lives in us; and while he is long suffering, and will come back even after having been received and again thrust out, it is not conceivable nor possible that any soul should open the door at midnight to receive him, with the express understanding that he must leave at the next midnight, to come again if called for at any time. That would be but to make a plaything of the Lord.

The birth of Christ must be regarded, but not by celebrating a day. We are left in utter ignorance of the day when Jesus was born in Bethlehem, so that there need be no temptation to substitute the celebration of it for real acceptance of him; just as God did not allow the Israelites to see any form when he talked with them from Sinai, so that they could not attempt to make a likeness of him, and substitute that for him. Deut. 4. 15-19. Yet men have presumed to do both. The birth of Christ is to and for each individual. If Jesus be not born in a man's heart and life, it will be of no avail to him that He was born in Judea nineteen hundred years ago.

THE New York Sabbath Committee has determined to put a stop to Sunday theaters in this city. This report is given by *The Independent*, which indorses the organization and its work:-

"The New York Sabbath Committee is undertaking a hard fight in its endeavor to secure the enforcement of the law forbidding Sunday dramatic performances in theaters. One New York theater has been an especially flagrant offender, and last week one of its proprietors was arrested. A warrant was also out for another,

State Senator Timothy D. Sullivan, well known as 'Dry Dollar Sullivan,' a barkeeper and local politician. He, however, avoided arrest by going to Hot Springs, Ark. The law is very clear, and the society should have the full support of the community."

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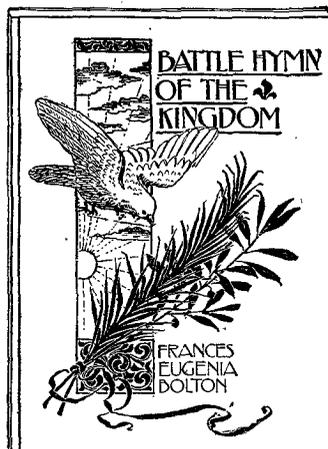
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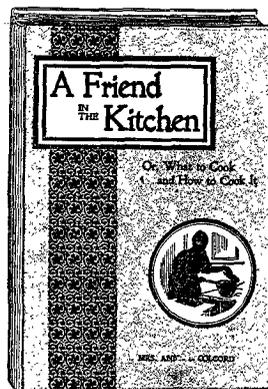
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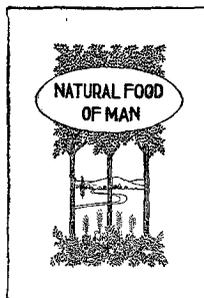
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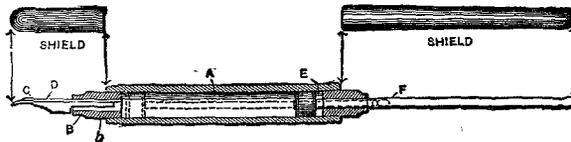
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Address **AMERICAN SENTINEL,**
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NEW YORK, DECEMBER 21, 1899.

NO PAPER next week. The next SENTINEL will be issued January 4.

ANOTHER arrest in the South for working on Sunday. We learn that a Mr. Little, of Citronville, Ala., an observer of the seventh day, has been summoned to appear before the grand jury to answer to this charge.

WITH the new volume of the SENTINEL there will begin a series of articles treating of the relation of the National W. C. T. U. to the question of Sunday legislation, as fixed by the action of the late W. C. T. U. national convention touching it. And these will be articles which no person who reads this notice can afford to miss. Do not forget this, and do not forget to mention it to your W. C. T. U. and other friends.

THROUGH the kindness of Mr. Joseph Bradfield, of Washington, D. C., we have received a copy of the text of the Supreme Court decision mentioned last week, with other publications relating to the same.

The first issue of the new volume will contain an article by Mr. Bradfield quoting the decision and pointing out its dangerous character as a departure from the principles laid down by President Madison and others separating church and state in this country.

THE state is not a personality bound by the moral law, and cannot be, for the reason that the state is bound to execute the law. We, as moral beings, are bound to keep the moral law, but to execute it—never! Yet the state, if it should attempt

to keep that law, would necessarily attempt to execute it; since to execute the law is the special purpose for which the state exists, and the only way in which the state can deal with law at all. Individual keeping of the moral law and state keeping of that law, are two vastly different things.

“NOT by might, nor by power, but by my Spirit, saith the Lord of Hosts.” This is what the AMERICAN SENTINEL has been saying to the people who have been and are yet calling for legislation to reform society. And this week we print an article showing what we mean by quoting this Scripture text, and that we are not talking impracticable theories. It is the SENTINEL’s design not only to talk this text, but to illustrate it; and the article in this issue is only the first of many which it hopes to publish to that end the coming year.

THE supreme court of Italy has given a decision declaring that the pope is not a sovereign, but is subject to all duties and obligations of a civilian, and that he is not entitled to the privilege of inviolability of his mails, such as the representatives of sovereign powers in Rome enjoy. It also disputes the right of the pope to receive deputations, ambassadors, or envoys from the various courts of Europe. It is considered possible that King Humbert may enter a protest against such recognition of the pope as a sovereign by European courts.

“LET the work of reform begin within the church,” is the response of the N. Y. Sun to the voice of the National Reform convention lately held in this city. And the Sun fortifies its position by valid reasons. See p. 790.

THE command to observe the Sabbath was not spoken to govern-

ments, but to individuals. National Sabbath-keeping depends wholly upon individual Sabbath-keeping.

“HE that regardeth the day [the Sabbath], regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it.” So wrote the Apostle Paul. In either case, the responsibility is to God and not to the man.

“It is All That I Want in a Bible.”

SAYS one of our subscribers who has recently received one of our **Premium Bibles**—

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