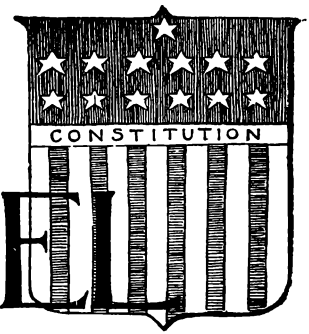




AMERICAN SENTINEL



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

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THE application of force in religious matters always drives the soul upon which it is directed farther from God.

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CHRISTIANITY can no more be advanced by the ballot than by the bullet, since both alike are the emblems of force.

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THE "sword of the Spirit" is effective enough to accomplish all the work that is committed to the church to do.

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A "CRIME" that cannot be recognized as such by reason and common sense, deserves no recognition from the law.

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CONSIDERING how much trouble the state has to enforce its own laws, would it be wise for it to undertake to enforce the laws of God?

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"PUT up thy sword into the sheath," is the word of Jesus Christ to such of his professed followers as desire to propagate Christianity by force.

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RELIGIOUS legislation tends always to break down conscience, make hypocrites, and obliterate the distinction in men's minds between right and wrong.

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To force a man to do right, is to put force in the place of conscience. Men must be forced to respect rights, but beyond this force cannot rightfully go.

"EXCEPTIONS prove the rule," but they do not always prove the rule to be a good one. The exemptions of a Sunday law do not prove the law to be just and right.

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THE hardest work of all work is to be obliged to do nothing,—to maintain one's mental, physical, and moral equilibrium under a condition of enforced idleness. And this is the work which is thrust upon multitudes by the enforcement of a Sunday law.

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THE people who are calling for Sunday rest by law need to learn that there is an essential difference between rest and idleness. The law can force an individual to be idle, but it cannot force him to rest.

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The Rest Question.

JESUS CHRIST said, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." This is not one of the "recently discovered sayings" of Christ, but has been in the Bible all along, and we may suppose, therefore, that it is familiar to, and firmly believed by, every member of the Christian church.

And to all such, this saying ought to come with peculiar force at the present time; for it is a fact, as everybody knows, that the "rest" question is agitating and troubling the industrial world more than anything else at the present time.

Yet it is also a fact, too plain to be denied, that the church forces are advocating a method of settling this question which is wholly different from that set forth in the Scriptures. Their method is not by invitation, but compulsion. They would compel every person in the land to refrain from work upon each first day of the week.

For years the working men have been agitating for an eight-hour day. That is their method of gaining the rest which they desire. Nor is it a surprising one to be advocated by associations of a worldly character. But

it is surprising that an association which claims to be altogether unworldly in character, should, in the very face of the words of Christ, propose to give men rest by civil enactment.

From the Christian standpoint, these words of divine invitation constitute the true basis upon which this rest question must be settled for all men. For it is actual rest which this invitation holds out to all. It is no figure of speech, but a literal statement. And everybody who has accepted it, and tried it, knows that it is literally true. No one who has found the rest that is in Christ, is complaining to-day that he does not have rest enough to satisfy every physical need.

And it is easy enough to see why this is so. For when an individual comes to Christ, he brings himself into harmony with the purpose of God for humanity in this fallen world, and that purpose embraces everything that is for man's benefit. And God, who created man, knows better than any one else just how much rest man needs. It was God who, in the beginning, ordained that man should live by the sweat of his brow, and who provided for him the weekly day of rest.

The Being who made man has himself provided a rest for man; and he has set forth that rest in the words of the fourth commandment. It is recorded that God himself set the example in this respect, and that "on the seventh day he rested and was refreshed." In the rest which God has provided, there is refreshment; but in the rest which the state provides, there is only turmoil and trouble. For it will not be denied that the police have harder work in taking care of a city full of people when they are idle, than when they are at work.

It is to this rest, with its refreshment, that the individual comes when he accepts the invitation, "Come unto Me." There is rest in Christ at all times,—rest for the heart, rest for the mind, rest for the whole being; but there is the special rest of the Sabbath,—the seventh day, which God blessed for the benefit of mankind. Let an individual come to Christ, accept the seventh day of rest from work as God has commanded, and see if he does not find all the rest that he needs. We have never heard of a case in which it was not so.

The working men are, many of them, under a heavy yoke. But the Saviour says, "Take my yoke upon you, and learn of me;" "for my yoke is easy, and my burden is light;" and he gives the assurance, "Ye shall find rest unto your souls." It is not surprising that the world should not believe these words; but it is certainly to be expected that the church will believe them, and will make them the basis of her work for the betterment of mankind. It is certainly to be expected that, as the church views the prevalent conditions which emphasize the world's unrest, she will throw all her energies into the proclamation of the divine message which alone can provide the remedy.

Does not the rest ordained and provided for man by the Creator, exactly meet the requirements of man's nature to-day? Is it not the only rest that will supply

man's need? and is not this rest to be secured alone by acceptance of the gospel invitation? Does not the church, at least, believe this? and is it not her mission to proclaim this to all the world, and that to the full extent of her ability? Is it not, then, "another gospel" to which the church is turning, in proclaiming rest for mankind by the force of civil law?

SOME people seem to labor under the lingering impression that when Christ said, "Go, disciple all nations," he gave them a roving commission to discipline anybody upon whom they could lay their hands.—*N. Y. Observer.*

"Higher Criticism" of the Calendar.

THERE have been several changes made in the calendar since it was first known to man, but it appears that there is yet need of another "reform," more radical than those made by Julius Cæsar and Pope Gregory. What this is, is indicated by the following words from the annual address of Miss Frances Willard, at the late W. C. T. U. Convention:—

"We must be careful always to let it be understood that those who observe some other day than the seventh, are to be respected in their belief by any law that we are working to help obtain."

By "some other day than the seventh," was meant some other day than Sunday; which is to say that Sunday is the seventh day, instead of Saturday. But as everybody knows, the calendar makes Saturday the seventh day of the week and Sunday the first day.

Now, when persons of the intelligence of the World's W. C. T. U. president hold and proclaim that Sunday is the seventh day of the week, why do the makers of the almanac persist in holding to the old style of calling Sunday the first day instead of the seventh? Why can we not have a calendar that will be abreast of the "advanced thought" of the times, especially in so fundamental a matter as the numbering of the days of the week?

This is evidently what many of our Sunday-observing friends who still believe in the fourth commandment would like. But alas! even if the calendar could be so "reformed" as to make Sunday the seventh day of the week, and so harmonize its observance with the fourth commandment, it would only throw them hopelessly out of gear with other Scripture texts upon which they depend for justification of their practice. For they hold that the New Testament Scriptures plainly teach that Christ rose from the dead on the first day of the week, and as their Sabbath observance is based upon the resurrection of Christ, it can never be any other than the first day of the week upon which that observance must fall. Hence, to make Sunday the seventh day of the week would only be to throw the "Sabbath" over to Monday, which would be the first day of the week according to this new reckoning.

And as this is so, and as the calendar cannot be "reformed" so as to make Sunday anything else than the first day of the week, we can only wonder why intelligent people will persist in calling it the seventh.

NOTHING that is good in this world can be forced upon people against their will, without entirely losing its power to benefit them.

The Spirit of the Constitution.

THE local union of Christian Endeavorers of Hackensack Valley, N. J., have sent in a petition against Sunday mail service to the postmaster of Hackensack, on the decidedly novel ground that such service is "in violation of the spirit of the Constitution of the United States." The petition will, it is said, be sent to Washington to be passed upon by the post-office authorities."

Inasmuch as the Constitution of the United States forbids, to the extent of its jurisdiction, any law "respecting an establishment of religion, or prohibiting the free exercise thereof," it would be in order for these Christian Endeavorers to explain how a regulation which does not deny to any the free exercise of religion, can be "in violation of the spirit" of that document; and how, also, a regulation which linked this department of the government with a religious dogma, can be in keeping with the spirit of the Constitution.

In other words, since the Constitution discounts any union of the government with religion, by forbidding Congress to make any law on the subject, ought a department of the government to keep Sunday? We think not.

Fined for Not Keeping Thanksgiving.

NOT recently, indeed, has any person been fined for a reason of this nature, but such a thing is not unknown in the history of the United States; and the fact that it has occurred in the past suggests the thought that a recurrence of the same is entirely possible, if not probable. For history repeats itself, and as this incident shows, a regard for feast and fast days of governmental appointment tends naturally to find expression, when fully developed, in an enforced observance of such days by legal prescription. The following is from the *Waterbury American*, and gives the record of the prosecution as it was set down at the time, ninety years ago:—

"WATERBURY, Nov. 26th, A. D., 1807, at evening, personally appeared David Beecher, Seymour Tyler, Freeman B. Hine, and Harvey Payne, and acknowledged before me, the subscribing authority, that they were guilty of a breach of a certain statute law, entitled an act to enforce the observance of days of public fasting and thanksgiving, by attending to servile labor and recreation, by chopping, shooting, hunting, etc., on the 26th day of November, it being a day appointed by the

governor of this State to be observed as a day of public thanksgiving throughout this State.

"Wherefore, it is considered and adjudged by this court that the said David Beecher, Seymour Tyler, Freeman B. Hine, and Harvey Payne, each of them, pay a fine of \$1.25 to Ashley Scott, town treasurer, for the benefit of the town of Waterbury, where said offense was committed.

"FREDERICK HOTCHKISS,

"Justice of Peace.

"On the same Thanksgiving night David Beecher and Seymour Tyler paid the prescribed fines of '\$1.25' each.

"Harvey Payne paid four days later, but no record appears that Freeman B. Hine met the demands of justice."—*Waterbury American*.

What Is Christianity?

RELIGION is defined to be a system of faith and worship, which gives expression in outward conduct of one's conscious relation to God. While this may be mainly true, it must be conceded that religion does not express itself through all men alike; for while some in their devotion to it are led to coerce others to adopt the precise forms of worship with themselves, others, none the less zealous in their profession, and equally trustworthy as citizens, seem perfectly satisfied to have every one about them enjoy the rights of private conscience the same as themselves. Which is the proper course? In theory few would hesitate to pronounce in favor of the latter, yet, in practice, there has been for ages a tendency among religionists of nearly every sort to adopt the former course.

But the strange feature of this fact, and one worth considering, is that, in most cases of coercion, the oppressor and the oppressed have called upon the same God, and borne the same religious name. Why did expression of outward conduct differ so widely in these? Were both genuine promptings from the one eternal Father? If not, which acted the wrong part; those who suffered hardship, or those who inflicted it?

These questions are as practical now as ever, because the principles of pure religion are abiding. The precepts and life of Christ were not only the *foundation* of the Christian religion, but they still remain the guide and test of personal conduct in its profession. Christianity is, therefore, the "practical conformity of one's inward and outward life to the spirit of the Christian religion."

This spirit is plainly set forth by the Saviour himself in the parable of the wheat and tares. A certain farmer sowed wheat in his field, but as it appeared above ground found tares mixed with it. Members of his family asked if they might not root up the tares, so that the wheat might more easily develop, but were answered emphatically, "Let both grow together until the harvest." The Saviour explained the harvest to be the end of the world, when he himself would attend to severing the tares from the wheat. Matt. 13:30-39.

It was not then, nor is it now, the prerogative of any man, or government of men to *root up* error by coercion. Men are authorized to *teach* the principles of truth, but never to compel others to receive them. Kept free from civil force, as first established, Christianity retains the gentle, persuasive influence with which it was first endowed, and which is now its only mainspring of power in the conversion of men to Christ. But when a state attempts to enforce religious forms by civil enactment, it does itself an injury, as well as those whom it seeks to control in religious matters; for inasmuch as men are made to violate conscience for fear of the law, they yield the principles of integrity, which are the best security of good citizenship.

But when men's consciences are thus outraged by civil law, so that they constantly live a lie before God, what is to save them from doing the same before the civil courts? Why should such men be dealt with summarily, if they dissemble, or defraud in business, or appropriate public funds to private use? Force one's conscience by law, to the destruction of his integrity before God, and the legitimate result will be waywardness in society and a menace to civil government.

This is not an overdrawn estimate. History abounds with illustrations of the baneful effects of the interference of civil power in behalf of religion. One historian says "that in proportion as the church became established, by means of power and riches, religion declined, insomuch that it could scarcely be described, except in the *earthquake* of dissension, in the *fire* of malice, or in the *still small voice* of some obnoxious sect."—"History of Intolerance," Vol. 1, p. 324. As early as the fourth century, it is said that the bishop of Rome had so much patronage of civil power to bestow, that men of the most corrupt lives fawned upon him, with his seeming approval, hoping for place and power, until the pagan prefect of the city said, in tones of bitter irony, "Make me bishop of Rome, and I, too, will be a Christian."

There is no question as to the effect all this had upon the people at large. Religious devotions were prescribed by law, and proclaimed by those who had little regard for even common decency. The same authorities which prescribed forms of worship for the common people, winked at the irregularities of those at the head of the church. The case of the bishop accused of adultery, which was brought to the notice of Constantine, is an illustration to the point. The emperor quietly passed the matter by saying that if he chanced to surprise a bishop in such an act, he would cover him with his imperial mantle.—*Ibid.*, p. 274.

This was but the legitimate result of a state-directed church. As long as the church stood aloof from the world, it was directed and upheld by the arm of Omnipotence; but when it sought alliance with earthly power, which is always opposed to God's rule, it virtually abandoned the infinite power of heaven, for one which, though in appearance more tangible, yet is entirely destitute of that which can direct the church in spiritual lines. In its

original organization, the church was guided in policy by the will of God; after the exchange, it was controlled by the will of a majority of human minds, many of them destitute of even the form of spiritual service.

And to this day such expression of conduct is called Christianity. Many now are anxiously hoping for the day when the name of God shall be placed in the Constitution of our civil government, and the religion of Christ, as interpreted by men, be made the basis of legislation for all. But the dawning of that day will surely bring to this country the same system of religious oppression that prevailed in Europe during the Dark Ages. It cannot be otherwise, since the laws regulating the customs of Christianity were established once for all, by the Founder of the system, and therefore do not admit of change, or reënactment by civil power. The laws of civil government are only temporal, and subject to change with each incoming administration. Inasmuch as men do not see alike in moral matters any more than in secular, it follows that radical changes of religious forms are sure to take place, according as the religious sentiments of legislators vary. To enforce these changes by law upon those who are conscientiously following the bent of duty leading in another direction, deprives them of the free use of that which God has bestowed, namely, the rights of conscience. This point is well illustrated by the history of attempts in England to regulate the observance of Sunday, which will be cited in another paper.

J. O. C.

Proposed Union of Code and Creed.

"The Truth Seeker," December 11.

If we understand the following language, the Unitarians propose to give us a complete union of church and state. Says the *New Unity*, of Chicago:—

"As every one is born a member of the state, he is by right, also, born a member of the church. Every one is a citizen; but every one is also a religionist. . . . This grand relation ought to and must be recognized. It is the evolution of the original human family on the religious side. In this internationalism, creed and law become one. Thou shalt love God with all thy heart, and thy neighbor as thyself, we believe will be not only the creed but the *code* of the coming society—both state and church. It follows once more that no man can, with righteousness, any more vacate his *church* obligations than his obligations of citizenship. It does not follow that he must acknowledge fealty to a sect or a narrowness; but he must cultivate his relation to God and humanity, and this must be an active love, involving organic work. To shirk religious obligation is precisely the same as to shirk civic duties. No honest man does the latter, no right-thinking man will do the former."

The doctrine is not new. It belonged to a system formulated by Jean Jacques Rousseau more than one hundred years ago. Rousseau, of course, was not orthodox. Like the editors of the *New Unity*, he did not accept any

particular creed, but he thought there should be only one organization, the state-church, hyphenated. The sovereign people would settle the articles of a state religion, of which Rousseau said:—

“Without being able to oblige any one to believe them, he may banish from the state whoever does not believe them; he may banish them, not for impiety, but for unsociability—as persons incapable of sincerely loving the laws or justice, and of sacrificing themselves to duty if needful. . . . If any one, after having acknowledged these same dogmas, conducts himself as if he did not believe them, let him be punished with death.”

Rousseau saw plainly enough that in order to establish and maintain his state-church everybody would have to belong to it, and that the nonconformity of even one citizen would be fatal to the wholescheme. You might as well permit desertion from an army.

If, as the editors of the *New Unity* say, every one is born a member of the church as well as of the state, we would like to know what church. The name of the state is found on the map, while that of the church is omitted. The law is in the statute books, but where is the creed? The penalty for disobedience of the statute is prescribed; will it be visited also upon those who disregard the church canons? If the creed and the code are to be the same thing, they will of necessity be equally binding, and church and state will have equal authority. But the editors of the *New Unity* may be sure of one thing, namely, that the creed would not be that of the Unitarian Church nor anything like it; and unless they are prepared to assume the obligations of a Roman Catholic, they have no business to be advocating an amalgamation of the ecclesiastical and the secular.

Catholic Propagation Among Protestants.

BY C. H. KESLAKE.

“LET us all realize that the providence of God has made our country an arena for the champions of the truth. In no section of the world has the truth of God so fair a field as in America.” Thus writes “Rev.” Walter Elliott, C. P., in the *Catholic Mirror*.

Whatever view Protestants may have with reference to the progress of Catholicism in this country, it is certain that the Catholics themselves are highly pleased with the advancement they have made. They rejoice over the fact that this country presents the fairest field for the propagation of Catholic doctrine that can be found anywhere.

It is not without good grounds for it that the Catholic Church takes such a hopeful view of the situation. The soil of the world in this nineteenth century of enlightenment and progression is just as good for the Catholic seed as was that of the fourth and fifth centuries.

It is altogether true that no other country has been so fair a field for the truth of God as this country, which, in reality, is to say that never was a field, *apparently*,

so uninviting to the Catholic religion. When this government was started, its founders bounded it in such a way that they hoped Roman Catholic principles would never obtain a foothold here. So far as it could be done in a governmental way, everything was done to shut them out.

This is not saying that the Catholics have no right to propagate their religious views in this country. They have just as much right to do this as any other church or denomination. The danger that our fathers foresaw was that the Catholic Church would get hold of the civil power and use it for the furtherance of her own ends. So long as she is deprived of that means she is no more dangerous here than any other sect. The steps then taken against the Catholic Church were not against the Catholic Church, as such, but against the principle represented by that body; for the principle is just as dangerous when it is fostered under another name.

That being so, it was the design to prevent all religious sects from acquiring control, in any way, of the civil power.

Only *apparently*, however, was this country an uninviting field for Roman Catholicism; for American history is furnishing abundant proofs for the statement made above, that the soil of the world in this nineteenth century is just as good for the Catholic seed as was that of the fourth and fifth centuries.

Years ago a writer who is thoroughly acquainted with this subject, said: “A day of great intellectual darkness has been shown to be favorable to the success of popery. It will yet be demonstrated that a day of great intellectual light is equally favorable for its success.”

This is the truth; and so-called Protestantism is doing much to demonstrate it. “Christian citizenship” leagues, “higher criticism,” and “science, falsely so-called,” are doing their work, and the Word of God, the only safeguard against Catholicism, is being undermined, and Protestants are being left without chart and compass. For what matters it though there be a thousand Bibles in the home, if the Bible is not studied, and studied too as the Word of God, as indeed it is.

With the pretensions that the Catholic Church makes it would not be strange if she should come with some specious arguments supposed to be based upon the Word. And the average Protestant finds himself no match for his wily foe.

In the early days of the Reformation it was Protestantism that was aggressive. But now the papacy feels that she can be on the aggressive. In the article referred to above it is said: “Always, . . . does the Catholic layman find an audience for the truth among his non-Catholic neighbors. Everywhere does the Catholic priest find it easy to secure a public hearing. ‘I never yet have failed,’ says Cardinal Gibbons, ‘to find our separated brethren not only ready, but anxious to listen to the claims of the church.’”

They see their chance, and they are making the most of it.

Only within the past three years diocesan missionary organizations have been introduced, and now there are over a score of priests who have been wholly set apart by their bishops for the conversion of Protestants.

Think of it! Here are priests being sent out for the sole purpose of capturing "non-Catholics," devoting their whole time to propagating their doctrines among Protestants.

And what have been the results?—Simply that large numbers from the ranks of the Protestants have been brought into the fold of the Catholic Church. Not long ago in this city—New York—there were received into the Catholic Church over two hundred candidates, of whom more than a hundred were formerly Protestants; and this was the result of only a few months' effort.

But why is Protestantism so impotent, so weak? The answer is not difficult. It is because of forsaking the Bible, and standing upon genuine Catholic ground. With the Protestants generally, it is not, as in former times, "the Bible and the Bible only," but it is now really "the Bible and Tradition." That being so, it can mean nothing else than Catholic success.

Even where there is opposition to Catholicism, it is chiefly not because people are intelligent upon the subject, but because of bigotry and prejudice. But this is not argument—it is not reason. It will generally be found that but very few Protestants are acquainted with the first principle of popery. It is true they know there is such a power as the papacy, but what makes the papacy they cannot tell. And that being so, it is not to be wondered at, that, when they themselves, stand squarely upon Catholic ground, they do not know it.

Fettered as the Protestants are with the Sunday institution, purely a creation of the Catholic Church, with not a single scripture authorizing its observance, the Catholics certainly have no reason to be discouraged. With that one weapon they can silence all opposers, save the few who stand squarely on the Word of God.

Following Turkey.

BY WILLIS M. ADAMS.

THE *Farm, Field, and Fireside*, November 13, gives the following:—

"General Miles recommends that the new Chicago post-office be fortified. . . . The sight of the muzzles of rapid-firing and gatling guns sticking out of the windows of the post-office building is *necessary*."

Why is it necessary thus to fortify a post-office in this "Christian nation"?

A nation is made up of people; so in order to have a "Christian nation," it must be made up of *Christian* people. Do the people who make up this so-called "Christian nation" need "rapid-firing and gatling guns" to check the sins they are likely to commit?

Christianity means "Christ in you, the hope of glory."

The fruit of Christ's Spirit is "love, joy, *peace*, . . . *gentleness*." "The wisdom that is *from above* is first pure, then *peaceable*." So if Christ is in a man, he will be a *gentle* and *peaceable* man. Of what use, then, are the gatling guns that will shoot six hundred times a minute?

The *Fireside* continues:—

"The general confesses he got this *inspiration* from *Constantinople*, where, as everybody knows, the political, economic, and moral conditions are practically the same as those in the United States."

This is a sad commentary upon the condition of this "Christian nation." If our nation continues to follow the heathen nations, it will not be long until "Mene, Mene, Tekel, Upharsin" will be written upon the banquet hall of the once grand Republic, and the so-called Christianity of this "Christian nation" will ripen into open anarchy.

Lacey, Iowa.

The Weapons of the Church's Warfare.

From "The Watchword"

OFTEN, in controversy, persons think that by saying sharp, smart, and insulting things they have gained their point. No mistake can be greater. Christ's victories are not won by witticisms and taunts, but by solid truths and living testimonies. Dr. Scudder, the East Indian missionary, relates the following:—

"A Hindoo, on one occasion, said to a missionary, 'Reviling our gods, criticising our Shastras, and ridiculing our ritual will accomplish nothing; but the story which you tell of Him who lived and died and rose again—that story, Sir, will overthrow our temples, destroy our ritual, abolish our Shastras, and extinguish our gods.'

"In this sign conquer. Overcome by the blood of the Lamb and by the word of your testimony. Leave Satan his weapons,—take unto yourselves the whole armor of God. And remember that 'the sword of the Spirit' is the only offensive weapon found in the gospel armory. But 'there is no sword like that.' It has hewn the path of victory before the war-worn church,—and as yet has lost none of its edge or power. Let us use that weapon. Let us tell to the dying that message of eternal life. Let us proclaim the gospel, assured that our labor will not be in vain."

THE *Catholic Mirror*, of November 6 denies the report that has been in circulation of late, that the bureau of Catholic Indian missions was to be abolished. "Upon the authority of the prelates having charge of Catholic Indian school and mission affairs," says the *Mirror*, "we are enabled to state that there has been no thought of discontinuing the services of the Catholic Bureau, but that, on the contrary, it will continue, as heretofore, to act as the representative of the Catholic Hierarchy before the government in matters pertaining to Indian affairs."

The Ohio Sunday Law Decision.

WE made mention last week of the decision rendered by Judge Swartz in the police court at Columbus, Ohio, concerning the validity of a Sunday ordinance under which certain religious people of that city sought to punish the proprietor of a bowling alley for keeping his place open on Sunday. Doubtless it will be of interest and value to our readers to have the views of Judge Swartz on the subject presented in the language of this decision: and having the same before us in full, as printed in the Columbus *Sunday Morning Press* of November 28, we quote from the decision as follows:—

“The question is to be decided by the tests of the constitutional authority of the council to regulate or prohibit occupations on the first day of the week.

“The power of the legislature, and consequently of the council, does not extend to any measure looking to the observance of that day as a religious duty. Under our constitution, all men are permitted to observe any religious rights or beliefs that they may wish, so long as they do not infringe upon the legal rights of others; or, they may observe none. In other words, there is an entire and absolute severance of church and state under our constitution, and any encroachment upon the clear line of severance between them is viewed with a jealous eye by the law, and by courts in construing and interpreting the law.

“Since the first construction of the constitution of 1851 on this point, by the late Judge Allen G. Thurman, in the Second Ohio State, 387 *et seq.*, the line of authority upholding this view has been unbroken. We therefore dismiss from consideration any claim that might be made for the ordinance as valid on the ground of enforcing an observance of the day as a religious duty. That has been eliminated. Would the alleged offense be a crime *per se*, an offense wicked and injurious, an infringement on the rights of others, if indulged in on any other day of the week? Or is there something in it, in its necessary results and associations, that make it, when indulged in on the first day of the week, commonly called Sunday, an offense in itself and of itself, an infringement on the rights and privileges of others, or an abuse of the legal and proper demand that there shall be one day of rest in seven? If it is not immoral or wicked on any other day, then, on this reasoning, it becomes immoral and wrong to Christians on Sunday, and to Hebrews on Saturday. Conversely it is not immoral and is proper to Christians on Saturday and to Hebrews on Sunday. Other sects of religionists may adhere to views constituting another day of the week a holy day, and their judgment as to the morals of the inhibited game would be determined by their religious views.

“But this ordinance does not make it a crime to play at ten pins on any other day in the week than on the first day, commonly called Sunday. It, therefore, does not inhibit it as a crime in itself, but as a crime when played on one particular day of the week. Without now going into the question as to whether its indulgence on a day consecrated to rest by law and to religious observances and usages by a majority of our citizens, organically changes the moral conditions of the indulgence in this game, when played on the first day of the week instead of some other, it is enough to observe that the ordinance,

in meeting this requirement to bring it within the police power, seems fatally defective. It makes no exception in behalf of that class of our people who conscientiously observe the seventh day of the week as their Sunday or Sabbath. In the City of Canton *vs. Martin Nish*, Ninth Ohio State reports, page 439, the Supreme Court says:—

“An ordinance of a municipal corporation, prohibiting under a penalty the opening of shops, etc., for the purpose of business on Sunday, without excepting cases of necessity and charity, and without exempting from its operation persons who conscientiously observe the seventh day of the week as the Sabbath, is inconsistent with the laws of the State, and therefore void.”

“That is the law laid down by our Supreme Court in determining the validity of this class of ordinances, and has ever since been followed so far as courts have passed upon the question.

“Further, this consideration of the case brings it within the conditions of the case of *State vs. Powell*, 38 Law Bulletin 302, recently in the Court of Common Pleas in Cuyahoga County, in which Judge Ong, on demurrer, decided that the statute on which this ordinance is based, is unconstitutional as to this class of cases. This court will not attempt to overrule either the Supreme Court, or the Court of Common Pleas. The demurrer is sustained, and the defendant is dismissed so far as the affidavit under consideration is concerned.”

It will be observed that while this decision claims to rest upon the ground of the separation of church and state under the constitution of Ohio, it falls short of the real reasons upon which the unconstitutionality of a Sunday ordinance properly rests. For if the ordinance in question did exempt observers of another day than Sunday from its provisions, it would be really no more in harmony with the principles of separation of church and state than it is now. The virtue of an ordinance cannot be properly determined by its exceptions; it must be judged by its foundation principles. And the foundation principle of every Sunday ordinance is that the state has a right to direct religious observances. And this principle is false, and full of harm.

The Crime of Fruit Selling.

New York "World," December 6.

LENA DWARTSKY, of 47 Ludlow Street, was sobbing when she was placed at the bar at the Essex Market Court to-day.

She was arrested yesterday by Patrolman Barnitz, of the Eldridge Street station, for violating the Sabbath law. The patrolman testified that he caught her red-handed in the commission of the crime of selling apples.

The woman admitted her guilt, but claimed that she was compelled to do so to feed her children at home. She said that she was a widow, and begged to be allowed to go home.

The justice learned that fruit can be legally sold on Sunday, and discharged her. The policeman was very angry.



THE most noteworthy thing about the President's message to Congress, if we may judge from press comments, is the virtual repudiation by the chief executive of one of the most important promises contained in the political platform of the party in which the people voted their confidence a year ago last November. It is that promise of the platform which relates to the war in Cuba.

* * *

UPON that point the platform says: "The government of Spain having lost control of Cuba, and being unable to protect the property or lives of resident American citizens, or to comply with its treaty obligations, we believe that the government of the United States should actively use its influence and good offices to restore peace, and give independence to the island." The significant part of this utterance, and that upon which the party most relied to secure the support of the people, is the last clause.

* * *

OF the platform which includes this declaration, the President, in his speech of acceptance, made in June, 1896, said: "The platform adopted by the Republican National Convention has received my careful consideration, and has my unqualified approval."

* * *

AND now, in his message to Congress, the President says this: "It is honestly due to Spain and to our friendly relations with Spain that she should be given a reasonable chance to realize her expectations and to prove the efficacy of the new order of things to which she stands irrevocably committed." It is needless to add that Spain's "expectations" and her "new order of things" do not in the least degree look to the "independence of the island." They look in exactly the opposite direction.

* * *

THE incident only illustrates the fact that political promises are made more for the purpose of trading upon the support of the people, than for the upholding of what the people conceive to be right and justice. In the political code of ethics, expediency is a word which ranks above all others. And he who can so feel the pulse of the people as most accurately to determine what promises it is most expedient to make to secure the people's support, and

how the people can be humbugged in such a way that they will not find it out, is fitted to shine as a star of the first magnitude in the political firmament of this day.

* * *

THE other day—it was on Sunday—a woman was arrested in the streets of this city for selling apples. When she was brought before the justice the next day, it seemed as though a case would be made out against her, notwithstanding her plea that her utmost efforts were required to keep herself and her children from starving. But the justice, having proceeded to look up the "law" on the subject, finally discovered that selling apples on Sunday was not a crime, as had been supposed, and the woman was accordingly set at liberty.

* * *

COULD such a thing as this ever take place in any other way than through the operation of a Sunday law? Has any other law such anomalous features as has this law? Think of a city magistrate having to look through the code in order to determine whether selling apples on Sunday was or was not a crime! He was an intelligent man; he was well educated; he had good reasoning powers; he had the natural ability of any upright character to distinguish between right and wrong. But none of these things could give him any clue by which to determine whether this woman had committed a crime. So all these faculties had to be laid aside, and the case decided by a simple reference to what was said in the code.

* * *

IF the judge had been looking for the penalty which had been prescribed for a transgression of some sort, there would have been nothing surprising in this; for it is frequently necessary for judges to refresh their memories as regards various specifications which the law lays down. But here the judge and all parties concerned were in absolute ignorance as to whether the act done constituted a crime or was entirely innocent. Who ever heard of a proceeding like this, disconnected from the operation of a Sunday law? And what clearer proof could be wanted that the provisions of such a law have their origin neither in justice nor common sense?

* * *

AND now will somebody please tell us—some advocate of the Sunday laws, we would prefer—what is the use of cumbering the machinery of government with a law that declares something to be a crime which nobody, from consulting his reason or his sense of right and wrong, would ever imagine to be a crime at all? Are there not crimes enough to occupy the attention and absorb the energies of our departments of justice, without making crimes out of innocent acts? What time have policemen to spend, properly, in arresting such "criminals," or judges in passing upon their cases, or other officials in

taking care of them after conviction? Is the country so free from murder, burglary, arson, robbery, assault, etc., that the force of the machinery of justice can be profitably expended in dealing with acts which reason and common sense cannot recognize as criminal at all? And have the people such a surplus of money that they can afford to expend it to no purpose? These are questions for the people to consider.

* * *

WE spoke of the anomalies of the Sunday law. It might be well to mention some of them, as exemplified in this city. The case we have referred to illustrates some of them. It is all right to sell tobacco on Sunday, but a crime to sell clothing. Up to 10 o'clock, A. M., it is all right to sell groceries; but by virtue of the clock's striking that hour, it immediately and without further ceremony becomes a crime! It is all right to shave people up to the hour of 1 o'clock,

P. M., but by reason of the sun's position in the heavens being such as to indicate that this hour has passed, the barber's profession becomes a crime dangerous to civilization! It is a crime to sell ice on a hot Sunday in summer, but all right to sell cigars, the latter being recognized by the law as one of the necessities of life! What else can be expected, under such a code, than that policemen, judges, and people in general, will get into confusion not only as regards the requirements of the law itself but as regards the essentials of justice and good government as well? A law

must embody reason and justice; otherwise it can work only harm to every interest of the people.

Compelled to Attend Religious Services.

THE *Kansas City World* reports that Marshal Chiles, who is in charge of the jail of Jackson County, Mo., has made an order compelling all the inmates of the jail to attend religious services on Sunday. And this, it appears, is part of an arrangement made with a religious league for giving the prisoners religious instruction; it being the part of the league to provide the instruction, and of the marshal to provide the audience. As might have been anticipated, the plan does not work perfectly. One of the prisoners is quoted as saying to a *World* reporter:—

"These people don't understand us. They come and

talk right at us and only harden us. Some of the prisoners are Catholics and some of the workers are strong A. P. A.'s, who never lose an opportunity to insult the Catholic belief."

Those who refuse to attend religious services, the report says, are deprived of food until they change their minds; which means, of course, until they so far lose what little regard for truth and honesty they have left that they will say they have changed their minds, when in reality there has been no change of mind at all. For any person knows that an individual cannot be made any more desirous of attending religious services by being starved.

The prisoner is right. It is a case of misunderstanding, on the part of both the marshal and the teachers of religion,—a misunderstanding of human nature and of the nature of Christianity. Christianity is free; and freedom being the very essence

of its nature, it is evident that it must lose its force entirely when it is brought to people under compulsion. The prisoners can be touched by its freedom; but force can only repel them farther from it.

Plans for a Great Catholic Crusade.

As outlined in the *Freeman's Journal*, of November 27, a project is beginning to take shape in the minds of papal leaders for a great Catholic crusade which shall mark the close of the nineteenth century in a manner calculated to

turn all eyes upon that church. Of this purpose the *Freeman's Journal* says:—

"The Right Rev. Charles E. McDonnell, D. D., Bishop of Brooklyn, has directed his clergy to abstain from the giving of missions in their several churches during the whole course of the year 1898. With the close of the coming December, therefore, these occasional periods of special interest in religious affairs, analogous in many ways to the so-called revival services in Protestant churches, in the administration of Catholic parishes, will be abandoned for a twelvemonth in the diocese of Brooklyn.

"So far as is known, no similar action has ever been taken by any Catholic bishop in this country, but Bishop McDonnell and his board of consulters determined upon this course at a recent meeting, in order that they might better prepare for a great spiritual awakening among their people in the year 1899, the last of the century, when the cause of religion will be presented from their

pulpits, from January to December, by the most powerful and eloquent mission preachers in the land.

"In reaching the conclusion to make the year 1899 memorable in the history of the Catholic Church in America by this long series of missions, Bishop McDonnell becomes the first American bishop to take definite action with relation to the desire of the pope on the question, as is evinced in the following letter from Cardinal Jacobini, secretary of the Congregation for the Propagation of the Faith, which was addressed to the bishops throughout the world a short time ago:—

"You have doubtless become aware of the project, advanced by a number of men of great piety, to get the faithful throughout the universe at the close of the present century to affirm in a solemn manifestation, by a series of religious exercises, their love and gratitude to the all-powerful Redeemer of the human race.

"The design of these men in this initiative was to respond to the desire of our Holy Father, Pope Leo XIII, who wished to consecrate the epoch of transition from one century to another by an extraordinary invocation of the divine assistance of Jesus Christ as a happy pre-
 sage of peace and control.

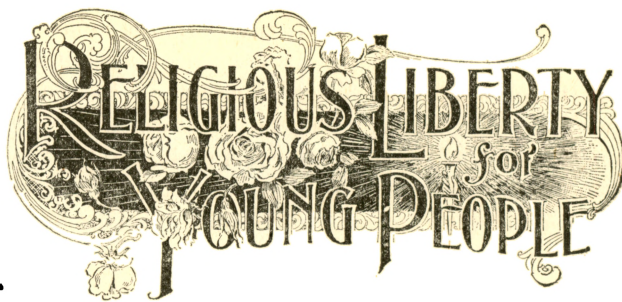
"Here, assuredly, is a noble task, and I own that I am proud and happy to undertake it. For what could be more agreeable to my feelings than the occasion so favorably presented to me at the end of my days to employ all the strength that is still left me in promoting the glory of our Saviour—all the more, too, in these last days of a departing century. And what a century has been this of ours, in which proud men, relying on a science unworthy of the name, and displaying an activity which might be called feverish, have carried their audacious temerity to the extent of calling in question the origin of Christianity, or even presenting as a fiction, as a lying legend, faith in the divine person of the Saviour.

"Wherefore we shall fervently strive to make reparation for the great injuries done to our Master, to appease God's anger by our prayers, to exalt in paens of praise the holy name of Jesus Christ, who is the splendor of the glory and the perfect image of the substance of God. Such shall be the task in which we shall set forth all our zeal at the dawn of the new century."

There is plenty of evidence that the close of the century will be a stirring time in every quarter of the civilized world. The forces of evil, of error, intolerance, and despotism are everywhere on the aggressive: and the cause of liberty needs the active, earnest endeavors of every one of its friends.

"Is the state fitted to teach morality? If not, why? Since it is proper that people should rest on the Sabbath day, why should not the state oblige them to do so? What is the state, and how did it originate?"

Mr. D. S. JAMES, of North Loup, Neb., who has sent us a goodly number of new subscribers, writes in a late note: "The SENTINEL has done more for me than any other paper I ever saw."



We publish this week the first of a series of "Lessons in French History," written especially for this department of the SENTINEL, and which will continue through the greater part of the coming volume. We believe parents and others will see in them just the thing to interest the youth in those principles and events a knowledge of which will be invaluable to them at this time. Read the first one and see if you do not agree with us on this point.—EDITOR.

Lessons in French History.—I.

CHARLIE WHITE came in from school one day in high spirits.

"O mother! Professor Carman is going to do the jolliest thing! He is going to begin to-morrow to give the girls and boys in our grade short talks on French history. We are to have note books and take down the most important thoughts at the close of the study, or while it is going on. He says we can learn history this way, and he hopes it will be a pleasure to us instead of a drudgery. 'Course I'm only fourteen, but it's time I knew more about the nations of our world than I do; don't you think so, mother?" and Charlie stopped—his enthusiasm had not allowed him to do so sooner—to take a long breath and await his mother's answer.

"Well, my boy, I'm sure I am much pleased with the idea, for I think French history is especially important for all to be well versed in just now; I hope you will be as well pleased all the time the study lasts."

"O, I know I will, mother. But what makes you think the history of France so important just now?"

"Because the indications are quite plain that our own government is fast following in her track, and to be 'forewarned is to be forearmed,' you know."

"But mother," said Charlie, who had always had a great longing to be a soldier, "I thought you did not believe in Christians arming themselves to fight."

"O no, Charlie, I don't mean that; but if we know what is coming, in advance, it will help us to be prepared. That is why our Saviour taught us to watch the signs of the times; it is why he told his disciples about the destruction of Jerusalem, so that those who believed in him might hurry to a safe place outside the walls."

"Well, I'm glad he's going to do it—professor, I mean—'cause, you see, Rob Billings and I are pretty stupid in

history, anyway, and we're so anxious to pass well, so we don't miss our trip."

Robert and Charlie had been promised a trip to Paris another year, with their fathers, who were partners in business, if they passed well in their studies. Of course this naturally added not a little to their ambition.

The boys and girls were to meet at three o'clock in the class-room, and Professor Carman promised them a half hour's study.

"Don't you think it's a nice plan, Charlie?" said Rob, the next day. "We get that extra, you see, and we'll enjoy our trip as well again if we understand lots about the country."

Three o'clock came at last, and Professor Carman was pleased to see so many bright-eyed lads and lassies before him, for he had told them that they might act their pleasure about attending.

"I did not think," said the professor, smiling genially at the group before him, "to meet with so many boys and girls this afternoon. I had feared that but few would care to stay for further study after the regular study hours were over, but I hope you will learn to look forward to this hour as one of the most pleasant and profitable of your school life. You will please feel perfectly free at any time to ask a question, indicating your wish to do so by raising the hand. After a time, perhaps we will ask those who feel so disposed, to write short essays on the subject in hand.

"How many of my boys and girls can tell me the name of ancient France?"

"Gaul," was the quick response of half a dozen eager voices at once.

"Right. A great many years before Christ that was the name of the country. The inhabitants at that early date were very wild and uncultivated; and clothed as they were in the skins of wild animals, they might almost be mistaken for them. They were a warlike race, and they used the skulls of their enemies for drinking cups. The country was also filled with many wild animals. The people were thought to have sprung from the fierce Celtic race, which lived in Central Asia.

"To-day France is such a pretty country, with its orchards and beautiful vineyards, that it does not seem as if it ever could have been the home of wild, uncultured people, who cared so little about their personal appearance that they did not even comb their hair, which must have given them a very wild look.

"Now, children," said the teacher, pointing to the map on the wall, "I have brought a fine, large map of Europe, and hung it here, where you can all see it; because one ought never to study history without a map at hand. The city of Marseilles was first called Massilia, and was settled by Greeks from an Asiatic town, Phocæa, about 600 years B. C. These barbarians, I mean the early inhabitants of Gaul, were wonderfully warlike, and used often to trouble their more civilized neighbors. Especially were they a great menace to Italy, and upon more

than one occasion these lawless people set fire to the city of Rome.

"You will remember that the Apostle Paul wrote one of his epistles to Galatia, a country in Asia Minor, which was settled by these people. The Romans pronounced a curse upon any one who should undertake to cross the Alps, which, they declared, was a natural dividing line between Gaul and Italy. Yet after a while, they did this very thing themselves. They were anxious to add to their territory the pleasant region of France which has Marseilles, or Massilia, for its center. This they succeeded in doing about one hundred and fifty years before Christ. Meanwhile the Gauls quarreled so among themselves, that some of them called for aid from among the Germans. This caused immense numbers of people from beyond the Rhine to flock down into Gaul, so that the inhabitants were really between two fires,—the Romans on one hand, and the Germans on the other. It is at about this time that Julius Cæsar appears in connection with the people of Gaul. He succeeds in putting the fierce German chieftain to flight, and possessing himself of the land under dispute. The inhabitants, after some desperate struggles, submitted to the Roman yoke. But the Romans had not learned the first blessed lesson of kindness to those who were weaker than themselves, and I fear they never learned it,—or certainly did not practice it. They were very cruel to those whom they had reduced to slavery, and they would often put to death the entire inhabitants of a conquered city,—men, women, and even helpless children.

"I see Jennie Jacobs has her hand raised."

"Yes, sir; I notice then that in these real early times the disposition of the strong to torment the weaker and make it hard for them, was just the same as it is to-day."

"Yes, Jennie, I am glad you mentioned this point, but now as our time is up, I will close by quoting a little verse to the point, which I wish you would all learn:—

"Tis thus that man to man behaves
Witness the planter and his slaves,
'Tis thus that state oppresses state,
And civil freedom meets its fate."

MRS. L. D. AVERY-STUTTLE.

To one who would trust to the "enlightened spirit of the nineteenth century" to preserve the interests of mankind from the disasters which overtook them in the Middle Ages, there is food for thought in the following words of Bishop Doane, of the Protestant Episcopal diocese of Albany, N. Y.:—

"Ill suited as the creation of a papacy seems to be to the temper and spirit of this age, we cannot close our eyes to the fact that the most violent papal claim ever made was made, not in the days of feudalism and paternalism, but in our own days, at the Vatican Council, by a body of bishops, many of whom live in free countries and under constitutional government in various forms. The papacy has developed its intensest papalism in the latter half of our own century."

The Great and Terrible Beast.

"Now, mama, we have come to the most interesting of all the beasts in this chapter," said Charlie, as he rustled the leaves of his Bible.

"Read the description the prophet gives of it, Charlie," said Mrs. Ross.

"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it, and it had ten horns."

"Whew!" exclaimed Charlie. "I never heard of any beast in nature like that, did you, mama?"

"No, dear, no beast God has made has ever been so perverted from its original nature. But this beast is a symbol of the fourth kingdom."

"O yes. I had almost forgotten that, and was thinking of it as a part of some terrible menagerie."

"Then it would be a good thing for you to refresh your memory, and read the explanation of this strange symbol in the 23d verse of the 7th of Daniel."

Charlie read: "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down and break it in pieces."

"You spoke of the beast as being worse in character than any beast in nature; but you see, dear, that the beast is used as a symbol of a government unlike anything that God ordained. One could see that by the results of its sway, because, instead of building up, of protecting, or nourishing its subjects, it broke the earth in pieces, and stamped the residue with the feet of it. O Charlie, in this government we find something that is utterly foreign to the nature and object of the government ordained of God; for it is a representation of the selfish and satanic."

"Well, mama, it 'pears to me that we've been seeing that in every government we have studied," said Charlie roguishly.

"Yes, that's so. But while others were like a growing tree, this is the tree matured and in full fruitage. In this government Satan seemed to have been permitted to a greater extent than in any other, to exemplify his methods and character."

"Mama, it seems strange to me that God permitted him to work out such dreadful results."

"It used to seem strange to me, Charlie; but now I see the reason of it, and it seems a wise and wonderful thing."

"Why, mama?"

"Because this world is a stage upon which the drama of good and evil is being played by heavenly and hellish actors in the sight of an investigating universe, and the principles of God's method of government are on trial, and placed in contrast with those of Satan. Satan claimed in heaven that God was wrong, that the law of love was

bondage, that each soul by right should be as God in position and power, that self-life, self-government, was better than love's life and love's government."

"Well, mama, I should think by this time the angels would be anxious to have the play come to an end."

"They are, dearie, and it soon will end."

"O mama, do you really think so?"

"Yes; but we will talk of that another time. We are forgetting about the beast. Now, Charlie, tell me what was the fourth kingdom upon the earth."

"Rome," said Charlie, striking an attitude and branching off into "Spartacus to the Gladiators," and gesturing wildly.

"Yes, the gladiatorial shows were a part of the fearful atrocities of Rome. Here is one of Dorci's famous pictures, representing the amphitheater after a day of blood and death. You may see the bodies of the martyrs strewn on the stones."

"How calm it looks!" said Charlie. "See those lions prowling round, ready to eat up the corpses."

"Yes, but look at the holy stars and the angels that watch the scene."

"O mama, do you suppose that these poor men knew that God loved them, and that they did not die in vain?"

"It may be, dearie. Here is another picture of the amphitheater when all the aristocracy of Rome watched the conflict of the gladiators."

"O mama, did women go there?"

"Yes."

"What are they holding their thumbs down for?"

"It was a sign that no mercy was to be exercised by the victorious gladiator. You see he has his opponent down, and is looking up, hoping that they will let him spare his life, but you see every thumb is down."

"O, how horrible!" said Charlie.

"Yes, but this was only a small part of Rome's cruelties. Gibbon calls it 'The Iron Monarchy,' and says, 'It was impossible to fly, and fatal to resist.' 'All roads lead to Rome,' was a saying that arose because Rome had subdued the earth. You have read of Cæsar's wars in your Latin lessons, and know how he brought specimens of the nations he conquered to Rome, chained to his chariot wheels."

"Yes, mama, I was thinking the other day of an ovation they gave Cæsar, when they honored him as a god, and I wondered if in the shouts of praise he remembered the groans of the slaughtered, the cries of widow and fatherless, or thought of the horrible battlefields where lay the dying and the dead. O, I am so glad I wasn't Cæsar."

"So am I, Charlie; for then I should not have had you."

"Cæsar's insatiable ambition tells the whole story of Rome. It was first power, then pride, prejudice, and perdition. There are some 'p's' for you to remember and profit by. There is another name in Roman history that stands for cruelty even more than Cæsar's: do you know who I mean?"

"Nero?" said Charlie.

"Yes. What did he do?"

"O, mama, he was a perfect monster. He set Rome on fire, and while homes were burning to ashes, he bade his musicians play to him, and when the people turned on him for this terrible deed, he laid the blame on the Christians, and had them sewed up in the skins of animals and tossed to dogs, and set them on fire to light his pleasure gardens by night, ugh!" exclaimed Charlie, with a look of disgust.

"The world hates Nero," said Mrs. Ross, "yet Nero was only the outworking of self."

"Well, we might name many Roman emperors who were equally wicked and cruel according to their ability. Wild persecution raged against those who were true to Christ during those old pagan days. Do you know what kind of government Rome was?"

"Why, it went under seven forms of government. It started out all right, or at least it was all right when it was a republic; for the United States is a republic and it is all right. I don't know as I know just what you mean."

"Did it legislate in matters of religion?"

"I should say so. The emperor was pontifex maximus, and that means chief priest, and the forum was crowded with the images of gods."

"Here is a quotation from Cicero that tells the spirit that actuated Rome. You can see that there was no religious liberty permitted. Cicero says, 'Let no one have separate gods, or new gods, and let no one privately worship even foreign gods, unless they have been received by public authority.' Death or banishment was the penalty for bringing in any new ideas about religion. You see the devil was behind that decree; for he knew that the religion of Jesus was to be preached in all the world, and he wanted to provide for the death of its advocates. Some one says that the utterance of Rome to Christianity was, 'You have no right to be.' Do you wonder that Rome was likened to a great and terrible beast with iron teeth, who stamped the residue with its feet, when she stamped out all individuality? When new ideas about God and religion are prohibited, thought is fettered in everything. Invention ceases, literature languishes, and the world comes to a standstill."

"And now, Charlie, under what power was Christ put to death?"

"Didn't the Jews put him to death?"

"Did they? Think. Who was Pontius Pilate and Herod?"

"O, I remember; they were Roman rulers."

"The Jews had no power to crucify Christ. You remember just before Jesus was born on earth, that there went out a decree from Cæsar Augustus that all the world should be taxed."

"I remember, mama."

"It was Roman authority that condemned Jesus, Roman soldiers who nailed him to the cross. There is meaning in this fact, dear, that may be you will not comprehend; but in Roman rule, Satan had his way, and

his way from the beginning was to put to death the Son of God; and to try to hurl God from his throne."

"Rome was the instrument that Satan used to put out the light of life, and that government took the form of church and state, a form that Christ condemned when he said, 'My kingdom is not of this world,' and, 'Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.'"

"Well, dear, we'll stop right here, and next time talk of the horns and the horn with the eyes of a man."

"I wish we could go right on."

"No, Charlie, here are some pages in history I wish you to read that will make you glad you waited."

F. B.

December 31, 1897.

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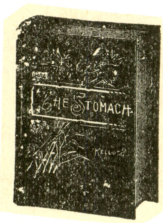
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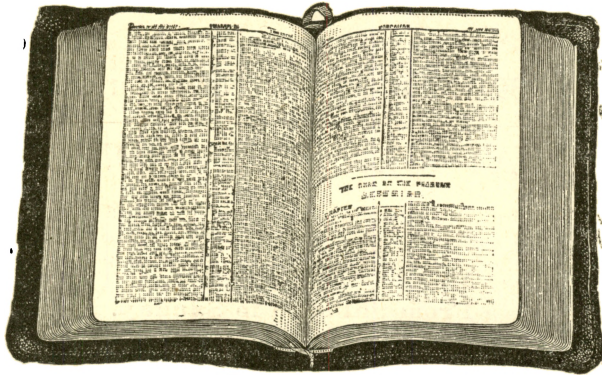
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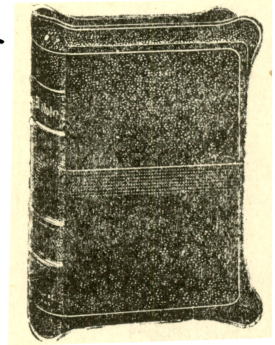


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SPECIMEN OF TYPE USED.

They that sealed the covenant.

NEHEMIAH, X.

The points of the covenant.

they have ^{rv} dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.

38 And ^{rv} because of all this we ^g make a sure covenant, and write it; and our princes, ^{rv} Lē'vites, and ^{rv} priests, ^{2h} seal unto it.

CHAPTER X.

¹ The names of them that sealed the covenant. ²³ The points of the covenant.

NOW ³ those that sealed were, ^a Nē-hē-mī'ah, ⁴ the Tir'shā-thā, ^b the son of Hāch-ā-lī'ah, and Zid-kī'jah,

² ^c Sēr-ā-ī'ah, ^ā Zā-ā-rī'ah, ^jēr-ē-mī'ah,

³ Pāsh'ūr, ^ām-ā-rī'ah, ^māl-chī'jah,

⁴ Hāt'tūsh, ^{sh}ēb-ā-nī'ah, ^māl'luch,

⁵ Hā'rim, ^mēr'ē-mōth, ^ō-bā-dī'ah,

⁶ Dān'jel, ^gin'nē-thon, ^bā'ruch,

⁷ Mē-shūl'lam, ^ā-bī'jah, ^mij'ā-mīn,

B. C. 443.

^f Deut. 23. 48.
^g 2 Kin. 23. 3.
² Chr. 29. 10; 34. 31.
^h Ezra 10. 3. ch. 10. 29.
² Heb. are at the sealing, or, sealed.
^h ch. 10. 1.

³ Heb. at the sealings, ch. 9. 38.
^a ch. 8. 9.
⁴ Or, the governor.
^b ch. 1. 1.
^c See ch. 12. 1-21.

all they that had separated themselves from the ^{rv} people of the lands unto the law of God, their wives, their sons, and their daughters, every one ^{rv} having knowledge, and ^{rv} having understanding;

29 They clave to their brethren, their nobles, ^g and entered into a curse, and into an oath, ^h to walk in God's law, which was given ⁵ by Mō'ses the servant of God, and to observe and do all the commandments of the LORD our LORD, and his judgments and his statutes;

30 And that we would not give ⁱ our daughters unto the ^{rv} people of the land, nor take their daughters for our sons:

31 ^k And if the ^{rv} people of the land bring ware or any victuals on the sabbath day to sell, *that* we would not

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37 power 38 yet for all this—our—our 9 namely, Jeshua etc. 14 chiefs 28 Nethinim,—peoples—that had—(having) 30 peoples 31 peoples—(it)—a—

forgo 33 meal—(an) 34 (the)—(among)—according to our fathers' houses, 35 manner of trees,

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