

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

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The American Sentinel is published in the interests of religious liberty—Christian and Constitutional.

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REFORM individuals, and there will be no need of "national reform."

RELIGIOUS legislation not only invades the rights of man, but those of God himself.

EVERY appeal made by the "Christian" church to the state is a denial of the power of godliness.

THE ballot stands for physical force, but physical force does not and cannot stand for morality.

ERROR is always asking the aid of the state to avert the danger of a collision with truth. But truth never fears such a collision.

A SUNDAY law is all right, upon the theory that it is proper for one person to sacrifice principle in order to save some other person's feelings.

THE only thing that force can accomplish with bad citizens is to put them in the penitentiary. There is not force enough in the world to reform one individual, even were it all concentrated upon him.

THE tendency of modern civilization is to destroy individuality; and the only sure refuge for individuality is in the gospel. Without individuality there could be no faith; and without faith, there could be no gospel.

ONE of the strangest things in this age of marvels is that Sunday can be commercially the first day of the week, and at the same time be religiously—as we are told—the seventh day! How this can be we do not understand.

It is not according to the gospel that a person should be compelled to do what is right. Whether a thing is morally right or wrong, therefore, is a question with which civil government cannot concern itself; for civil government was not instituted to proceed contrary to the gospel. Its proper inquiry is, with respect to anything, is it contrary to the preservation of individual rights?

Bible Study with the "Christian Citizen."

THE people of Israel in the wilderness was "the church in the wilderness." Acts 7:38.

While they were yet in the wilderness, shortly before they entered the land of Caanan, God said of them, "Lo! the people shall dwell alone, and shall not be reckoned among the nations." Num. 23:9.

This was spoken of his church, when as yet it was a separate people: "Lo, the people shall dwell alone, and shall not be reckoned among the nations."

This was said of his church when they were about to enter the land of their permanent habitation. It was expressing his will concerning them, that they should not be reckoned among the nations.

Thus he never intended his people to set up a state, to establish a kingdom, or to have any part in any such thing. They were not to be reckoned among the nations.

His people then being the church, when he said, "The people shall dwell alone and shall not be reckoned among the nations," he simply said that it was his will that there should be forever a fixed separation between his church and any state or kingdom of the nations on earth. In that word he simply said that the separation which

then existed between that church from all nations, states, and kingdoms, should so continue forever.

That church, then, was never in his purpose to become a state or kingdom like the nations of the earth. It was not to be "reckoned among the nations." The people were not to mingle with the people of the nations, to learn their ways or follow their customs. Nor was the church—the whole body of the people—to become a state or kingdom like the nations.

The only organization of the people in the wilderness was church organization. They had nothing comparable in any way to a state or governmental organization. They had government; but it was *church* government. Jesus Christ was then the head of the church, as really as he has ever been. They had a Ruler; but he was a *religious* ruler, and religious only. Thus everything about them, all with which they had to do in the matter of government or organization, was altogether religious and churchly.

Such being the only government or organization that they knew; and in that at the time being already separated from all the nations; when the Lord said of them, "The people shall dwell alone, and shall not be reckoned among the nations," it was the plain declaration of the Lord's purpose that thus they should forever remain—knowing no kind of organization but church organization, knowing no kind of government but that of God, which is solely religious.

Thus the Lord taught then and for all time that the members of his church, those who profess to be his people, shall never be reckoned among the nations, shall never have any active citizenship in, or connection with, the nations of the earth.

And that word which was then spoken of his church, is yet spoken of his church. There still stands that sentence in the revealed will of God to his church. That word speaks just as distinctly to the members of his church to-day as it did to his church that day. Whether his church at that ancient day heeded this word or not, does not affect the fact that such was God's plainly-declared purpose concerning them. And whether those who profess to be his church to-day regard that word or not, does not affect the fact that there stands the word declaring forever that the Lord's people, the church of God, "shall dwell alone, and shall not be reckoned among the nations."

Christian citizenship *on the earth* is a contradiction of the plain word of God. It is in fact a contradiction in terms.

Christian citizenship *in heaven*, even while sojourning on the earth, is the plain truth of the word of God. And it is a glorious fact in Christian experience.

A. T. J.

tory impends." That is true. And it is equally true that nothing is helping more to hasten this impending crisis, than is this same "Christian citizenship" in its persistent mixing up of Christianity and politics, of church and state.

The Practical Side of It.

THE practical importance of the subject of Christian citizenship, as discussed in the columns of the SENTINEL, is evidenced by communications like the following which is printed in *The Outlook*, of February 12, under the heading, "Shall Missionaries be Protected by Government?"—

"To the Editors of the Outlook:

"The frequent occurrence of international trouble in Asia, growing out of attacks on missionaries or the destruction of mission property, must present to the Christian mind and conscience a painful anomaly. Missionaries in China, for instance, know that their presence is exciting violent animosity in a fanatical sect, but instead of retiring, they remain, and riot, incendiarism, and bloodshed follow. A European government steps in and demands redress. A number of heads are cut off—probably not those of the actual culprits.

"Again, some German Roman Catholic missionaries are killed, and their death is made the pretext for seizing and holding an important Chinese port. Or missionary school property is destroyed in Armenia, and threats are made to enforce redress and restitution at the cannon's mouth.

"None of these methods are such as the Master would have approved of. That, I think, every Christian denomination or missionary will admit. And these were not the methods in vogue centuries ago, when, it is allowed, the Roman Catholic missionaries in the Far East won more converts to Christianity than have since been enrolled as members by all the Christian denominations taken together. The inconsistencies between the teaching of Christian missionaries and the practice of Christian governments must be fatal to the spread of Christianity. The missionaries go out ostensibly with their lives in their hands, and profess to be as willing to be martyrs as were the apostles of old. But when they suffer for their principles, the Christian government steps in and insists on the infliction of punishment on somebody. The missionary preaches the doctrine of forgiveness; the missionary's government practices the doctrine of revenge. As long as the missionary is a citizen, his government cannot but resent and demand redress for injury to its citizen and breach of treaty rights. The missionary himself and the society he represents may be averse to such measures of violence as the civil government, regardless of the sufferer's wishes, feels compelled to take in vindication of its national rights. Yet, in the eyes of the heathen or the Mohammedan, the missionary must be regarded as the instigator of the punishment.

"The situation is painful from every point of view, especially to the Christian citizens of this country who disavow all connection between church and state.

"One can see no other remedy than voluntary relinquishment of citizenship by every missionary as soon as he enters on his mission work, and the disavowal by every

THE *Christian Citizen* says that "the teachings of history but emphasize the oft-expressed conviction of leading thinkers that the greatest crisis in our national his-

missionary society of any relation to any civil government and right of protection. If such a course could be pursued, with the concurrence of all Christian governments, and without detriment to the commercial rights of their citizens or the security of secular property, Christianity would be relieved of one of the most flagrant hindrances to its spread in non-Christian lands, and Christian missionaries would be looked up to with much more admiration than they now excite in Christian lands; for, when serious international complications arise, especially if they have been occasioned by the indiscretion or overzeal of male or female missionaries, the world at large does not make charitable allowances for all the circumstances.

J. D."

This illustrates the very truths that have been pointed out in the SENTINEL respecting the Christian's relation to earthly governments. Of course, when a person professes Christianity—the heavenly citizenship—and at the same time wants to hold on to the state, as being a citizen of it, thus forming in himself a union of religion with the state, there must arise "painful anomalies" and "painful situations" such as the writer has described. And they cannot but be "especially" painful "to the Christian citizens of this country who disavow all connection between church and state."

The situation would be much less painful and perplexing if "Christians" would really believe what they profess, and then would act in harmony with their belief.

ALL the false theocratical notions that have characterized the National Reform movement from its beginning, are now inherited, propagated, and cultivated by the false Christian citizenship combination.

What May We Expect?

WHAT is there about Sunday which leads its defenders to make such inexcusable blunders as that which appears in the following?—

"When ought we to prepare for Sunday? Ex. 16:23.

"When God prepared food for the children of Israel, did he prepare any on Sunday? Ex. 16:27."

These questions are part of a "catechism on the Sabbath," which is printed in a late issue of the *Christian Endeavor World*, with the indorsement of John Willis Baer, the general secretary of the Endeavor organization. They amount to a definite assertion that the children of Israel kept Sunday during their wanderings in the wilderness.

Now everybody knows that the children of Israel in the wilderness did not keep Sunday, or the first day of the week at all. Everybody knows that it is not claimed even by the most ardent advocates of Sunday, that the Israelites kept it. The very phrase "Jewish Sabbath" which those advocates delight to repeat in controversy, and by which they refer to the seventh day of the week, is a standing evidence of their belief upon this point.

The Jews have kept the same weekly day ever since

they first became known as a nation. This no one will seriously dispute.

And now the general secretary of the Christian Endeavor Society deliberately puts it out as truth that the Jews, back in their journey from Egypt to Canaan, kept Sunday; that it was Sunday that God designated by miracles in connection with the falling manna, as his Sabbath!

We mention this because it leads us to make the inquiry, To what lengths of error will the great Christian Endeavor body be led in their support of Sunday? If they will believe this, as they are of course expected to, being printed in their leading organ and indorsed by the official who stands next to the president, what will they not believe in the line of religious error?

And since it is true that people act in accordance with their beliefs, and since the Christian Endeavorers are expected to be young men and women of action, what mistakes may they not be expected to commit in action? This, in the case of such a body, is a very serious question.

State Religion.

BY ALLEN MOON.

PEOPLE who clothe the state with divine attributes have not all lived in the musty ages of the past, but some of them have come down to our time, and not a few of them have drifted from the monarchies of the old world—where kings ruled by divine right—into this fair land, where the government is by the people. But a feeling of lonesomeness comes over them; so they set themselves about to remodel the government of our land, after the old order, when rulers enforced divine decrees.

Rev. Dr. McAllister, before the House Judiciary Committee of Congress, used the following language in advocating the God-in-the-Constitution resolution, which fully justifies the above statement:—

"I say it comes to this: This matter of conscience is one that goes back to the moral sense of the people. It is not simply an individual conscience. It may be a Mohammedan conscience—there may be an infidel or atheist conscience—I hardly know what that would be, but whatever it may be, he has it. Concede that he has it. Here is the nation which gives its decision according to its sense of right and wrong. That is the national conscience, and when the nation thus gives its decision, individuals whose conscientious views may conflict—like a Mormon who believes in polygamy, or any man who stood up for slavery after the question was settled, or any man in a prohibition state to traffic in liquor—in such cases the individual conscience must yield to the conscience of the whole people, which is over him, and should be over him in order to enforce what is right, but which can be over him only by recognizing the Lord's supreme authority over the nation."

It is difficult to believe that men with the Bible in

their hands and living in a land of comparative religious freedom, could not be satisfied to enjoy religious liberty. The absurdity of the state attempting to regulate religious matters is forcibly expressed by Rev. Minot J. Savage, in *The Forum*. He says:—

“One of the most needed, as it is one of the most difficult, of all reforms, is that which aims at having the state mind its own business. This includes two things, letting alone what is not its business, and really minding what is. In the light of legal history, one of the most curious things is the still-surviving popular faith in mere laws as a means of preventing evil and accomplishing good. The statute books of even our young country are chiefly old lumber rooms. But, beyond this, and more mischievous still, is the fact that the state is continually legislating concerning things that are beyond the limits not only of its rightful, but even of its possible, jurisdiction. Many of its attempts are as impracticable as would be a legal interference with the force of gravity. Should Congress enact laws concerning things in India, all the world would smile. But not our country only, nearly all countries, are still passing laws that imply a claim of jurisdiction over other worlds and other states of existence. They are passing laws that attempt to deal with inner conditions of consciousness—with metaphysical subtleties, over which philosophers and ecclesiastics are still wrangling. People want laws passed not only for the protection of life and property and securing good conduct now and then, but they want laws the causes of which are supposed to come from other worlds and for ends which issue only in other worlds. In brief, they are continually confounding the functions of the priest, the preacher, the philosopher, or the metaphysician with those of the legislator. . . .

“We are slowly reaching a point at last where the most civilized people are beginning to see, with at least partial clearness, that the functions of the state should be limited to the practical matters of conduct in this life, and to their bearing on the liberties and rights of men as citizens. The philosophers may reason of ethical origins and principles, and of supersensual sanctions. The metaphysicians may speculate as to transcendental causes and results. Theologians may theorize as to what was ‘in the mind of God,’ of which actual facts are only a partial expression. For my present purpose, I question neither the right nor the wisdom of these things. But the point I wish to make is this, that, whether false or true, these things simply do not concern the state as such. . . . And the only interest of the state, as state, is that all the rights and duties involved in a civil contract shall be maintained, to the end of public order. The moment that it attempts anything beyond this, it is a trespasser on personal rights, and works only mischief. It is hardly matter for dispute that those who have claimed to be acting for God, in political matters, have been authors of cruelty and injustice. Mr. Gladstone, pietistic though he sometimes is, claims only to be working for the good of man. Civilization tends both to modesty and kindness.”

Although this language was used with reference to another divine institution, it is just as applicable to the Sabbath institution and Sabbath laws. The apostle Paul says of the divine law of the Sabbath that it is spiritual. Then the Sabbath institution belongs in the spiritual realm, and when the state enacts laws to regulate

the observance of the Sabbath, it goes outside of that for which it was instituted, and instead of exerting its power to make men civil—which is its only function—it assumes the attribute of the Deity, and attempts to make men spiritual and to enforce upon them spiritual institutions. “God is a spirit, and they that worship him must worship him in spirit and in truth,” that is to say, worship him in the observance of those things that are spiritual—as the Sabbath, the Lord’s supper, baptism, prayers, etc. The state has no more right to invade this realm than the United States has to enact laws for China.

It would be much more reasonable for one state to enact laws for another and seek to enforce them, than for an earthly government to legislate for the spiritual, for, in the first instance, both belong to the same sphere, but in the latter the functions are entirely diverse; and if in the case of one state legislating for another such effort would be repelled, much more when civil government attempts to rule in matters spiritual, should it meet with resistance—not of brute force—but of the “weapons that are not carnal, but mighty through God.”

THE *Christian Citizen* proclaims loudly that “Christian citizenship is more than reform, it is regeneration.” Regeneration of what?

In the Name of Liberty.—No. 3.

BY MRS. S. M. I. HENRY.

THE trouble with the liberty question is, as with a coat that has been pieced out over a figure for which it was never intended, either in measurement or style. Of course, there is no *fit* to it.

The “great majority” has childishly appropriated this coat, and is trying to struggle into it while it is perfectly plain that it can only “set well” on the *individual man* for whom it was originally constructed.

An elephant might wear his keeper’s jacket with the same grace with which the “people” can put on liberty. We often hear it said that “personal rights” are limited by “popular liberty.” “The greatest good for the greatest number,” has become a sort of war cry, when, *per contra*, there can be no “popular liberty” until personal rights have been secured; no good to any *two* until the good of the *one* has been secured. Just as long as it is possible for the liberty of one man, and he the weakest of them all, to be curtailed in any degree by law or in spite of law, then there is a point at which any, every and all other “liberties” are endangered. A man may forfeit his liberty, but never his *right* to it.

Liberty cannot be made plural in principle or application. It is liberty pure and simple; it cannot be added, subtracted, multiplied, nor yet divided. It cannot be *shared*; it is as personal as love, as sacred as salvation, and as individual as life.

“Give me liberty or give me death,” was no oratori-

cal climax; it was the cry of a soul, and it finds an echo in every other soul that ever breathed.

We know that the conditions of human life in the days upon which we have fallen are such that the "inalienable" rights of man will be alienated more and more at every point which can be reached by iron-handed selfishness wearing the mask of love for "the people." The man will be made subservient to the *mass* in all the concerns with which human greed and ambition are identified, until the end of time. The individual will be so covered up by the populace that it will take the eye in which is all light, to find the *ones* when they have been merged into the many; and to every soul, many of them true but bewildered, the greatest surprise of a life time will be the discovery that each was *its self alone*, and not a part of the great over-mastering *whole*.

This has already happened. It is nothing strange to see a strong man break down when a personal interest has been manifested in his individual case; while he has cried out: "What! for *me*, just *me*?" He had not thought of himself as "just me" separated even in his hunger, loneliness, sinning, and need of salvation from the "rest of 'em" with whom he has struggled for "their rights," or with whom he had tramped and huddled in; with whom he had slept in a five cent lodging, or out in the field, or over on the "Lake Front."

We know that the world is massing for the final shock. "United we stand, divided we fall" is the truth to which the nations have pinned their faith. This old notion expresses a truth, which is a truth in the right place; but out of the right place it is grievous error.

"O my soul, come not thou unto their secret; unto their assembly, mine honor be not thou united; for in their anger they slew a Man." Gen. 49:6.

"The unity of the spirit" with the "bond of peace" (Eph. 4:3) is the only combination which is safe among men.

"United with Christ" we stand, divided from him "we fall;" every separate individual for himself, and not another.

We cannot hope to make the unbelieving world comprehend what liberty means to us, but there is one thing that we should be able to do; to preserve it as a doctrine of truth in all our dealings with others, and as a blessed experience in our own lives.

The more closely we come to the days when the mouth that "boasteth great things" shall proclaim "liberty" for the many, without reference to the one here and another there, with whom the many are in controversy because of truth; the more important, the more blessed will it be for each *one* to know for himself what liberty is, that liberty with which Christ has made us free; and to have it (with our life and all our other treasures) "hid with Christ in God." Col. 3:3.

any characteristics of earthly powers. There cannot be American Christianity and German Christianity, English, French, or Russian Christianity. Christianity changes that which it touches, but is not at all changed itself. It is the same everywhere, is altogether divine, and altogether what it was in the life of Jesus of Nazareth.

The Kingdom Promised to Abraham's Seed.

WHEN God said to Abraham, as in Gen. 13:15, "All the land which thou seest, to thee will I give it, and to thy seed forever," he did not mean to limit that gift to the land of Palestine. The apostle Paul said that the promise to Abraham included the whole world. Rom. 4:13. In this grant God bestowed upon the father of the faithful all the territory of his kingdom, which he first gave to Adam, but which had been usurped by Satan. As Adam was placed in Eden and commanded to replenish the earth, beginning at that point, so Abraham's immediate seed were to be settled in Palestine, that from that section they might also spread and fill all the earth.

But Abraham's seed were not to be limited to his lineal descendants. "Now to Abraham and his seed were the promises made. He [God] said not, And to *seeds*, as of *many*; but as of *one*, And to thy *seed*, which is *Christ*." Gal. 3:16. Christ was the seed, then, upon whom this usurped territory was to be bestowed. It was his by right of creation, and as this was also to be included in his redemption, he, too, as the "seed" of Abraham, must be born in the land promised to Abraham, that his children might, from that point, multiply and fill the entire territory given to him. So, then, whoever gives himself to Christ becomes by that act the seed of Abraham, and an heir to the territory promised to his seed.

But, as in every other purpose of God, Satan attempted to thwart that promise, and on the ground that the territory being acquired by him from Adam, to whom it was first given, it was his to dispose of as he desired, without let or hindrance. Luke 4:6. God, who knows the end from the beginning, foresaw this attempt of Satan to make void his word, and so made known to Abraham something of what his people would meet before entering upon their promised possession. Appearing to the patriarch in vision one evening as the sun was sinking in the west, the Lord said to him: "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years."

This picture of the patriarch's seed being a nation of slaves in a strange land was not pleasing, but the assurance was also given that in the fourth generation they should return to their own land, and that they should then displace, as the emissaries of Satan, all the nations which would be found there. Gen. 15:12-21.

It proved as God had said about Abraham's people becoming enslaved by another nation. A severe famine throughout Palestine induced them to go down to Egypt

THERE is no such thing as national Christianity. Christianity cannot be national; it cannot partake of

for help, where they were reduced to slavery. Beginning to multiply and spread out over the country, the king became alarmed, and took counsel to repress them, lest they become so numerous and strong as to effect their liberty. Rigorous legal measures were therefore adopted by which their burdens would be increased. But this did not hinder their growth in numbers, so public orders were given to the midwives to destroy every male child born, in order to destroy the seed of that nation. The girls were permitted to live, because they might be readily assimilated with the Egyptians by marriage, and so add to the strength of that people, while the Hebrew nation would be constantly diminishing." Ex. 1:7-22.

Thus the power of a nation's decrees were brought to bear against the promise of God, that his people should return to occupy the territory assigned them. Had the strong measures prevailed which were proposed by the Egyptian government, the promise to Abraham would have been a failure, and God's word would have been broken. But this was not to be. By God's infinite power these people were redeemed from their bondage and planted again in their own land, making it appropriate for God to keep before them the saying, "I am the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage." Ex. 20:2.

This was the first time that the power of a whole nation was brought to bear against God's people, and for obvious reasons. Until it was made known that the territory usurped by Satan was to be conferred on the seed of Abraham, he stirred up no national effort against God's people, preferring to move against them singly. But when the oath of God was pledged to secure to some particular seed that to which Satan laid claim, he adopted tactics by which, if possible, to entirely blot out the descendants of Abraham, and so destroy the prospect of the "promised seed." Or, failing in this, the same purpose would be served by causing the literal seed of Abraham to be absorbed into other nations, in order to destroy the identity of the "seed" who was to inherit the promised possession.

But these devices of Satan were destined to fail; for the very introduction of the New Testament traces the lineage of Christ, the "promised seed," from Abraham to David, through fourteen generations, then from David to the Babylonian captivity, fourteen generations, and from that point to Christ, fourteen generations more, thus establishing him as the true seed of Abraham. Matt. 1:1-17.

Satan, however, could not foresee his own failure. Were not the nations of earth his servants? Could he not inspire them to work against the promise of God under one pretext or another? The work of the Egyptian nation to destroy the Hebrews was, therefore, his first organized effort in that direction. If not successful in that attempt, he might still follow after to divide or distract them, even to the opposition of their own national strength against the consummation of the oath of God, so that they would, in a frenzied way, call for the

crucifixion of the "seed," in order to rid the earth of his presence.

But of the steps in national persecution upon the seed of Abraham, which led up to the rejection of the One upon whom the promise was to be fulfilled, must be reserved for future consideration.

J. O. C.

Is It a Coincidence?

BY C. H. KESLAKE.

It is a significant fact that those who are laboring so zealously to have Sunday enforced by law in this country speak of it as being "a seal," "a sign," "a mark," etc.

Thus: Mrs. J. C. Bateham, a prominent member of the W. C. T. U., in her Sabbath leaflet, No. 33, speaking of Sunday, says, "The Sabbath is the corner stone of Christ's kingdom. Let us recognize each recurring Sabbath as the *sign* of God's covenant. By this *sign* the world largely judges the depth of our Christian character, and by this sign God judges us."

Also at a large National Reform Assembly at Saratoga Springs, Rev. Joseph Smith, Moderator of the Presbyterian General Assembly (1894), presented the following resolution:—

"Resolved, That the fundamental principles of the National Reform Association . . . are true and scriptural principles, and that these principles must control our national life, or we shall perish.

"Resolved, That the Sabbath [Sunday] is a *sign* between God and man, and its reverent observance a *mark of the nation* whose God is Jehovah."

Again: Rev. Dr. Burrell, at the convention of the Christian Endeavor Society at Paterson, N. J., in October, 1897, said: "God made a covenant with his people, and the Sabbath [Sunday] was the *seal*."

The careful student of the Bible will recall that in the Book of Revelation are found similar expressions (see Rev. 13:11-18), suggesting to his mind the possibility of the power brought to view therein and spoken of as causing all to receive a "mark" in their foreheads, etc., being none other than the United States.

Without deciding at first that this is so, he will feel that, if nothing more, it is a striking coincidence. But as he continues to ponder the symbols he will inevitably be led to conclude that it is after all not a mere coincidence, but a veritable fact that the one is the fulfillment of the other; that the prophet, under the symbol of the "beast" with "two horns like a lamb," is giving in outline a history of the United States.

Every student of the Bible, especially of the prophecies, knows that beasts, in symbols, represent earthly governments. Thus, the four beasts in Daniel 7 are distinctly said to symbolize four kingdoms. See verses 15, 24. Hence the two-horned beast in Rev. 13 is a symbol of some earthly government.

Reading the statements concerning this government carefully, the chief reason why it is given a place in prophecy will be apparent; it will use its power in the enforcing of a certain "mark," thus causing the people under its control to worship another power to whom this mark belongs. Hence the mark is a prominent feature.

As the enforcing of this mark involves worship, none can fail to see that whatever the mark may be, it must be something that pertains to religion.

Now it must be evident that whatever government is symbolized by the two-horned beast, and whatever may be the mark it is to enforce in fulfilling this prophecy, it will set forth something which is purely religious in character, and in the very nature of things much will be said concerning it as being the mark, sign, etc.

Moreover, it will be something which the beast, having the deadly wound that is healed, and in the presence of which the two-horned beast works (Rev. 13:1-10), claims as *its* mark. Of this there can possibly be no contradiction.

Now is it possible that the United States is the government symbolized by the two-horned beast?

It is a fact, as every student of the Bible knows, that all the great nations of earth, from the days of Egypt and Babylon down to our own times, have been subjects of prophecy, and it must be acknowledged that there is, apparently, no reason why there should be an exception in the case of the United States—a nation that is, from every standpoint, equal at least to the greatest of them.

Now scanning the whole field of prophecy we shall find that while all other nations of earth, from Egypt and Babylon down, have found a place in prophecy, the United States is excluded, *unless indeed it is symbolized by the two-horned beast*. Yet there is no nation in existence that is making prominent a religious institution which is called a "mark," etc., and which too is claimed by the power which received the deadly wound and was healed, *unless indeed it is the United States*. And yet again: there is no nation that answers to the description of the two-horned beast *unless indeed it is the United States*.

That being so we find an astonishing anomaly: that of a government foretold in prophecy which cannot be found in history; and of a nation that has no place in prophecy, yet doing the very work which this particular prophecy makes prominent, viz., of enforcing that which is called a "mark," and which is claimed by the power that received the deadly wound and was healed, as its mark.

But if on the other hand we find the prophet describing a government, as already set forth in this article, and we find too that this is the only nation that is doing a work similar to that specified in the prophecy, the conviction grows upon us until we become absolutely certain that the United States and the two-horned beast are one, and the same power.

Palestine, the Sultan will present him with a piece of ground which is the traditional site of the Last Supper, Much as we should rejoice to know that the sacred spot was in Christian hands, when we remember how the German emperor betrayed the Christian Greeks into the hands of the Turks during the late war, such a gift seems almost a mockery.—*Christian Endeavor World*.

The whole thing is a mockery.

What Science Has Done for Us.

New York "Staats-Zeitung"

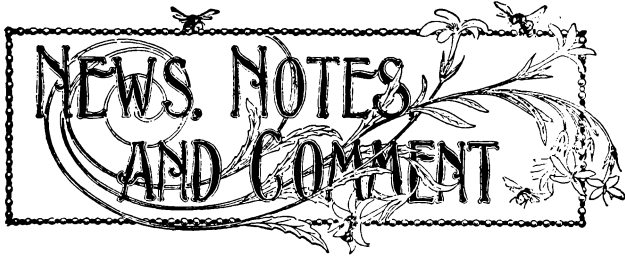
In days of yore, ere science had advanced to its present high state of perfection, there were drunkards among us. Fie! How awful! Worse, there were regular "boozers"! Fie! How still more awful! To-day no such persons are to be found. We have, indeed, some people among us who are suffering from dipsomania. But that sounds very different. Moreover, such "boozers" used to be possessed of all sorts of nasty qualities and outward signs of their state. Such a fellow, for instance, would, in his disgusting state, see things double. That does not occur in our days. The most that can be said is that there are people suffering from amblyopia. But that sounds much better. On the morning after his dissipation a drunkard used to have all sorts of aches and pains. "His ears tingled," or he had "a head as big as a bass-drum." "His hair hurt him," he had the "shakes," and the doctors brutally termed it "seediness." Suffering humanity does not know these things to-day. It happens occasionally that a man has an attack of tinnitus aurium, that his hair is subject to paræsthesia, that his frame is slightly convulsed by chorea. Such little ailments do not exclude us from society. The disgusting fraternity of "boozers" would also "be as blue as blue can be" when they sobered up and had not the wherewithal to have another bout. Science has left us to-day only people who suffer from "nervous attacks."

There were once upon a time a certain class of people called "smutty" (*Schweinigel*). They are dead and gone. There are, indeed, some people left who delight in telling nasty stories in decent society; but we call them erotomaniacs.

But the greatest gratitude we owe science is for its almost complete extirpation of crime. How thankful we feel when we remember that the thieves which formerly invested our cities are gone, and that only a few sufferers from chronic kleptomania are left! Those who do not appreciate sufficiently how little harm, comparatively, is done by pyromaniacs should talk to the few old people still living who saw the day when "firebugs" were dangerous to the community. Nor should we forget that to-day murder is solely due to hypnotism or any other old thing with a "banned name."

WHATEVER is religious, cannot be non-sectarian; there is no religious body that is not a sect.

It is said that when the Emperor of Germany visits



A "GRAND ARMY" commander at Oil City, Pa., writes us in regard to our issue of February 3, taking exception to what he calls our "attack on the teaching of patriotism in the public schools." That the flag salute teaches war, he says, "is not true, and you know it." "But," he adds, "I will tell you one thing: that the boys who made it possible for you to live under it [the flag], will also make it possible for your sect to respect it." In just what way this is to be done it is left to our imagination to depict.

* * *

WE do not take exception to the flag salute on the ground that it teaches war, but on the ground that it requires a confession of belief in God. We thought we had made this plain in all our references to the subject. It is a fact however that the "patriotism" which in these days is being taught to the children in the schools does embody the war spirit. It is a fact that this teaching is training them for war. The ideals which it sets before the children are military ideals. They are trained to be "patriots" in "boys' brigades" with guns in their hands and the tactics of military drill in their heads. And not even the kindergarten is exempt from the inculcation of this military "patriotism."

* * *

It is perfectly natural, however, that it should be so, even in this land where militarism is not deemed a political necessity; for it is only human nature to glorify war. It is human nature to glorify a triumph of physical force. The successful military commander is a hero always. The Bible says that "Greater is he that ruleth his own spirit than he that taketh a city;" but the human ideal—the man who gets the glory—is always the one who takes the city. Human nature ascribes no particular credit to the man who can rule his own spirit; yet it is undoubtedly true that such a man is qualified above all others to serve his country.

* * *

A MAN to whom some one has been sending the SENTINEL writes in quite a hostile strain from Petaluma, Cal. "I am sorry," he says, "if any of my friends have so far mistaken my character for loyalty to my country and my purpose to encourage patriotism and good citizenship as to think that I could tolerate or encourage a paper of the character of the AMERICAN SENTINEL. I care not what a man's religion may be as long

as he does his duty as a citizen and a man; and I cannot think that in these enlightened times and in a republic like our own, a man's religion ought to impair his usefulness as a citizen. A man who complains of unjust laws and at the same time refuses to remedy those laws by his influence and his vote, is to say the least very inconsistent."

* * *

THERE are doubtless many others who take this view. It is getting to be a prevailing idea that a person's usefulness in this country is largely measured by his vote. This is due in part to the great importance which is attached to the ballot as an instrument of reform. The two ideas go together. People who are planning reforms in these days ("moral" reforms of course—nobody advocates any other kind) base their calculations upon the power they can expect to exert at the polls. The man who does not vote is looked upon as nearly if not quite useless in any way having to do with reform or the service of his country.

* * *

Now as a matter of fact, how much has really been accomplished by the ballot in the direction of reform? How much has been accomplished in the direction of better government and better conditions of life? Any person who keeps the run of current events can answer this question for himself. For example, here in New York City the effort has long been made to free the city from the control of "Tammany." But after years upon years of balloting, it remains a fact that Tammany was never more securely in control of the city than just now. For years the majority of the people have been dissatisfied with the government. They have wanted more prosperity. They have been convinced that the party in power has become corrupt. So they have gone to the polls and turned one party out and put in the other. They have kept on doing this for years; and to-day what is the result? The same cry of "hard times," the same reduction of wages and consequent strikes, the same cry of the unemployed, the same charges of venality in high places, and of political corruption, are seen and heard now as have made themselves familiar in the past.

* * *

FOR years the workmen have struggled to maintain what they view as their rights against the encroachments of the money power. They have put their tickets in the field and their votes in the ballot box time after time; and yet the conditions remain essentially the same now as they were before. The advantage, if any, remains on the side of wealth. The one fact which is becoming more and more prominent, in other lands as in this, is that commercialism is the "time-spirit" of the age; that it is money, above all other things, that rules.

* * *

AND still the "reformers" have not lost faith in the

ballot as the proper instrument for their ends, but cling to it more fatuously than ever. The people, they say, are "going to" do something pretty soon. When the party in power manifests that it has "betrayed the people's confidence"—as it is regularly charged with doing nowadays—these reformers say, Wait; there is retribution in store for them; there is another election coming. And the country is still waiting for that great election when the people will at last see and do their "duty" just as the reformers see it, and overturn all political corruption and establish justice, honesty, and virtue upon the throne of government. This bright vision is the *ignis fatuus* of modern would-be reformers.

* * *

It is an old saying that the proper way to fight the devil is "with fire." Supposing fire to be the devil's weapon, this is saying that the devil must be attacked with his own weapons. And this is the plan upon which well-intentioned people have very often conducted their attempts at reform. But no genuine reform was ever accomplished in this way. The devil simply laughs at all such efforts. Let the weapons be such as he can use, and he will win the battle every time. God himself could not successfully fight the devil with his own weapons.

* * *

AND this applies, in a way, to the ballot; for it is a fact that any evil-minded man or combination of men can make as much use of the ballot as could the most righteous person that ever lived. The very means which good people would use to accomplish the purposed reform, is used by evil-minded persons to defeat it. And by fraud, and the various resources known to the "ward politician" and the political "boss," they can and do make more effective use of this weapon than can be made by those who are honest.

* * *

THE weapons God has provided for use in the contest with evil are such as the enemy cannot use. God fights sin with grace; he fights error with truth, and darkness with light. And to us he has said, "Overcome evil with good." In our hands he has placed "the sword of the Spirit, which is the Word of God," and which "is quick, and powerful, and sharper than any two-edged sword." Armed with these spiritual weapons, can the Christian exert any influence in the shaping of events? Can he make an impression for good upon those around him, and serve the interests of the country in which he lives? Let the mighty reformations which have from time to time swept through the land, overthrowing the strongholds of error and turning men from lives of sin and strife to the ways of righteousness and peace, answer the question. All great and lasting reforms from evil, have come by the Word of God.

* * *

REFORMS, great and genuine, have come through the

proclamation of the truth; but no such reform ever came through the ballot, nor can it come in that way. "The power of a moral idea" set going in the field of publicity,—the power of truth, the truth of God, proclaimed in the ears of the people, the power of public sentiment, which the ballot may reflect but can never create—this is the power upon which the Christian depends to serve his fellow men, the land of his birth, and all the world. Upon this power the SENTINEL relies to accomplish its work. "Ye are the salt of the earth"—such is the divine word spoken to all genuine Christians. And this statement is the unimpeachable truth.



Judge Hagner's Decision Against Sectarian Appropriations of Public Money.

THIS recent decision, of which we made mention last week, is one of no small importance in its bearing upon the subject of state aid to sectarianism, of which there have been and are still, numerous examples in this country. The following extracts cover the leading points of the decision:—

"Whatever authority the Commissioners of the District of Columbia possessed with reference to the subject, they could only have acquired from Congress, which of course could communicate to them no powers it did not constitutionally possess. Whatever acts were forbidden by the Constitution to Congress with respect to the assistance of religious establishments, were of course forbidden to its agents the Commissioners.

"The statute undoubtedly authorized the isolating buildings to be constructed *in the discretion of the Commissioners* either on the grounds of two hospitals; or perhaps on other lands not belonging to any hospital. By the contract the Commissioners agreed they would erect the building on the grounds of Providence Hospital, to be paid for out of the designated appropriations, and would turn it over when completed to the officers of the hospital, on condition that two thirds of its entire capacity should be reserved for the poor patients the Commissioners might send there.

"It is conceded by the demurrer that Providence Hospital is a corporation composed of members of a monastic order or sisterhood of the Roman Catholic Church, and that the title to its property is vested in the Sisters of Charity of Emmetsburg, a non-resident corporation.

"One who erects buildings on the land of another has no right to remove them against the will of the land owner. Whatever title the United States might claim in a building constructed by it upon the grounds of Providence Hospital, would be a species of continuing joint ownership or co-partnership between the Government on the one part, and a sectarian corporation having its habitat in the State of Maryland, on the other. In furtherance of such a joint enterprise the Government, as one of the associators, might reasonably be expected to make further contribution, if the sum already given should prove inadequate, or the building be injured or destroyed; with perhaps a moral responsibility to any patient receiving injury because of faulty construction. . . .

"Mr. Madison, in the message vetoing the Alexandria church bill, after noticing that it enacts into law a number of rules relative to the organization and polity of the church, adds: 'This particular church, therefore, would so far be a religious establishment by law; a legal force and sanction being given to certain articles in its constitution and administration.'

"In like manner I conceive the agreement before me undertakes in behalf of the public authorities to give 'legal force and sanction' to articles in the administration of the hospital which 'so far, would be a religious establishment by law,' and for that reason illegal. It is also worthy of remark that the Commissioners agree to pay at a designated rate for the patients they may send there, 'subject to annual appropriations by Congress;' while Section 81 of the Revised Statutes of the District (which, by the Act of 1879, is applicable to the Commissioners) declares the Commissioners 'shall have no power to make contracts to bind the District except in pursuance of appropriations made by law, and not until such appropriation shall have been made.'

"Besides, in the words of the provision before quoted, 'it is hereby enacted, that from and after the 30th day of June, 1898, no money appropriated for charitable purposes in the District of Columbia shall be paid to any church or religious denomination or to any institution or society which is under sectarian or ecclesiastical control'—which would render this obligation assumed by the Commissioners in the agreement incapable of performance after the date named.

"However incongruous such a joint ownership may be where the other party is non-sectarian in its character, I conceive it would also be an unlawful one, as against the spirit and purpose of the First Amendment, when such contracting party is a sectarian sisterhood or order under the auspices of a church or religious society."

"For the reasons given, I shall pass an order for an injunction against the treasurer as prayed in the bill with reference to the agreement of the 16th of August, 1897."

Against Churches on Reservations.

New York "Sun."

WASHINGTON, Feb. 15.—The House Committee on Military Affairs to-day voted, 10 to 3, against Representative Odell's bill giving power to the Secretary of War to authorize the erection of a building for religious worship by any denomination, sect, or religion on any military reservation in the United States. The bill, it was freely understood, was intended to settle the controversy which has raged for some months over the application of the Catholic Church authorities for permission to erect a chapel at West Point, where services were to be conducted under the auspices of that church. The desired permission was granted by Secretary Alger, a Protestant, and revoked upon the decision by Attorney-General McKenna, a Catholic, that it was illegal.

The bill was advocated by Mr. Mahany, and the opposition, led by Mr. Lentz, of Ohio, was based on the

broad ground that the United States desired no places of worship on any of its reservations not under the control of its officers. It developed in the course of the discussion that several applications for similar privilege on other reservations are pending before the Secretary of War, made by Protestant bodies, and the buildings are already in existence on several military reservations. The bill received but three votes. After the committee adjourned Mahany introduced a bill directing the Secretary of War to order the removal at once of all religious edifices of any description whatsoever from the military reservations of the United States.

Statistics of Papal Activity.

"Sabbath Recorder."

CARDINAL GIBBONS, in the *Catholic Mirror*, Jan. 8, 1898, reports 1,500,000 as being educated in the Catholic schools of the United States at the present time; that "Missionary Bands" are carrying on work among non-Catholics in seventeen different dioceses, and that "30,000 persons are annually received into the Catholic Church in the United States" through conversion; 1,105 conversions have taken place in the archdiocese of Baltimore within the year. Surely that is a good showing for the future of Catholicism in the United States. And yet there are people who say, "There is no Catholic question in this country; Catholicism is dying out." A system which has fifteen hundred years of successful history back of it, and a million and a half of children under tutelage, in this country alone, is not yet ready to order its funeral appliances.

As almost everybody hereabouts knows, a state of serious dissension has arisen in one of the most prominent churches in this city, which has for a long period been under the pastorate of Dr. John Hall. We are informed that at a recent meeting of the church, the pastor "remarked that frequently people had said to him that they would like to attend his service regularly, but were unable to do so because they could not afford it;" and that "he took occasion to correct the impression that seats in the church cost hundreds of dollars, and pointed out that in the gallery they can be obtained for five dollars a year."

And what is the difference in that church between a five-dollar gallery member and a fifty-dollar front-pew member? What is the difference in the feelings of two such individuals as regards Christianity and the church? What is the difference in the view of the church? And what is the difference in the view of the world? And lastly but not least, what is the difference in the sight of God?

Can it be seriously expected that a church so conducted will be held together in the bonds of Christian unity?

The Sunday-Closing Movement in England.

"Present Truth," London, Eng.

MEETINGS and "demonstrations" in favor of the Sunday closing of public-houses are now the order of the day, the bishops and clergy no less than the Nonconformist ministers taking an active part in them. A regular campaign has been started. A correspondent sends us a report of one which he attended a few days ago, where the object of the movement was very plainly set forth. The chief speaker, a Wesleyan minister, after saying that "the public-house is the worst enemy the church has," declared, "If once we get the public-houses closed on Sunday, we shall go a step further and"—what? shut them up every day in the week? That is what one would naturally suppose, but no; it is not the purpose at all. Here it is "When once we get the public houses closed on Sunday, we shall go a step further, and *stop all Sunday trade.*" That is the object, and the only object, of the Sunday-closing movement. Everybody has a right to engage in it who wishes to, but all should know that it is in no sense a temperance movement. It should be understood that it is but a step towards enforced Sunday observance.

But is it not going a little too far to say that enforced Sunday observance is the only object of this movement for the Sunday closing of public-houses? May not the diminution of the liquor traffic be also anticipated?—No; and the proof of this is found in the fact that it is constantly urged that the publicans themselves are in favor of Sunday closing. But no publican who proposed to continue in the business, was ever in favor of diminution in the sale of liquor.

Further proof that this Sunday-closing crusade is a compromise with the liquor traffic, by which the liquor dealers are to help "protect" Sunday in return for having their business protected, is furnished by so eminent a temperance worker as the Archbishop of Canterbury. The *Daily Mail* gives the following from a speech by him at a "temperance meeting" in St. Andrew's Hall, Bethnal-green, a few days ago; in which "he urged temperance people to concentrate their efforts on Sunday closing":—

"Even drinkers, he said, admitted that the closing of the 'houses' on Sunday would be an advantage, and he entirely disregarded the statements which had been made that beer served on the Saturday—that was, assuming Sunday closing was in operation—could not be drunk on the Sunday.

"That had nothing to do with the question, and was a side argument to throw them off the track. On the contrary, he predicted that if Sunday closing were in operation there would spring up a bottled beer trade which would insure fresh beer for those who desired it."

What could be plainer? To all drinkers he said in substance: "Don't be afraid that you will not be able to get your beer on Sunday. Join in with us to get the public-houses closed on Sunday, and if the beer that you buy on Saturday night does not last well over Sunday,

be assured that a bottled beer trade will immediately spring up which will insure you all the fresh beer you wish."

It would please us much to see the liquor traffic stopped entirely. If only one-half the present amount were consumed, it would be a great gain. But when a given amount of beer is to be sold and drunk in a week, it makes no difference when it is done. We marvel much at the blindness that has seized all these good temperance people. So strongly has the Sunday mania seized them, that they really think they are working for the cause of temperance, while deliberately planning for the undiminished consumption of liquor. Could there be a more striking illustration of the intoxicating nature of the wine of Romanism?

TENNESSEE has enacted a law against "flirting," and the first indictment, we are told, has just been found under it: We would suggest that the law be extended to cover flirtations of the church with the state, which has been causing serious trouble in that part of the country in recent years.

German Sunday Laws.

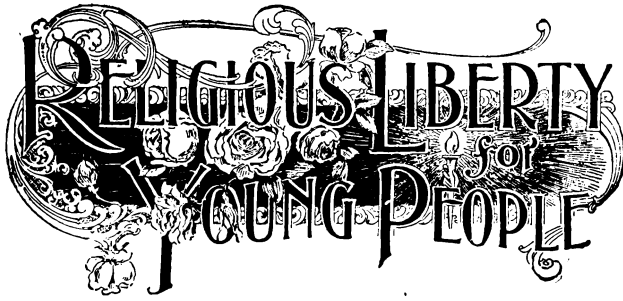
MERCHANTS MADE TO COVER THEIR WARES DURING CHURCH HOURS.

"London News."

THE German police regulations for the outward sanctification of Sunday require that all articles offered for sale, if not removed from their customary places, shall be covered during the "church hour." Photographers who exhibit specimens of their art in frames outside their rooms provide the frame with a blind, which is drawn down during the time in which exposure to the public gaze is unlawful.

The Berlin police authorities have lately given notice that the prohibition extends to the newspapers in the various trinkhalls. As a trinkhalle rarely contains any article which can be used as a veil or curtain, the women who sell the newspapers make use of old newspapers to conceal the copies of the latest editions. Hence the newspapers which are for sale lie hidden for a while underneath the unsaleable newspapers. The police regulations for the sanctification of the Sunday are thus sufficiently complied with, as the police authorities have graciously conceded that yesterday's or last week's journal is not considered by them to be an "article for sale."

VICE-PRESIDENT HOBART recently laid before the Senate a petition from the German American Union of Washington, D. C., asking for the opening on Sundays of the Congressional Library, the National Museum, and the Botanic Gardens, between the hours of 1 and 5 P. M. The proposed measure is favored by the leading papers of the city.



Studies in French History.—10.

"LET'S see," said Charlie White to his friend Rob Billings, "who was the last king professor told us about last week?"

"Louis the VII., I believe," answered Rob, as he seated himself by Charles' side, to wait for the other scholars to arrive.

"O yes, I remember; and father said this morning that he was called Louis the Young."

"I wonder why," said Charlie. "He couldn't always have been young if he reigned forty-three years, as professor says he did."

"I expect they got into the habit of it. By the way, Charlie, the more I learn about France, the more anxious I am to go and see the place where these very things we are learning about happened."

"I think we will go, Rob, if we study hard."

By this time the teacher was in his place, and, looking around upon the happy faces before him, began:—

"Louis VII., while going to Paris one day, received word of his father's death, and so suddenly the weight of the kingdom fell upon his young shoulders. He however depended much upon that able counsellor of his father, Suger.

"The first trouble which he had was with the pope. Pope Innocent II. took it upon himself to appoint one of his nephews to fill the position of a bishop who had died. Louis was old enough, though young, to know that he was trespassing upon his rights as king, and he at once appointed another man, and declared that no pope should take such a liberty with him, while he lived. So the pope was angry and excommunicated him. At last in the midst of his troubles, Louis took the town of Vitry. His troops set it on fire, and in this fire 1300 people perished who had fled to the church to save themselves. The poor king was nearly crazed with grief, and so broken in spirit that he yielded to the pope without further trouble."

"This is not very much like some of the earlier French kings, it seems to me Dagabert, for instance, that fellow who ordered 9,000 people to be killed 'cause he didn't know what else to do with them," said Edna Philips, whose memory seemed never to desert her.

"Sure enough," said Professor Carman. "Now can you tell us, Edna, how long before Louis VII., Dagabert lived?"

"It must have been over 500 years, I think, sir."

"Well done. At last the king asked forgiveness of the pope, and decided to join St. Bernard in agitating the minds of the people, and getting them to start on another Crusade. You see King Louis felt in some way responsible for the death of those people who were burned, and the foolish man imagined that if he would allow St. Bernard to fasten a red cross on him, and then if he would fight the Turks, that would atone for all his sins.

"Louis' wife was so fond of popularity that she was among the first to wear the red cross. Suger remonstrated with Louis, but it was in vain, and the king raised an army of 100,000 men. This vast number was also supplemented by another army of people from all classes,—men, women, and even children."

"What! children go to war!" exclaimed Julia March. "What good did King Louis think it would do him or his cause to have women and children in his army? Really, professor, what did they go for?"

"This is simply an example on a large scale of religious fanaticism. History says that as soon as the word 'Jerusalem' was mentioned, 'the world in general became insane.' So you see as these idle crowds professed to be actuated only by a love of God, and a desire to help his cause, no one, not even the king, had the courage or the common sense either, to put a stop to their going."

"I believe the second crusade was a failure, if I remember correctly. Is that true?" asked Charlie White.

"Yes; it was a most miserable affair all around, and Louis was heartily sorry he had not listened to the advice of Suger."

"How long did Louis stay in Palestine?" asked Joe Palmeter, pencil and note book in hand.

"Only two years, Joseph, but they were years of mortification and unhappiness to the poor king. The Greeks had promised to help him, but failed, and the most of his brilliant army was either massacred or sold into slavery. Then his queen Eleanor demanded a divorce, because he had failed so miserably, and called him a coward. So after a while he yielded to her clamors, and both she and over half of the lands of the king passed over into the possession of Henry II. of England.

"While Louis was king of France, he adopted a national flag, called the Oriflamme. It was made of red silk, and it had tongues of gold on it. This was the flag of France for hundreds of years.

"Philip II. began his reign at the age of fifteen. He took a descendant of Charlemagne for a wife, which pleased the French people very much. The great aim of Philip seemed to be to spite and annoy the king of England. He used to listen to his father and Henry as they would meet under a large oak tree, and he was keen enough to notice, young as he was, that his father was always outwitted by England's king. So Philip determined that as soon as he got matters into his own hands he would make things lively for Henry."

"I wonder if Charlie and I can't see that same old oak if we should visit France,—oak trees stand and thrive

for hundreds of years sometimes," said Robert Billings.

"I have no doubt you could, Robert, and it would be a fine sight, for three hundred men could stand under its massive limbs, but foolish Philip got angry one day and had it cut down."

"Didn't Philip II. have another name?" asked Joe Palmeter.

"Yes, he was called Augustus, and his father called him the 'God-given,' because he was so glad to have a son born to him," answered Professor Carman, as he touched the bell, signifying that they were dismissed.

MRS. L. D. AVERY-STUTTLE.

Magnifying the Law.

"Now, Charlie," said Mrs. Ross, "we have seen the bold statements of the pope in regard to the law of God. He holds it only lightly, pours contempt upon it, and assumes power to do away with it."

"But, mama, has he ever done it?"

"Yes; that is, he has thought himself able to do it. In 'Butler's Catechism' you may find the ten commandments in the mutilated shape in which they are taught to the people. The second commandment is entirely omitted, as it would condemn the practice of making images for the purpose of worship, or as they say of worshipping God and the virgin, etc. The fourth commandment is almost entirely left out, and in order to make up for the loss of the second, the tenth commandment is divided into two, the ninth reading 'Thou shalt not covet thy neighbor's wife,' and the tenth, 'Thou shalt not covet thy neighbor's goods.'"

"What can God think of this, mama? It does seem as if Satan were trying to set up a rival government on earth, and has succeeded in gaining the world to an unknowing allegiance to himself. Now, mama, here I am nearly fourteen, and I never knew before that all this was foretold in the Bible and fulfilled by the papacy. Tell me what Jesus thinks about this?"

"I will let you come to your own conclusions by reading the Word of God. Turn to Isaiah 42:21. What does the prophet foretell about Christ's attitude to the law?"

Charlie read: "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable."

"Tell me what it means to magnify anything."

Charlie opened the dictionary and read: "To make great or greater; to increase the apparent dimensions of; to enlarge; to increase the power and glory of; to exalt, to extol, to sound the praises of."

"I have a small magnifying glass in my hand. We will place it over the text 'God is love.' Now how does it appear?"

"Much plainer and blacker."

"Here is a daisy. Look at that."

"O, mama, how beautiful! I never knew a daisy

petal was so lovely. It sparkles as if diamond dust were sprinkled through it."

"Has the glass brought out anything that was n't true?"

"No, mama. It has only shown up its hidden beauty—only shown us a little more clearly that 'God is love.'"

"Now what was Christ to do with the law?"

"Magnify and make it honorable."

"His attitude to the law was to be exactly the reverse of that of the papacy. Let us see how he fulfilled the prophecy. Turn to Matt. 5:17, 18, 19."

Charlie read: "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

"That settles it, mama. I knew the pope could not change God's law."

"No; he cannot. But each one of us may think our way better than God's. We shall be safe only as we humbly seek the grace of Christ, and walk meekly in the footsteps of him who has said, 'I have kept my father's commandments, and abide in his love.' One word on the magnifying of the law. How does the eighth commandment read?"

"Thou shalt not kill," said Charlie.

"When Jesus magnified it, how deep did he show it to be? Where did it reach?"

"Whosoever is angry with his brother . . . is a murderer."

"Yes; not only does the law prohibit the outward act of violence, but it guards the heart from even an unkind thought."

"What fulfills the law?"

"Love worketh no ill to his neighbor; therefore love is the fulfilling of the law."

"And who is love?"

"God," said Charlie.

"Then if this love abides in us, we shall be God-like, or Godly, and then can we expect the world, the flesh and the devil to look with favor upon us? Still what shall we choose to do?—Take the side of him who thinks to change God's law, or the side of him who magnifies and makes it honorable?"

"O, mama, let us sing, 'I will follow thee, my Saviour—by thy grace I'll follow thee.'"

F. B.

DON'T skip an article because it may happen to be more than a column in length. The best things cannot always be put into the shortest space.

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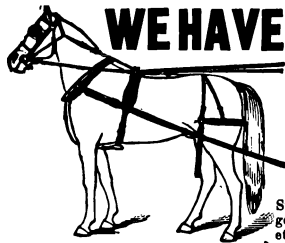
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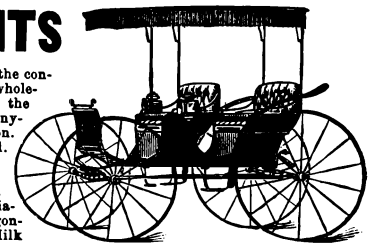
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<p><i>They that sealed the covenant.</i></p> <p>they have ^{rv} dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.</p> <p>38 And ^{rv} because of all this we ^v make a sure covenant, and write it; and our princes, ^{rv} Lē'vites, and ^{rv} priests, ^{2h} seal unto it.</p> <p>CHAPTER X.</p> <p>1 The names of them that sealed the covenant. 29 The points of the covenant.</p> <p>NOW ³ those that sealed were, ^a Nē-hē-mi'ah, ⁴ the Tir'sha-thā, ^b the son of Hāch-q-li'ah, and Zid-ki'jah,</p> <p>2 ^c Sēr-q-i'ah, Āz-q-rī'ah, Jēr-q-mi'-ah,</p> <p>3 Pāsh'ūr, Ām-q-rī'ah, Māl-chī'jah,</p> <p>4 Hāt'tūsh, Shēb-q-nī'ah, Māl'luch,</p> <p>5 Hā'rim, Mēr'q-mōth, Ō-bā-dī'ah,</p> <p>6 Dān'jel, Gīn'nē-thon, Bā'ruch,</p> <p>7 Mē-shū'lām, Ā-bī'jah, Mīj'a-mīn,</p> <p>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—</p>	<p>NEHEMIAH, X.</p>	<p><i>The points of the covenant.</i></p> <p>B. C. 445.</p> <p>Deut. 28. 48.</p> <p>2 Kin. 23. 3.</p> <p>2 Chr. 29. 10; 34. 31.</p> <p>Ezra 10. 3. ch. 10. 29.</p> <p>2 Heb. are at the sealing, or, sealed, h ch. 10. 1.</p> <p>3 Heb. at the sealings, ch. 9. 38.</p> <p>a ch. 8. 9.</p> <p>4 Or, the governor.</p> <p>b ch. 1. 1.</p> <p>c See ch. 12. 1-21.</p> <p>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 ^{ro} having understanding;</p> <p>29 They clave to their brethren, their nobles, and entered into a curse, and into an oath, ^h to walk in God's law, which was given ⁵ by Mō'gēs the servant of God, and to observe and do all the commandments of the LORD our LORD, and his judgments and his statutes;</p> <p>30 And that we would not give ⁴ our daughters unto the ^{rv} people of the land, nor take their daughters for our sons:</p> <p>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</p> <p>forgo 33 meal—(an) 34 (the)—(among)—according to our fathers' houses, 35 manner of trees,</p>
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American Sentinel.

NEW YORK, FEBRUARY 24, 1898.

A HEARING on the proposed District Sunday Bill, which has been for some time before Congress, has been set for February 25.

MISS FRANCES WILLARD, president of the World's W. C. T. U., died at a hotel in this city on the morning of February 18, from the effects of an attack of gripe.

No clearer proof that militarism and despotism could be furnished than that afforded by the facts which come to light in connection with the Zola trial in Paris. A republic, plus militarism, equals a despotism. We want no militarism here.

FOR the loss of two hundred and fifty-three brave lives, and the dark tragedy which has cast its shadow over the nation and pierced with a darker sorrow many family circles, every patriotic heart now beats in sadness and sympathy. The shadow of war is dark enough, even in time of peace. Let us hope that its horrors may not be extended further.

A BILL is before Congress, and has already passed the House, to pay \$288,000 indemnity to the agents of the Methodist Book Concern of Nashville, Tenn., for damages occasioned by the occupancy of their buildings by the Federal troops during the war. It is not denied that the buildings had previously been used by the Confederate authorities for the manufacture of arms and for printing literature to further the cause of secession. The "Methodist Church South," it is well known, was in sympathy with the South during the war. Hence the claim that seems now likely to be honored by Congress rests solely upon the ground that the Concern was a religious institution. Congress is asked to do for such an institution what it would not do for a secular institution. It is a perfectly plain case of state aid to sectarianism; but

unfortunately the minds of many legislators are so befogged by precedents which overstep the dividing line between church and state, that they are slow to see and follow right principles in such cases.

BISHOP POTTER is quoted as having expressed the following as his sentiments in reference to the incident of the DeLome letter, which has lately engaged the attention of this Government and of Spain:—

"I happen to know the gentleman. He is courteous and agreeable, but he has made a grievous mistake, and there is but one course for either country to pursue. The head of the government has been criticised, and there must be some public acknowledgment or apology by Spain. That letter was a terrible mistake, and De Lome's resignation does not release Spain from an apology nor this country from demanding one. It is not now a question of individuals, but of governments."

Is Bishop Potter aware that "this is a Christian nation"? or does he believe that it is good Christian conduct to demand satisfaction for slighted dignity?

THE INCONSISTENCY and inexpediency of trying to base the temperance issue upon the Sunday issue, is being illustrated in Passaic, N. J. The situation is told in the following press dispatch, under date of February 14:

"A mighty wave of reform has swept over Passaic, N. J.

"Yesterday the newsdealers there were not permitted to sell the New York newspapers after ten o'clock in the morning. This was in obedience to an order issued by Chief of Police Henry last week.

"The Chief of Police issued his order in the hope that the newsdealers would close their stores. Immense pressure was brought to bear on him by the saloon-keepers. The Board of Excise of Passaic lately put out a mandate ordering the saloons to close on Sunday.

"Twelve saloon-keepers, who have been fined \$15 each for violating this order, brought their influence, it is said, to bear upon Chief Henry, and he promptly commanded all stores to close on Sunday, except drug

shops, cigar stores, and candy stores.

"They say, 'It's rum or nothing' on Sundays."

RECENTLY the Spanish minister to this Government made an uncomplimentary reference by letter to the President and people of the United States, and the country was greatly stirred by its discovery. Following this came the news of the blowing up of the warship "Maine" in Havana harbor, presumably by an enemy; and immediately there was great excitement everywhere and a loud call for decisive action by the Government against Spain. But for months the country has been almost an eye-witness of the spectacle of people dying of starvation by the hundred thousand on the shores of Cuba, and nothing that would compare with the present stir and excitement has been occasioned, although scarcely any one doubts that decisive action by this Government would put a speedy end to the Cuban horrors. This may be all consistent and proper from a political and diplomatic standpoint; but there is something curious about a situation where an uncomplimentary letter and the loss of a fine warship with two hundred and fifty-three men, terrible as this is, outweighs the slow and painful death of hundreds of thousands of human beings, including helpless women and children.

Decision Against Religion in the Public Schools.

A PRESS dispatch from Jefferson City, Mo., dated the 13th inst., states the following:—

"Attorney-General Crow has rendered an opinion to the State Superintendent of Public Schools which holds it unlawful for a teacher to require pupils to repeat the Lord's Prayer as a part of the opening exercises in the public schools of the State.

"It also holds that the reading of the Bible by the teachers as a part of the school exercises is contrary to the laws.

"The attorney general holds that these exercises are a form of religious worship and cannot be enforced upon the students under the State and Federal Constitutions."