

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

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

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If you fear God, you will not fear anything else.

THE man who is least patriotic generally does the most belligerent talking.

THE Omnipotent himself could not successfully fight evil with the devil's weapons.

IN whatever thing there is justice, there is God. The two cannot be divorced.

THERE could be no worse exhibition of taking God's name in vain than that of parading it in the constitution of a civil government.

IT does not take very much to convince the man who wants legislation to regulate the religion of the country, that he is a successor of the prophets.

BECAUSE it would be a great gain if the people would all do right, it does not follow that anything would be gained by making laws to compel them to do right.

IN religion God is the governor, and there can rightfully be no other. How then can a "government of the people, by the people," rightfully concern itself with religion?

IF it be true that "figures won't lie," how is it that

the apostles of "Christian Citizenship" figure that the saints in this evil world are going to be able to outvote the sinners?

Do you want your own religious practice to be regulated by a state or national legislature? And if not, are you willing that such regulation should be imposed upon your neighbor?

THERE is a great struggle among the various classes in this country to-day, religious and otherwise, to monopolize the application of that phrase of the Constitution which reads, "We, the people of the United States."

To Preserve the Earth.

"YE are the salt of the earth." So said Jesus Christ to his followers, and the words remain true of his followers to-day. That is to say, the followers of Christ—Christians—are the preservers of the earth.

They are the preservers of the earth because they are Christians. And Christians are not of this earth, but have been "born from above." They are in the world, but not of the world. They have been "called out" from that which is of the world. Christ has chosen them out of the world, and the world recognizes this fact by hating them. John 15:19.

Christians therefore are the preservers of the world by being unlike the world. They are the "salt of the earth" by being unlike the world in which they are, even as salt is unlike that in which it is placed.

But to this statement that Christians are the salt of the earth, the Saviour added: "but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing but to be cast out, and to be trodden under foot of men." Matt. 5:13.

If the salt loses its taste, so that its presence in the food cannot be distinguished, it is good for nothing; it will neither season anything nor preserve it. And if

Christians, in the world, become conformed to the world, they are good for nothing as preservers of the world.

And now for years it has stood forth as a fact before all the people, and one becoming ever more prominent, that those who profess to be followers of Christ, the members of the churches, are combining into organizations to work by political methods for the salvation of the state. Through methods which are of the world, and in the use of which they must be identified with the world, they propose to work for the preservation of the world.

While the Word of God which they profess to believe says that the world is preserved only by that which is unlike the world, they propose to preserve it only by that which is like the world.

It is perfectly plain, therefore, that as certainly as the words of Christ are true, the Christian Citizenship and kindred organizations who are working to get control of the popular ballot and to shape legislation, for the preservation of the state, in these very things are working directly for the destruction of the state. In just so far as they make use of these methods they become identified with the world and lose their identity as Christians; for as Christians, they are to pursue methods of work for the uplifting of mankind which rest not upon the power and wisdom of man, but of God; not upon the power of law, but of love.

Why cannot Christians see that in their Christianity—their separation from the world, their nonconformity to it, their very lack of identity with it in anything—lies the only guaranty of the world's preservation?

Bible Study with the "Christian Citizen."

BEFORE Israel entered the land of Canaan the Lord said of them, "Lo the people shall dwell alone, and shall not be reckoned among the nations." Num. 23:9.

This said to them as plainly as it was possible to say that they, God's people, were not to be formed into a nation, a state, kingdom, or government, as were the nations round. They were to "dwell alone," a distinct and separate people, individually and collectively, in character and in government.

However, after they had entered that land and dwelt awhile there, they set their hearts on having a king, a state, a government, like all the nations. Therefore they said to Samuel, "Make us a king, like all the nations." This greatly displeased the prophet, and he prayed unto the Lord.

But the Lord said to Samuel, "They have not rejected thee; but they have rejected me that I should not reign over them." "Now therefore hearken unto their voice; howbeit yet protest solemnly unto them." "Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us; that we may be like all the nations."

For Israel then to have any other king than God; for

them to have any government than that of God; was to reject God. It was sheer apostasy. Of course Israel then did not believe it, and professed Israel now will not believe it. Yet the Lord said it; and it was true then and it is true now.

Israel was then the church. When they formed themselves into a state, that was a positive union of church and state. And when the church to-day form themselves into the state, or into a part of the state, that is also a positive union of church and state.

Perhaps the *Christian Citizen* will insist that there was not a union of church and state in Israel when the same identical individuals were members of both! This is its plea on such a condition in the United States; why will not the plea hold good on the same condition in ancient Israel?

The simple truth is that Israel had been called out of Egypt, separated from the nations, and formed into the church. And it was simply impossible for them to form, or have any connection with, any state, without in that very thing forming a union of church and state. It was impossible for any individual to do so without forming *so far* a union of church and state.

And still God is calling his sons "out of Egypt," separating them from the nations, and forming them into his church. And still it is impossible for these to have active connection with any state without in that very thing forming a union of church and state. It is impossible for any individual church member to have active connection with any state without *so far* and in himself forming a union of church and state.

The whole history of Israel, the whole history of the church in the Bible as well as out, the whole Bible itself demonstrates that this is everlastingly the truth.

For the professed people of God to interfere in the politics and affairs of the nations and attempt to decide these matters and to "run things," is to say to all people that the government of God is not enough for them; but they must make and run one of their own. They certify that the laws of God are not enough for them; but they must make a set of their own. It is only to say that the government, the kingdom, of God is not perfect, and that therefore its laws are not sufficient for them.

Of course all this is a clear repudiation of God as King, Governor, and Lawgiver; and a putting of their own selves in his place as all these.

Against the solemn protest of God ancient Israel did set them up a kingdom like all the nations. And the logical result was complete destruction.

Against the plain word and the same solemn protest of the Lord, the professed church of to-day persist in doing the same thing. And nothing can come of it yet but complete destruction.

So far as these "Christian citizen" folks are concerned, why was the Word of God written? What good are its lessons and warnings to them? "Why call ye me Lord, Lord, and do not the things that I say?"

Items of W. C. T. U. History.

BY MRS. S. M. I. HENRY.

WE have come far enough away from the beginnings of the Women's Christian Temperance Union so that we can look at it as history; and it has occurred to me that the story of it, from my own standpoint, might not be without interest to the readers of the SENTINEL, and might serve a purpose in bringing about a better acquaintance which would facilitate coöperation in many lines of work for the alleviation of the distresses of the world in these last days.

No body of Christian workers has ever been less understood by its natural allies than this one; while those who, for good reason, were its bitter enemies, had an instinctive understanding of it, which finds its counterpart in the knowledge which the rat has of the cat, or which the legion which possessed the poor demoniac of Gadara had of the gentle Presence which intruded upon him in his place among the tombs.

Those who have at heart the perpetuation of the liquor traffic and its kindred vices, have never had any doubt as to the source from which this organization sprung, nor of the danger to their interests which was folded up in the bud of the W. C. T. U. They have known that we must be *watched*; that we must be fenced against at every turn! They have been just as much afraid of us as though the prophet of the Lord had not said things which make it clear that as far as this world is concerned their traffic is safe; that it will increase in spite of all that we can do against it; its agents waxing worse and worse to the end of time.

In the beginning our women had, and many still have, but a superficial view of the evil known as the liquor traffic. It seemed to us at first to be a creature of human greed only; greed of money and of power which, however, could not be stronger, as we supposed, than the philanthropic instinct which we believed was in the nature of every man, if we could only find it, and to the search for which we set ourselves with diligent earnestness and faith.

It was after years of the most bitter experience that some of us discovered that the true source of the evil which we had been searching out was not in man; was, in fact, just as far beyond human power to produce, perpetuate, or to destroy, as was anything which concerned the destruction or the salvation of a soul; that indeed soul-salvation or ruin was the key to the situation; that the washing of the individual sinner from the pollution of appetite, greed, and selfishness of every sort was the solution of the problem; such washing as would cause the politician to cease to court the "saloon element" for votes; the drunkard for his treats; that the salvation of Christ was the only remedy for all who were entangled in the meshes of this multifarious evil; that the money, men, and politics, which lived upon it, and which in turn

were kept alive by it, must be set at liberty, *i. e.*, disentangled from error by the same truth by which Christ alone can give freedom.

It required years of heart-breaking effort at trying to close saloons by crusade prayers and by law; at trying to secure "local option" and so to quarantine each corporation against every other; as well as trying to pull men and women out of the fires of debased appetite, to bring us, in any degree, to comprehend the awful power that was incarnate in the liquor traffic.

One day about twenty years ago, at the annual session of the temperance convocation at Lake Bluff, Ill., a great light of truth flashed upon me and almost bewildered me by its terrible significance. Alcohol was Satan's counterfeit of the Holy Spirit of God; it was not simply a drug, an article of commerce, a *thing* of any sort; it was vastly more—it was the vehicle in which he had chosen to ride at the head of the hosts of destructive agencies in the world, as the antagonist of the gospel, and was absolutely invincible to human effort, unless led and directed by that "Mightier than the strong man armed," who alone could know how to circumvent his plans. No supernatural power can ever be overcome by natural means; only by some other supernatural power more mighty than itself. Alcohol was appropriate as the visible form in which the enemy of God and man should become incarnate. A quick subtle poison chemically unchangeable, and incapable of being so disguised as to modify its dire effects; a sword of sure destruction that cut through every sheath and left the keen, naked edge exposed and ready for its service of death. It was recognized in its true character as such a counterfeit as long ago as the day of Pentecost, when the people witnessed the display of divine power and were "all amazed and in doubt, saying to one another, What meaneth this? While others mocking said, These men are full of new wine." Not that the fullness of the Spirit of God would ever really simulate drunkenness, but a counterfeit "baptism of the Spirit," or, in other words, fanaticism, with which doubtless the apostles were charged, would naturally take that form.

The diabolical power with which this drug is invested has become very bold in its office as a counterfeit. Let any of my readers put it to the test. Take a sheet of paper and in parallel columns write what each proposes to do for its followers, and see that it has promised to its victims all that the Holy Spirit has ever promised, excepting one gift, and in that one exception it has gone beyond the divine Word with that recklessness that leads fools to rush in where angels fear to tread. It has not claimed to make men pure, but it has dared to promise to make them stronger; forgetful of poverty, shame, and sorrow; if not actually rich, honorable, and happy; at all events more satisfied in *impurity* than the Spirit of God could make them in all the purity which he could produce. It has to many made purity appear as contemptible, "womanish weakness," and uncleanness as the only true manliness.

"Be pure and you may be good, but you won't have half so much fun," is the text from which it has taught many a lesson in its effort to meet the influence of the Word which makes clean; and even men who have professed to be Christians have laughed out loudly and merrily at the *aptness* of the application.

The Second Organized Effort Against God's Kingdom.

ACCORDING to the Word of God (Gen. 15:13-16), the seed of Abraham was released from Egyptian bondage and persecution, to be returned to the land of promise. From the very beginning of the journey thither, the mighty hand of Jehovah was miraculously manifested in behalf of that seed, to preserve it from danger and death; first, at the Red Sea, and afterward in giving bread from heaven. He constantly gave proofs of his infinite power to save, that the people might forget the heathen sun worship of Egypt, and become loyal subjects of his kingdom.

On the way to Canaan God very properly set before these people, who were expecting to become members of his great commonwealth, the eternal law of his kingdom. Ex. 20:2-17. To this law they pledged obedience beforehand, which was evidence on their part of intended submission in full to Him who had chosen them to be subjects of his kingdom. Ex. 19:4-8.

Under this national compact, the literal seed of Abraham became temporal subjects of the kingdom of God established upon earth. Had they proved faithful to their part of the agreement, nothing could have prevented the restored territory from being eternally settled upon that nation. Like all succeeding generations, however, their resolutions were stronger than their power of action, and so they failed to carry out their well-meant promises.

In their self will the tribes disagreed until two separate and distinct governments were maintained among them. The larger and civilly stronger government of Israel being separated from the religious center which God had established in Judah, they chose one of their own, and thus gradually drifted into the sun worship of the nations by which they were surrounded.

But for all this, God did not cast away the people which he foreknew. His long-suffering patiently endured them, until they utterly turned away from him to worship the host of heaven, and to serve Baal. 2 Kings 17:16. With the power of God thus lost to them, it was a favorable moment in which to attempt the overthrow of that people, and thus prevent the fulfillment of the oath of God, that the seed of Abraham should possess the land. As the usurper of the territory, Satan claimed the privilege of bestowing it on whomsoever he desired. Luke 4:6. But notwithstanding this, God had, without his consent, promised it to the seed of Abraham, and con-

firmed that promise by a solemn oath. Heb. 6:13-18. From that time forward every effort of Satan was bent in the direction of making a war of extermination upon the people thus favored of God, and so preventing the fulfillment of his promise.

That work began in Egypt by a law of the government requiring all the male children of that nation to be killed as soon as born, in order to destroy the promised seed. This proving unsuccessful, they were pursued into the promised land and there harassed toward the same end. But the people, becoming established, soon became numerous, and promised to spread over the entire earth. To destroy the promised seed under such conditions, they must be separated, and so weakened in their hold upon the territory held by them.

Accordingly, in the ninth year of Hoshea, king of Israel, the Assyrian army came and took the people of Israel out of their land, and carried them away, scattering them among the heathen nations of the far East. 2 Kings 17:6. But this was not all. The king of Assyria brought heathen from Babylon, Cuthah, Ava, Hamath, and Sepharvaim, and placed them in the cities of Samaria from whence the Israelites had been taken, that they might possess the land. Verse 24.

The victory in this case was supposed to be made doubly sure. Not only were ten of the tribes removed from their possession and placed among the heathen, there to lose their identity with the promised seed, by being swallowed up among other nations, but heathen were brought into the Lord's inheritance to change the customs and worship of that country, and to influence the religious relations of the remaining tribe of Judah, by forming marital connection with them. This was an organized national effort to thwart God's promise on a grand scale.

Had not the people of Judah been specially protected, this effort would have been their overthrow, as well as the ruin of Israel. A strong antipathy sprang up between the two peoples, so that it came to be well understood that the Jews had no dealings with the Samaritans. John 4:9. Satan may have thought his scheme of removing by force the larger part of the literal seed from Canaan, to be a success. But God would not permit his oath to Abraham to be thus easily violated. The promise to the patriarch's seed was not dependent on the tribes removed. Judah was yet left, and from among its thousands would in due time come forth Him who was to be ruler in Israel. Micah 5:2.

God's promise was not to the *seeds* of Abraham, as to the whole of his descendants, but to one Seed, which is Christ. Gal. 3:16. Judah was reserved for the territory, and its tribe for the people, through which that Seed should be revealed. It would almost seem as though the adversary of God in some way learned this truth, for in due time his third national effort to wipe out the seed of Abraham was directed against that people, as will be developed in a further study of this subject.

The Papacy Asking State Aid.

IN no wise abashed by the rising sentiment against state aid to sectarianism, as seen in the attitude of Protestant churches and in decisions of the courts, the papal authorities in this country continue to ask for Government aid for their sectarian schools.

The latest instance of this of which we have notice is a plea made by Archbishop Ryan, before a committee of U. S. Senators, on February 3 last. It has been the policy of the Government to gradually reduce the customary appropriations for these schools, and the archbishop asked that no further reduction be made in the amount appropriated for 1898.

He presented a number of arguments in support of his plea; but not one of them was based upon any principle of justice or free government. Of course, no such principle will support an argument of that nature. His arguments were based on policy purely, and from the standpoint of policy they were somewhat plausible.

But in government, as in other matters, "honesty is the best policy," always. Let the Government be honest with the people's money.

The archbishop touched at some length upon the subject of sectarianism, and his remarks upon this topic are interesting, if not convincing.

"This word sectarianism, gentlemen," he said, "is the most thoroughly misunderstood, and at present perhaps the most mischievous word in the English language. Properly speaking, sectarianism is the religion of sects, that is, of bodies cut away—as the term implies—from the original church. Unsectarian religion is the religion of that original church. But this is not the meaning popularly attached to it. Webster defines as sectarian 'one of a party in religion which has separated itself from an established church or which holds tenets different from those of the prevailing denomination.' Now as we have no established church, for union of church and state in our circumstances is out of the question, and there is a dispute as to which is the 'prevailing denomination,' a 'sectarian' is not easy to find. For a man to preach unsectarianism it is supposed that he must avoid all doctrines in which he may disagree with any one of his audience. Now as every doctrine of Christians has been denied by some one, unsectarian preaching is simply impossible when the audience is representative of all shades of religious opinion. What is called unsectarian teaching is attempted in some of our public institutions by what are known as 'moral instructors,' but it is sometimes the most sectarian of all teaching, as it represents simply the peculiar religious views not of a body, but of the individual who teaches."

"One can therefore easily see that what is so-called unsectarian religion is logically impossible; and even if it existed, could not practically affect individual morality."

As regards the logical impossibility of unsectarian

religious teaching, the archbishop's remarks are sound. There is simply no religious body in the world to-day which must not, from the human standpoint, be regarded as a sect. And this being so, the archbishop's definition of sectarianism is of no practical value. As the Memorial of the Baptists and Quakers to the legislature of Virginia, truthfully said, "It is . . . impossible for the civil magistrate to adjudge the right of preference among the various sects professing the Christian faith, without erecting a claim to infallibility." It remains for God to reveal to the individual, by his Word and the Holy Spirit, what is the true religion,—the religion of the "original church."

But as regards the appropriation of public money, it is not necessary to consider which is the original church and which of the religious bodies are sects; for it is not the province of civil government to give public funds to the original church any more than to a sectarian body. The principle upon which this fact rests is simply that it is not justice for the civil government to favor one party or class of the people at the expense of another class. This is a Government "of the people, by the people, and for the people," and under it all classes must be treated alike. The believer must not be favored at the expense of the unbeliever. The latter must not be forced to contribute to the support of any religion, whether sectarian or otherwise.

A characteristic papal argument was presented by the archbishop in the following:—

"Gentlemen, we do not ask money from you to teach our religion, but to impart secular education, the value of which you can test by your own inspectors, as is done in Protestant England. If, in addition to this secular learning, we by the influence of religion make these Indian children purer and better now and more obedient to authority when they become men, will you reject our services simply because we teach the religion that has civilized the world?"

The chief quality of this paragraph is assumption. What religion is it that has "civilized the world"? Is it the Roman Catholic religion? or is it the Protestant religion? or the Jewish religion? Or has any religion done it? These are questions which cannot be settled by the word of an archbishop; nor is it the business of any committee of Congress to consider them. Congress has no more right to base an appropriation of public money upon the assumption that the papal religion has civilized the world, than it has to throw the people's money into the sea. Congress has no business whatever to pronounce, either directly or indirectly, upon a religious question.

Will the papal religion, also, make the Indian children "purer and better" than they would be without it? This also is pure assumption, and one which many other people, both religious and otherwise, would deny. And that, as the archbishop stated, the papacy does not ask for state money to teach religion, but to impart secular education, is a piece of very thin sophistry. These Catholic

Indian schools are religious schools, and were it not for the religion which is taught in them they would not exist at all. For a prelate of the Catholic Church—or for that matter, of any church—to claim that religion is not the main thing in the eye of the church, is simply absurd. Religion is that upon which the church depends for her very existence; it is the mainspring of all her action.

Anyone familiar with Catholic literature knows that “secular education,” apart from religion, is frequently denounced in it as being worse than no education at all. But if any person, despite all other proofs, were still inclined to regard Rome as the friend of secular education, he has but to look to those countries in which Rome rules, or has ruled until recently, to find evidence which will convince him if he is open to conviction. Where, outside of the wilds of central Africa, would one go to find ignorance and superstition so dense and presenting such an impassable barrier to right and reason, as in the priest-ridden districts of Ireland, Mexico, or South America? To any one familiar with geography, it is impossible to dissociate in the mind the mention of one of these countries from the thought of a land where the masses of the people spend their lives in ignorance, superstition, and poverty.

If the archbishop had presented a true statement of the case, he would have spoken like this: Gentlemen, unless the United States Government pays for the maintenance of our Catholic Indian schools, the church will have to maintain them herself. But the church does not want to do this. It is true they are church schools, wholly under the church’s direction and control, and in which the foremost consideration is to bring the pupils into the Catholic fold; but we would like the Government to stand the expense, while we reap the benefit. Remember, gentlemen, that it is the bounden duty of the Government to educate these “wards of the nation”—in the Catholic belief. So, gentlemen, I ask that you will kindly appropriate the people’s money for this purpose; and if this is against their will, let it be remembered that the people ought not to have any will that is contrary to the Catholic Church.

And besides, it is a settled principle of our belief that the state ought to support the church; and this principle, which by the way is a very important one, seems in danger of being discarded here in the matter of these Government appropriations. Hence I particularly ask that the same be continued undiminished to the Catholic schools, since each such appropriation is a recognition of this principle as being just and right.

And remember also, gentlemen of the committee, that it will cost considerably more to build and maintain Government schools for the Indians than it costs to maintain our church schools, since these are already built and employ teachers who, having devoted their lives to the church, work for religion’s sake and not for money. Therefore to proceed upon the principle of separation of church and state, will cost you thousands of dollars; and I ask you to consider, gentlemen, whether it

will pay to revert to constitutional principles of government at the cost of so much money.

This is what truth would compel one to say, and substantially all that one could say, in asking state aid for the maintenance of sectarian schools. Such aid is simply a misappropriation of money,—a use of it never authorized by those to whom it belongs. The state in giving such aid does that which, in the case of a private individual, would be counted a crime to be punished by a term in jail. The papal authorities ask that the state shall continue to do this, notwithstanding it has begun the establishment of a contrary policy. The SENTINEL asks that the Government discontinue these misappropriations and adhere to the foundation principles of free government, at whatever cost in money. The right way will be the cheapest way in the end.

We note, however, the statement made editorially in the journal which reported the archbishop’s plea—the *Catholic Standard and Times*, of the 19th inst.—that “We have just learned that since his plea was delivered the Senate committee has decided to recommend an addition of ten per cent. to the appropriation already voted by the House.” This certainly justifies calling the attention of the American people to the subject as one of practical interest to them at this time.

A Lamb-like Government.

BY C. H. KESLAKE.

ADDITIONAL evidence that this nation is the one symbolized by the “beast” of Rev. 13:11, is furnished in the description that the prophet gives of the beast. It has two horns like a lamb.

Whenever, in the Bible, a lamb is used as a symbol, it is always to represent Christ. See Rev. 5:6, 8, 12. And more than once we hear John the Baptist speaking of Christ as “the Lamb of God.”

Therefore the conclusion is inevitable that the two-horned beast, which is lamb-like, symbolizes a government, which, in its national capacity, is like Christ. In other words, such a nation would be established upon principles which are in harmony with the utterances of Christ concerning governments.

That being so, we may rest assured, beyond the shadow of a doubt, of the correctness of the application of the symbol; for in all history, from the days of Christ, *there has absolutely never been a government founded upon principles taught by Jesus Christ excepting that of the United States of America.*

Jesus Christ taught there are duties devolving upon every member of the human family that are of such a nature that it is impossible for any earthly tribunal to successfully take cognizance of them; duties which in the very nature of things can be discharged only when the heart is regenerated, washed in the blood of the Lamb.

The first duty incumbent upon all mankind, and in the same degree to all, no more, no less, is: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." And another duty that grows out of this is: "Thou shalt love thy neighbor as thyself."

But where is the nation that can enforce this duty? The only power that any government can use in enforcing its requirements is force: force, too, that is represented by policemen's clubs. But all the clubs of the whole police force of the United States cannot instil one particle of love for God, or anybody else, into the human heart. They can reach no further than a man's skull, and at their very best only club his brains out, and put him where he cannot possibly love either God or man. But one reason why it is the first duty of man to love God with all his heart is that without this element being there it is absolutely impossible for him to comply with a single requirement of the Almighty, for "on these two commandments hang all the law and the prophets." "Love is the fulfilling of"—not a substitute for—"the law."

Again, the Bible teaches the absolute equality of all men. For instance: "There is no respect of persons with God." Rom. 2:11. And in Acts 17:26 we are told that God hath made of one blood all nations of men for to dwell on all the face of the earth." Again: "Every one of us shall give account of himself to God." Rom. 4:12.

In order that this can be done properly—whether the account is good or bad, man has been endowed with liberty—liberty to serve or not to serve God, as man himself pleases; or if he chooses to serve God, to do it in a way that shall be pleasing, or not pleasing, to God.

This is his natural right; God has so endowed him. Without it true service could not be rendered to God. This liberty is usually spoken of as "liberty of conscience." This is shown in the language of Christ: "If any man hear my words and believe not, I judge him not." John 12:17.

Now any government which should in practice recognize these principles with reference to earthly governments would indeed in this respect be Christlike or lamb-like.

But as before stated, the United States, of all nations, is *positively the only one that has so recognized them*. The following expresses the position of this government: "We hold these truths to be self-evident: that all men are *created equal*; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness."—*Declaration of Independence*. And also: "Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof."—*The Constitution*.

"The intent of the lawgiver is the law," is a legal axiom. Just what was intended by the above may easily be learned, and therefore what the law really is.

Washington says, "Every man who conducts himself

as a good citizen, is accountable alone to God for his religious faith, and should be protected in worshiping God according to the dictates of his own conscience."

Jefferson took a prominent part in bringing before the General Assembly of Virginia a bill which was carried, entitled "An Act for Establishing Religious Freedom." A few brief extracts will show what Jefferson's convictions were on religious liberty. "Well aware that Almighty God hath created the mind free; that all attempts to influence it by temporal punishments or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the Holy Author of our religion, who being Lord both of body and mind, yet choose not to propagate it by coercions on either, as was in his Almighty power to do . . . that our civil rights have no dependence on our religious opinions, more than our opinions in physics or geometry . . . that it tends also to corrupt the principles of that very religion it is meant to encourage, by bribing, with a monopoly of worldly honor and emoluments, those who will externally profess and conform to it . . . that to suffer the civil magistrates to intrude his power into the field of opinion and to restrain the profession or propagation of principles, on the supposition of their ill tendency, is a dangerous fallacy, which at once destroys all religious liberty. . . . Be it, etc."

And in a letter to Rev. Mr. Miller, Jan. 3, 1808, he says: "I consider the government of the United States as interdicted by the Constitution from intermeddling with religious institutions, their doctrines, disciplines, or exercises."

These expressions, and many others, are summed up in what Bancroft, the historian, says: "Vindicating the right of individuality even in religion, and in religion above all, the new nation dared to set the example of accepting in its relations to God the principles first divinely ordained in Judea. It left the management of temporal things to the temporal power; but the American Constitution, in harmony with the people of the several states, withheld from the Federal Government the power to invade the home of reason, the citadel of conscience, the sanctuary of the soul; and not from indifference, but that the infinite spirit of eternal truth might move in its freedom and purity and power."

Thus the United States adopted the principle of government that Jesus Christ taught; thus it became lamb-like, and being the only nation that ever did it, it is proven beyond a doubt that the United States is the Government symbolized by the two-horned beast.

A SUNDAY law for the District of Columbia is an entering wedge which is designed to sever all connection of the Government with the principle enunciated in those words of the Constitution: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Let the friends of liberty look out for the entering wedges.



THE topic of all-absorbing interest for some time past has been that of war with Spain. There are a great many people in this country who think we ought to have war with Spain over the blowing up of the "Maine;" this is evident from all reports that come to us, making the most liberal allowance for journalistic "inaccuracies." And not a few of these belligerently-minded people occupy the position of ministers of the gospel of Christ.

* * *

OF course, if "this is a Christian nation," there will be no war; for even should it be proved that an act of treachery caused the disaster to the "Maine," the nation would forgive the offense, which would probably be all that Spain would require. It cannot be denied that Christianity requires the forgiving of offenses, however wanton and injurious these may be, and forbids taking revenge upon an adversary. "Dearly beloved," it says, "avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord."

* * *

BUT it is needless to say that no such considerations will govern in the case; for this is not a Christian nation, and depends not upon God to fight its battles, but upon its army and navy. No Christian nation ever found it necessary to maintain an army and navy. No Christian ever found it necessary to preserve his standing and maintain his interests among his neighbors by carrying about with him a loaded revolver.

* * *

WE have heard of "Christians" who were willing to prove their Christianity by fighting any person who might call it in question. This may be rather an extreme case; still it is quite in accord with the dictates of the natural heart, and quite as convincing an argument as would be furnished by carrying out the warlike suggestions of some of the preachers. The tendency of the times is toward making a person's willingness to fight a test of his Christianity. If he does not believe in fighting he is set down as not patriotic; and the worst denunciations he will receive will come from the pulpit and the religious press.

* * *

'WELL, then, should not an individual do any fighting in this world at all?' This is a natural question, and

can be very easily answered. The purpose of God in the gospel does not contemplate that we shall do no fighting in this world; on the contrary it provides that every person who will conform his life to it shall have all the fighting he can possibly want. It simply substitutes another object of attack for that which the individual, left to himself, would naturally choose. In place of "the other fellow," it points him to self as his worst enemy, and directs him to exert all his energies to conquer that. It declares—and very truthfully—that "greater is he that ruleth his own spirit, than he that taketh a city."

* * *

THERE is nothing figurative about this; it is intensely real. The only person who could doubt its reality would be he who never tried to live the Christian life. The fight with self is a battle royal. The gospel provides a harder battle for the believer than any that he would ever engage in without it; but at the same time it gives him a perfect assurance of victory. So the individual who likes to be belligerent need not pass the gospel by for fear that he will not have ample scope under it for the exercise of his combativeness. He need not fear that it will make of him a weak, supine creature because it requires meekness and forbearance toward all men. On the contrary it will develop in him the strongest possible character. Moses was reputed as being the meekest man on the face of the earth; but he was at the same time the strongest and most fearless character of his time. The man who is master of self has attained to the pinnacle of human greatness, whether he be recognized as great by the world or not.

* * *

GOD is not fighting men; on the contrary he is working to save them, without distinction of class or nation. Must it be thought strange, then, that he does not want men to be fighting and killing each other? God is fighting the evil that has established itself in the human heart; he is fighting the selfishness which is man's mortal enemy. And if men had the will and the courage to coöperate with God in fighting self in themselves, there would be no occasion for all the fighting that they are so ready to do with one another.

* * *

SELF is always ready to fight—some one else. There are individuals who go about the country making a business of fighting. Was ever one of them known to be willing to fight self? They glory in the thought of being able to master other people; but not one of them is master of himself. They are conspicuously subject to their own passions. They are slaves to their worst enemy. No other possible foe can bring upon them so much evil; no other can bring them to such a fearful destiny. It is the settled purpose of self to plunge the soul into ruin for all eternity; for this it is working every hour and every moment. Why then cannot men see that their first business

as fighters is to fight self; that they are to be masters of themselves first of all? He who is not master of himself is not fit to be master of anything else; and as long as men are not masters of themselves there will be no end to their efforts to be masters of each other.

* * *

HOWEVER, we believe it safe to say that there will be no war with Spain over the loss of the "Maine." The issues which determine peace or war in these days are different from those which settled the question centuries ago. This is the age of commercialism. Commercial interests dictate the policy of nations. The "great powers" will unhesitatingly make war upon any weak tribe which refuses their trade. England forced the opium trade upon China; and only recently China was forced to accept a loan which she did not want from England and Germany. When there are weighty financial reasons for war, war is very apt to follow; but war in this day, when it costs thousands of dollars to fire a big gun even once, and when millions of dollars are put into a single warship which may be sent to the bottom of the sea by a single blow, is a very costly undertaking; so that usually financial considerations weigh heavily in the opposite direction. Spain is reported to be bankrupt; and however well a nation may be supplied with patriotism, it cannot go to war if it is not supplied with gold.

* * *

By the way, can any one tell why it is that government officials are so chary about giving any news relating to important matters out to the public? These officials are always pledged to the strictest secrecy regarding all information in possession of the Government of such a nature as would naturally exert a powerful influence upon national action, as for example the discoveries relating to the disaster to the "Maine." Why are the people left for days and perhaps weeks to feed upon newspaper lies? We had always thought that in this country the people themselves were the real government, and that those in office, from the President down, were the servants of the people; and we never knew it was the proper business of a servant to conceal from his master important information concerning the latter's business. Where do these officials get their authority for such a course? Not from the people, certainly. Do they really consider themselves the servants of the people? or do they regard themselves as their rulers? Cannot the American people be trusted? If they cannot, then the sooner the pretense of self government is abandoned, the better. But we believe in a government by and for the people.

* * *

It seems that a movement is on foot which has in view the appointment of the pope to arbitrate the difficulty between the United States and Spain. The pope, it is said, is the only arbitrator Spain would accept, and doubtless Leo himself would not decline an invitation to act in that capacity.

Church and State in Brazil.

THE constitution of Brazil guarantees perfect liberty to all religious denominations, and declares, "A free church and a free state, without which there could be no self government."

This is all that any one could ask, providing it meant what it says; but when we come to the practical workings of religious liberty we find liberty to be somewhat wanting. As long as not much is said against the established religion and customs of the country all goes very well, but when the Word of truth is proclaimed, setting forth the gospel as the power of God unto salvation and that the church is subject to Christ, and that he is the head of the church, we are sometimes called in question.

The following facts will serve to show some of the religious freedom enjoyed by Protestants in Brazil.

Not long ago a Protestant colporter was selling Bibles and religious books in the State of Espirito Santo and one evening he was seized, dragged into a store, and there tantalized until midnight by an impudent crowd of men, and all of his books and Bibles were taken from him and burned in the street.

In the State of Rio de Janeiro, a Protestant minister was holding meetings in a village, about twenty five miles from the city of Rio de Janeiro, and one evening during service the building in which the meetings were being held was surrounded by a furious mob of Roman Catholics and the windows were broken in, the minister thrashed, others beaten with sticks, some cut with knives and as soon as possible they fled to the woods for their lives.

The minister appealed to the proper authorities for redress, but he could not get a hearing. The authorities told him that he had better not go there any more and then there would be no more trouble.

A month or so later I visited the same village and while there I had an interview with a prominent Roman Catholic of the place relative to the recent trouble, and he said he did not approve of mob violence, and then he went on to explain that the mob was composed of the lower *class* of Catholics. I asked him why he did not protest if he did not approve of the disturbance. "Well," said he, "I haven't anything against Protestants enjoying their own religion, but I don't think they should be teaching it in Catholic communities."

I then told him that, according to his idea, the commission, "Go ye into all the world and preach the gospel," should read, "Go ye into all the world, except where there are Catholics, and preach the gospel." He smiled, and after a short conversation on the topics of the day, I thanked him for the privilege of so pleasant an interview and departed.

About six months ago, in the State of Santa Catharina, a Protestant minister, accompanied by two colporters, held a series of meetings and as a result about forty Germans embraced the new faith and many of them were baptized and a Protestant church was organized.

Many in the place who rejected the influence of the gospel and its power to save, became displeased with the new doctrine (the gospel pure and simple), and one man had his two daughters, young ladies, arrested and put in jail for being baptized and keeping the Sabbath (seventh day) as it was contrary to the religion and the customs of the country, and against his personal wishes. Several others were put in jail for the same offense(?) and they were held there a week, but their testimony was the same when they were released as when they went in, "We cannot help but believe the things which we have seen and heard." When the minister and the colporters were leaving the place, they were overtaken by a furious mob, armed with guns and clubs, and after a few minutes' babel, a man struck one of the colporters on the head with a club and then the mob dispersed.

The colporter was carried away for dead, but he finally rallied and it was three days before he regained consciousness. Before he was able to walk the officers of the place came and demanded his presence at the court. He told them that he was too ill to go, and they dragged him out of bed, but on finding that he could not walk they left him with orders to appear as soon as able. A few weeks later he appeared before the court to answer for, he did not know what. He had done nothing but what he had a perfect right to do. He was called in question for filling the place with his doctrine. He was not the minister, he was only assisting in the meetings and had been nearly killed for it, but that was no matter; he was one of the company; so with Bible in hand he answered the questions and was finally released with the charge not to speak at all nor teach any more in that place.

The question may arise as to what was done with the man who gave, what he hoped would be, the fatal blow. Nothing at all was done with him. The colporter went on his way rejoicing that he had been counted worthy to suffer for the name of Christ, and praying for his persecutors that they might learn better and do better.

These are some of the practical workings of religious liberty(?) in Brazil, but if the people knew better no doubt they would do better.

Before closing I wish to say that the foregoing has not been written with any feelings against Brazil and her people, but simply to set forth the facts as they exist. There are many good people in Brazil and all they lack is the great principles of truth which are able to perfect them in righteousness. The gospel is spreading over the land and some are yielding to its saving power.

The motto on the Brazilian flag is, "*Ordem e Progresso*" (Order and Progress), but it is a progress in evil without much order. Just to the extent that the people receive the gospel, just to that extent is the reformation taking place and no further.

With sword and bayonet the government has been trying for years to make the people better, and every charge makes them worse, but where the gospel is received into the hearts of the people there they have no use for

the sword. How different the effects of compulsion and persuasion! One is a savour of death unto death, and the other a savour of life unto life. W. H. THURSTON.

Rio de Janeiro, Jan. 24, 1898.

Catholic Doctrine Relating to Public Schools.

IN a recent Encyclical to the bishops of Manitoba, the head of the Roman Catholic Church speaks as follows on the subject of the "rights" of pupils in the public schools:—

"The matter is indeed one of very great and very weighty moment. We wish to bring to mind what seven years ago the legislators of the province of Manitoba decreed in session; who indeed took away a right which the laws of the Canadian Confederacy had established, namely, that Catholic children had a right to be taught and educated in the public schools in accordance with their conscientious beliefs."

Catholic children have a "right" to be taught the papal religion at public expense, and no other religious belief has any right to be taught at all. The Encyclical says on this point:—

"Wherefore it is as foolish to wish to imbue minds with right moral principles while they are allowed to be deprived of religion as to call them to recognize virtue when the fountain of virtue has been removed. Now, to a Catholic the Catholic religion is one and the only one; wherefore he can neither accept nor recognize any moral or religious teaching unless it is sought for and derived from intrinsic Catholic sources. Therefore justice and reason demand that the school supplies to every scholar not only a knowledge of literary character, but also, as we have said, that knowledge of morality joined with precepts taken from our religion without which assuredly all education will be not only unfruitful but injurious. From which these consequences naturally follow; the teachers must be Catholics, and the books from which the scholars are taught must be such as the bishops approve. There must be unfettered power of arranging and ruling the discipline, so that the whole system of teaching and of learning shall exactly agree and coincide with the belief of the Catholic faith and the duties which thence arise."

Catholic children have a "right" to be educated in Catholic doctrine at public expense.

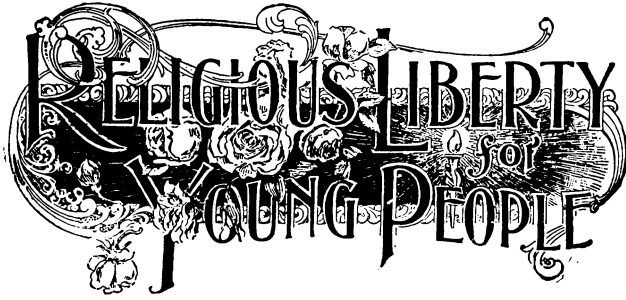
All education which does not embody a "knowledge of morality joined with precepts taken from our [the Catholic] religion" is "not only unfruitful but injurious."

The state evidently has no right to give anyone an "unfruitful and injurious" education.

Hence the state ought to teach every pupil in the public schools, Protestant and Catholic, the Roman Catholic religion, and has no right to teach them anything less or contrary to it.

This is Roman Catholic doctrine on the subject of the duty of the state in relation to the public schools, as enunciated by the highest Catholic authority, and published in the *Catholic Mirror*.

Please bear it in mind.



Studies in French History.—XI.

"Of whom were we speaking at the close of our last study," began Professor Carman.

"Philip the Second," answered a chorus of voices.

"When did he live—in what century?"

"In the last part of the twelfth and the first of the thirteenth," answered Joe Palmeter.

"Right; Philip was a very ambitious man, and was anxious to raise his country to as great a degree of prosperity and splendor as it attained under the great Charlemagne. This it was quite impossible to do. But he did succeed in cementing his kingdom so firmly together that it did not fall in pieces when he died.

"When he had been king seven years, all Europe was again agitated by a proposition to start out upon another crusade—the third. Of course, Philip's ambition led him to become the first in the movement; so as he just then happened to be friendly with the king of England, they started out for Palestine together. But after they had been there a while, they became disgusted with one another, though they did not exactly put their feelings into words. So Philip left Richard to fight it out alone, while he returned home."

"I wonder that Richard was not afraid of treachery," said Will Barnaby, who was getting to be wonderfully interested.

"He trusted in the oath which Philip took, to do him no harm while he was gone. But Philip went directly to the pope, and asked to be released, or absolved, from his solemn vow."

"I think this was about the same as granting Philip an indulgence," said Will Barnaby.

"I should say so!" indignantly exclaimed Joe Palmeter. "The idea of any one setting himself up so much higher than the Almighty, as to pretend to forgive sins before they are committed!"

"It is dreadful, indeed," assented the professor. "Then Philip began courting the close friendship of Prince John, Richard's brother, and John and Philip began to plot against Richard, and they succeeded in making him very much trouble. Finally Richard died, and the fickle Philip deserted John, who was then king of England, and the remainder of John's reign was a miserable struggle with the powerful king of France."

"Which king was victor at last?" asked Charlie White.

"Philip was victorious at the battle of Bouvines,—he

won a complete victory,—after which he did no more fighting."

"I wonder if he did anything to better the condition of his country," said Joe Palmeter.

"O yes, he did very much; he enlarged and beautified the city of Paris. The streets were narrow and filthy, and he changed all this."

"Well, I don't care what good he did, he was a mean fellow,—a false friend, and a deceitful man,"—said Julia March, indignantly.

"You judge him by the way in which he treated those whom he pretended to regard as friends, I presume," answered Professor Carman, "but we must not overlook the good he did."

"Nor the times in which he lived," chimed in tender-hearted Milly Brown.

"We were talking about Philip II. this morning at the breakfast table," said Harry Ray, "and grandma said that she once read that the uncle of Philip was killed by a fall from his horse, caused by his stumbling over a pig which was roaming, with others of its kind, over the streets of Paris. She said this was the reason why he determined to put things in better order."

"Well done, Harry. I see you are making our studies in history a part of your conversation, and that is right."

"Mother asks me to repeat all I have learned as soon as I get home every Wednesday afternoon," said Edna Phillips, "and I find it a great help to my memory."

"So it will be. Well, during the reign of Philip, the poor Jews were again the victims of another cruel persecution in the name of religion; but not alone were they the victims of intolerance and hatred from the church; the kindly and simple-hearted Albigenses, from the south of France, endured a fearful persecution. They reproved the monks for their evil lives, and of course this could not be tolerated; so they were treated like the infidels and persecuted to the death."

"Why, I wonder if infidels have not as good a right to expect fair treatment from their neighbors as any other class of people," exclaimed Joe Palmeter, indignantly.

"Certainly, Joseph, and it is the duty of Christians to treat them as kindly as they would those who believe as they do. But a cruel man, named Simon de Montfort, was just the kind of man to carry out the wishes of Pope Innocent III., who believed that a heretic had no earthly right to live. De Montfort, backed by papal authority, raised a large body of troops, and rushed among the poor Albigenses, with the same dreadful zeal with which, once before, he had marched against the Turks. Once they destroyed a town in which it was hard to discriminate between the Catholics and the heretics. So one of the priests, a companion of De Montfort, was asked how they were to manage the difficulty. Just imagine, if you can, the unreasoning, blind cruelty and bigotry which could prompt the reply given: '*Kill them all; the Lord will know his own!*'"

"O professor! did they do it?" asked Milly Brown, with a little tremor in her voice.

"Yes, Milly; they left not a soul alive, and afterwards set fire to the town. One writer who lived in this dreadful time said that they once gathered a great many heretics together into a large castle and burned them alive with extreme joy."

"Is it possible that this was all done in the name of the religion of the gentle Nazarene?" asked Julia March.

"Yes, though Philip did not really approve of it; but he was too busy in other matters to trouble much about the sufferings of a few miserable wretches. So the beautiful homes of the Albigenses, where nature had lavished her bounties with such a liberal hand, were made desolate and silent. So, as the historian says, 'Simon de Montfort made a solitude, and called it peace.'"

MRS. L. D. AVERY-STUTTLE.

"He Shall Think to Change Times."

"MAMA," said Charlie, "you have never explained about 'the times.' The text we were talking about says, you know, 'He shall think to change times and laws.'"

"What are God's times?"

"Why, mama, what a queer question? All time is God's."

"Has he reserved no time as his especially?"

"Yes; the Sabbath."

"Suppose you turn to Ex. 20:8, 9, 10, and read the 4th commandment."

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God."

"This day then belongs to God. Why did he choose the seventh day as his? Please read on."

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

"Do you remember what Jesus said about the law?"

"Yes; that not a jot or tittle of it should pass away till heaven and earth passed."

"Then could any part of this commandment be changed?"

"Of course not. Mama, who ever thought it could?"

"The prophet has told us that the papacy would think not only to change God's law, but his times. You may read some statements from the Catholic Catechism, and from some of the leaders in the church. I suppose, Charlie, you will be assurprised as I was to find out these things; for I never gave the matter any thought until quite recently. But if God said the papacy would think to change his times, then we should rejoice to find that he foresaw and foretold the events of ages. Now you may read in the 'Doctrinal Catechism,' p. 174."

With wide-open eyes Charlie read—

Question.—"Have you any other way of proving that the church has power to institute festivals of precept?"

Answer.—"Had she not such power . . . she could not have substituted the observance of Sunday, the first day of the week, for Saturday, the seventh day, a change for which there is no *Scriptural authority.*"

"O, mama, Isn't Sunday, Sunday?"

Mrs. Ross laughed. "Yes, dear. Sunday is Sunday; but Sunday is not the Sabbath. We have been keeping the wrong day, dear; but it has been because we were ignorant, and the sin of ignorance is atoned for. Here is another statement I would like you to read, from the 'Catholic Christian Instructed,' p. 252":—

Charlie read: "'Q. What warrant have you for keeping the Sunday, preferable to the ancient Sabbath, which was Saturday?"

"A. We have for it the authority of the Catholic Church and apostolical tradition."

"Cardinal Gibbons says, 'Sunday, as a day set apart for the obligatory worship of Almighty God, . . . is purely a creation of the Catholic Church.' Father Enright offered \$1,000 to any one who would prove from the Bible alone that Sunday was the Sabbath."

"And so, Saturday is Sunday. Why, how queer that seems!"

"No; Saturday, the seventh day, is the Sabbath of the Lord thy God."

"Why, mama, that's the Jews' Sabbath."

"Is that what the commandment says?"

"The seventh day is the Sabbath of the Lord thy God," repeated Charlie.

Charlie leaned his head on his hand for some moments. Mrs. Ross looked at him anxiously, for she knew that he was going through a struggle both intellectual and spiritual. When he looked up his face was pale.

"Mama, did Jesus keep the seventh day?"

"Yes, dear. Luke says, 'He went into the synagogue on the Sabbath day as was his custom.' When he told the disciples of the destruction of Jerusalem which took place forty years after his death, he said, 'pray ye that your flight be not in the winter, neither on the Sabbath day.' The women who came to embalm his body on the first day of the week had 'rested according to the commandment.'"

"And didn't the disciples change the day to celebrate his resurrection?"

"No; baptism is a memorial of his resurrection. The day was changed just as the prophet said it would be by the papacy. The first Sunday law on record is the one commanded by Constantine in 321 A. D., and that was a very lax one, that the church afterward made more stringent. Church and state have always been united through Sunday laws. From Constantine's time the state wielded the sword at the request of the church. The Sunday law seems to be the wedding ring of church and state. It was through this unholy alliance that the Dark Ages blighted over 1200 years."

“Mama, why does the church want power from the state?”

“Because she feels her weakness without it. But no church ever appeals to the state for power, which realizes that Christ is her champion; for he has all power in heaven and in earth.”

“Well, then, the church must begin to feel her weakness, mama; for it was only last Sunday that our minister told the people to vote as the church wanted them to. He said the churches could control the ballot if they would, and that unless we had a strict Sunday law, the Sabbath would be lost to our country. But as Saturday is the Sabbath, the Sunday law would n't do much good.”

“Well, Charlie, whose day is the Sabbath?”

“God's,” said Charlie, reverently.

“To whom then shall we render it?”

“To God.”

“Yes. Jesus said, ‘Render therefore to Cæsar (or the state) the things that are Cæsar's, and unto God the things that are God's.’”

“Shall we do it, my boy?”

“Yes, mama. The pope in me and the pope out of me say, ‘No;’ but I must answer as Peter did in our lesson a few weeks ago, ‘We ought to obey God rather than men.’”

F. B.

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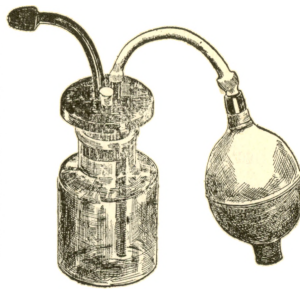
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SPECIMEN OF TYPE USED.

<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 ^g make a sure covenant, and write it; and our princes, ^rv Lē'vītes, and ^rv priests, ²h seal unto it.</p> <p>CHAPTER X.</p> <p>¹ The names of them that sealed the covenant. ² The points of the covenant.</p> <p>NOW ³ those that sealed were, ^a Nē-hē-mī'ah, ⁴ the Tīr'shā-thā, ^b the son of Hāch-a-lī'ah, and Zīd-kī'jah,</p> <p>² ^c Sēr-a-ī'ah, Āz-a-rī'ah, Jēr-e-mī'ah,</p> <p>³ Pāsh'ūr, Ām-a-rī'ah, Māl-chī'jah,</p> <p>⁴ Hāt'tūsh, Shēb-a-nī'ah, Māl'luch,</p> <p>⁵ Hā'rim, Mēr'e-mōth, Ō-bā-dī'ah,</p> <p>⁶ Dān'jel, Ġīn'nē-thon, Bā'ruch,</p> <p>⁷ Mē-shūl'lam, Ā-bī'jah, Mīj'a-mīn,</p>	<p>NEHEMIAH, X.</p>	<p><i>The points of the covenant.</i></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, ^g and entered into a curse, and into an oath, ^h to walk in God's law, which was given ⁵ by Mō'seg 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 ⁱ 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>
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³⁷ power ³⁸ yet for all this—our—our ⁹ namely, Joshua 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,

American Sentinel.

NEW YORK, MARCH 3, 1898.

It would be very interesting to observe, should the contingency arise, with what measure of zeal our patriotic bishops and archbishops of the Roman Catholic Church would support this country in a war with Spain.

A DECISION is expected soon from the Supreme Court of Ohio which will settle the controversy over the question of whether baseball shall be played in that state on Sunday. The last ruling in the lower courts,—that of Judge Ong,—was favorable to Sunday games.

THOSE persons who find fault with the SENTINEL on the ground that it is a "chronic kicker," should remember that is not the part of a sentinel to cry "All's well," when there is something decidedly wrong. And he who does not know that there is something decidedly wrong in the trend of affairs in this country, is asleep.

IN Topeka, Kans., a movement has been started with the object of making the reading of the Bible in the public schools of the city compulsory. It is reported that "appeals have been made to the Christian parents to attend the annual school meeting in April and to vote for and insist upon the reading of the Bible daily, and that teachers shall be required to teach to the children as their first lesson in reading, the Ten Commandments."

THERE is a stir of "National Reform" in Atlanta, Ga. Preparations are being made for vigorous work in the distribution of National Reform literature throughout the State. The animus of the movement is shown by a speech recently made by a prominent Atlanta lawyer in its behalf, in which he referred to Nehemiah's course in "laying hands" upon Sabbath desecrators as the proper course to be pursued by reformers now.

A RECENT issue of the daily *Sun* (New York) contained this interesting item:—

"The Baptist Boys' Brigade had its sixth annual reception and review yesterday afternoon in the new Ninth Regiment armory on Fourteenth Street. Eight hundred and eighty boys went through regimental and company manoeuvres before nearly 7,000 people. The boys were all members of Baptist Sunday schools."

And when these boys shall put their military knowledge to practical use, opportunity for which may soon arise, the Sunday schools can make the proud claim of having trained them for the fray, and of saying that they fought "like Baptists."

THE hearing on the Sunday Rest Bill for the District of Columbia took place as announced Friday, February 25, before a sub-committee of the Congressional Committee for the District. The leading speakers in behalf of the bill were Dr. W. F. Crafts of the "Bureau of Reforms" at Washington, and Mr. Wm. A. Gordon, a Washington attorney. Against the bill appeared Dr. A. H. Lewis, secretary of the American Sabbath Tract Soc'y, Mr. Geo. B. Wheeler, of the International Religious Liberty Ass'n, Gen. Wm. Birney, of Washington, Prof. H. C. Kirk, Pres. Secular League of Washington, and Dr. W. A. Croffut, Sec. Secular Union of New Jersey. Fifty-five minutes were given each side for the presentation of arguments. The result seemed to be unfavorable to the bill. A fuller report of the hearing will appear in our next issue.

A BILL which is now before Congress, and has already passed the House, provides that the water tax shall be remitted to all churches within the jurisdiction of the Commissioners of the District of Columbia. The water tax will be paid, of course; but it is proposed by this bill that other people than those of the churches shall pay it. This is only in line with the remission of taxes on church property, which is an

established custom; but it calls attention to the injustice of that custom. For without doubt it is just as proper to remit the water tax to the churches as it is to remit the tax on church buildings; and just as proper for the public to be obliged to pay all other expenses of running the churches as to pay their water and land taxes. The whole germ of church and state union is in the bill.

ONE who is described as "an Americanized Russian," who has been associated with the Nihilists in his native land, is quoted in one of the magazines as saying:—

"A Nihilist is not an anarchist, nor even a Socialist. He is merely one who desires with all his heart, and above everything else in the world, the liberty of speech and action that is the birthright of every living soul, and which is guaranteed to every American by the Constitution of the United States. Oh, you Americans should be the very happiest people on earth, for you have everything that the rest of the world is striving to gain."

Yes; so we have in theory, and according to the Constitution; but we do not prize these things as they are prized by lovers of liberty in foreign lands, and as a result they are fast slipping from our grasp.

THE efficiency of the SENTINEL depends largely upon the aid of the friends of freedom in sending to it the news from along the skirmish line in all parts of the field. To many who have done this we have replied by letter, expressing our appreciation of their efforts and interest; and to all who have not heard from us personally, we wish hereby to say the same. We assure one and all that the SENTINEL appreciates their aid in its battle for the liberties of the people.

It would be good missionary work to send the SENTINEL for a few weeks to some of your W. C. T. U. friends, while we are printing the articles relating to W. C. T. U. history.