

AMERICAN SENTINEL

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

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"JUDGE not, and ye shall not be judged." "Condemn not, and ye shall not be condemned."

EVERY Christian is called of God to be a reformer, but not one is called to reform any nation, community, or individual, by the power of legislatures or of courts.

THE church might lobby till doomsday to secure legislation in behalf of religious institutions, without ever convincing the world that there is such a thing as the power of godliness.

As regards religion, the majority in this world have always been on the wrong side. Hence the vote of the majority in a religious question is practically certain to be on the side of error.

MEN are not made good or bad by the government; but the government is made good or bad by the men who conduct it. Reform the men, and there will be no occasion for a reform in the government.

THE only government that is suited to a corrupt people is a despotism. When the American people become corrupt, a despotism must and will be set up over them. Despotism is the inevitable sequence of national corruption.

WHEN the "peace of God" rules in the heart, there is quiet in the soul; and that quietness is a hundred fold

more essential to proper Sabbath observance than all the quiet that can be secured by Sunday laws. Without it, indeed, no real Sabbath observance is possible.

A SUNDAY law is a tax, demanding one seventh of all an individual's time. And this time is money to the individual, but cannot possibly be such to the government which demands it. It is of all taxes the most absurd, useless, unwarranted, and unjust. God alone has the right to require one seventh of a person's time, and he alone has a wise purpose in requiring it.

It is very strange that a prayer-meeting or other religious service can be held in the church on any "week-day" evening without being at all disturbed by work and traffic, but cannot be held on Sunday without "great disturbance," if there happens to be any work or traffic in the vicinity. One would think it was not possible to be religious except in the midst of absolute quiet.

A Word More on the Flag Salute.

IN reply to a correspondent from Iowa, who writes us that many people object to the SENTINEL's opposition to the flag salute on the ground that it would stifle patriotism, we take occasion to say a word more on the salute in its relation to patriotism.

The only salute we have specifically noticed is that used at Boulder, Col., which required the pupil to make a profession of allegiance to God. It was on this ground mainly that the SENTINEL opposed it.

The flag salute is used in many other States; and so far as we know, in no other does it contain any reference to God. Without this it is of course much less objectionable. But there are some principles which apply to these salutes in general, by which we think their character for good or evil must be determined. It is our aim to touch upon these in this article.

In the first place, we think there is ample evidence that, in most cases, the flag salute is designed rather to foster militarism than patriotism. That the spirit of militarism is creeping into the public schools, cannot be denied. The "Boys' Brigades" which are now so much "in evidence," marching through the streets equipped with all the accouterments of war, demonstrate this. The spirit that glorifies war is the spirit of militarism.

But militarism is not patriotism. Militarism means despotism, patriotism—in this country at least—stands for the opposite of despotism. Militarism is the curse of Europe. And if it is ever set up here, it will be the curse of America. We do not want it, and no true patriot will encourage it.

And in the second place, there is no evidence that the flag salute is an incentive to patriotism. The salute is but a form, and you cannot get the spirit out of the form. A person can go to church, and sing, and pray, and talk; but this will not give him piety. These forms are but the means by which his religious fervor finds expression. In themselves they are useless. And just so as regards patriotism. If the individual has patriotism, saluting the flag may be a suitable means of expressing it. But unless he already has it, the salute is meaningless, like any other mere form. Patriotism is a spirit, and not a form.

We do not believe any person can be truly patriotic without being upright, honest, courageous,—in short, endowed with the virtues of *manliness*. Any person endowed with these virtues will be patriotic naturally. And we do not believe the country wants any "patriots" of a different stamp.

The burden of proof is upon those who have introduced the flag salute, to show that it is an agency of good and properly belongs where they have put it.

The SENTINEL does not stand alone in opposition to this innovation. Whether it has the approval of the press generally or not, we do not know. But we do know that in at least one instance the secular press has condemned it. On this point we quote the words of the *New York Journal*, of January 24, with reference to the salute proposed for the schools of this State, which is as unobjectionable as any that we have seen. After stating the salute in detail, the *Journal* says:—

"This seems to be another example—they are already innumerable—of the unfortunate tendency of well meaning persons to mistake flag idolatry for patriotism. It were better to teach frankly to the boy that the flag is now what his fathers made it, and will be what he and his fellows make it; that it waved over slavery until his fathers purged it of that stain; that it waves now over political corruption, judicial injustice, and industrial distress, and will continue to spread its folds over these evils unless he and his fellows with stout hearts, pure minds, and honest purpose toil in their youth and in their age to sweep away the abominations which have grown up under our flag as under others.

"There is a wide difference between flag patriotism and true patriotism. The latter includes reverence for the flag; the former is apt to include nothing else."

Another Raid on the National Treasury.

THE old readers of the AMERICAN SENTINEL will well remember the campaign we made in 1890 and onward on the looting of the national treasury by the churches under cover of Indian schools. We gave from the public records the history of that raid from its inception. Those records show that the scheme was invented by the Catholics, who by easy persuasion and open invitation were joined by about fourteen professed Protestant denominations. These professed Protestant denominations soon found that they were being used by the Catholic organization as cats-paws—that by means of them the Catholic organization was getting money from the public treasury, which without them she never could have got at all. They found too that the Catholic Church, which first got nearly as much as all of them put together, soon was getting twice as much as all of them together, and soon again was getting a greater proportion than that. Then the "Protestant" churches began to turn Protestant; quit receiving public money, and protested vigorously against that "raid on the public treasury" which they with Rome had been engaged in for years.

This protest, however late, accomplished much. Though it took years to accomplish it, that "raid on the treasury was finally stopped: after millions of dollars had been taken from the national treasury by these churches and devoted to their own church work in their own church schools. It was a direct support of churches by the national government. By taking the money of all the people and appropriating it to these churches, the United States Government was but compelling people to make contributions of money for the propagation of opinions which they do not believe, which our fathers declared to be "sinful and tyrannical."

In view of the foregoing sketch of some recent history the following from the *Northwestern Christian Advocate*, of February 23, 1898, is intensely suggestive and well worthy the most thoughtful consideration:—

"Some Methodist Episcopal names which are precious in all branches of Methodism are on record as favoring the pending congressional claim of the Southern Methodist Church for damages. A prominent and eminent minister of the southern church, in a dinner-table speech to the Cincinnati Methodist Social union, which latter recently gave a reception to the Book Committee, said that he returned thanks for several things, among others 'for the fact, he would call it a civil fact, that the bishops of the Methodist Episcopal Church had generously given their approval to the claim of the Southern Methodist Church, without which my church probably would not have received a much-needed appropriation' from Congress. We quote these words as substantially *verbatim*, for they express just that which the speaker said. That speech made our episcopal indorsement a public fact, and we therefore ask no pardon for alluding to it, nor do we waste time to say that our allusion is entirely respectful.

"We regret that our bishops have indorsed the claim, for the reason that it is excessive at a time when there is

no just ground for any claim whatever, and because we are securely entrenched by facts that show that no Protestant church in this republic—the *Southern Methodist Church not excepted*—can afford to have that claim passed by the Senate, signed by the President and paid.

"We have it from authorities that command national respect and confidence that hundreds of other claimants are behind this Southern Methodist bill for indemnity and damages. Millions of dollars' worth of greedy clamor awaits this successful award. Among them are Roman Catholic claims that will open the eyes of this nation, but when it will be too late. Some Roman claims already have been granted, and some of our own churchmen declare that 'it is right, *therefore*, that some of the public money should go to Protestants.' Four of our eminent ministers recently have said just that to this writer.

"The Methodist claim, as we firmly believe and have sound reason to hold, has been advanced and put through the House by the combined, massed, concentrated, and therefore irresistible influence of the friends of other claims already formulated and awaiting the 'breaking of the jam,' as pine-log herders say of their river work in the spring. We therefore do not marvel at the wonder and surprised gratitude of that same Cincinnati banquet speaker who emphasized his astonishment that a claim that had never been able to pass a Democratic Congress is now in such a gratifying position in a Republican Congress. We are inclined to congratulate the Democrats upon their worldly wisdom and traditional astuteness!

"Any man can stake his reputation upon the prophecy that this claim, if matured and paid, will presently be followed by insistent other claims for large sums which will get through because that Nashville demand has manifested so much importunity for a third of a century. If it were possible for our own Methodist Episcopal Church to make some large claim, American and all other Jesuits and American politicians would support it; and for two reasons: 1. Because they would reap enduring gratitude from the largest church in the United States; and 2. Because the question of the precedent of a successful claim paid to the largest church in the republic would open the floodgates to the Roman greed which already has made New York City and other cities a very bonanza gold mine and replete and accessible treasury for the benefit of an unfillable maw. This historic Roman greed and its appetite for all that our national treasury can feed to it, is the correct, reasonable, and sufficient explanation to our Cincinnati banquet speaker why Republicans have done that which Democrats dared not.

"Harpies, greedy seekers after federal gold and designing politicians are making cats' paws of our Southern brethren. These latter condemn us for resisting their claim, alleging that we are 'reactionist,' are 'unfraternal,' and so on. For purposes in hand only, we must be entirely indifferent to that estimate, and we now return answer that we really honor them when we declare our belief that, if they properly weighed the facts sketched in this article, and shadowed in the entire series of this, our most recent opposition to their claim, they would *refuse to accept* its proceeds and would *indignantly decline* to be made a precedent whereby our national treasury will be looted to an extent that will make Methodism a reproach for two generations. Not for one moment have we resisted the claim for motives like those attributed to us. Our grounds for opposition are far better than that. It is the old Roman Catholic Indian

school question over again. Protestants have decided to accept no more government Indian school money, because it is a block, inside the treasury, to hold open the door while greed fills its lustful hands.

"This danger is real. The immense claims are formulated and await the golden hour in which mints will scarcely be able to coin money fast enough to pay constructive, excessive, and outrageous damages to people whom the government has fostered and not harmed."

A. T. J.

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

BY MRS. S. M. I. HENRY.

THE call to W. C. T. U. work was the most wonderful part of its history. It was to the on-looker only an unaccountable popular uprising, but to those who were *in it*, it was upon the part of each woman a personal answer to a personal call of God. There were, of course, some women who simply joined the crusading crowd, and soon fell away; but those who stood by during the reaction-days, when crusade enthusiasm was succeeded by calm deliberation, and the routine of organization, did so because they had heard and understood the voice of God. That voice had broken in like a sudden shower of rain upon those souls everywhere that lived with their windows open toward the skies, and produced the same quickening in each.

"Bear ye one another's burdens," were the words set to the music of that rain. "I have promised that I would not leave the world comfortless," chided the voice which we knew and loved. "Wherefore, then, is it so nearly comfortless under the shadow of a great curse. Arise, ye daughters that are at ease, and help me to heal the hurt of the children of my people."

I must draw from actual experiences to give a true color to this history; experiences which were almost as universal as they were personal.

First of all was the experience of ignorance in the things of the world out of which we had all had a similar awakening.

Woman had been shut in through all the generations. Fathers, lovers, and husbands had thought that because the world was so very evil, it must needs be that the home maker should be kept ignorant of it. They had not as yet conceived of the truth that ignorance is not purity. They felt that the home must be kept pure at all hazards. The growing boy must have the memory of a childhood amid holy surroundings to take with him when he made his inevitable plunge into the life that awaited him as a man; the secrets of which no pure woman must dream of, since she could not share them and live. Such was the reasoning of the world, and as a result we were in a much more literal sense, than I am sure Christ ever intended, "*in the world and yet not of it.*"

There was, as age came on, for almost every thoughtful woman, a rude awakening to the fact that men

"turned out so different from what boyhood had promised." Boys were as sweet as girls up to a certain age; then, as a rule, they naturally(?) became rough, and later on barely escaped brutality. The mother could not forget her love for her boy, and by that love was crucified in almost every son she bore. An incident of a generation ago will make my meaning plain. The young mother of an eighteen months old boy had in her home a venerable guest. One morning as she was in a frolic with him on the carpet, looking up into the face of the elder woman expecting to find in it a reflection of her own delight in the child, she found sadness, almost bitterness instead. She could not understand; and smiled a questioning smile out of her ignorant happiness, which brought from the trembling, aged lips a sigh which took form in words:

"O take all the comfort you can with your boy now while you can."

"Certainly," came the wondering reply. "I expect to do that; but why do you speak to me in that doleful strain? Why imply that there will ever be a time that I will not take comfort in my boy?"

"O but he is growing up to be a man."

"I certainly hope so," replied the young mother almost defiantly. "I expect he will grow up to be a man:—but why should that not make me glad; what makes you so grave about it; why do you talk to me like that?"

"O you dear innocent; you do not know:—but there are things out in the great world that spoil boys for their mothers."

How could that young mother with her beautiful boy in her arms understand this sorrowful wisdom? Comprehension had to come through revelation, by an altogether unexpected means. The shell of the world that had shut mothers in to a secluded sacred inner chamber alone with love, with God and his Word, had to be broken before they could see and understand, and be fully equipped for their legitimate home-work.

It was the shock of the civil war that broke down the walls and thrust woman out into the world; and opened it to her view just as it was; unable to even attempt to cover up its evils from the eyes that it had been supposed could not look upon them and remain pure. When we found ourselves a nation of widows, fatherless children, and invalid soldiers; and woman was obliged, all inexperienced as she was, to become the bread-winner; meeting the conditions of the business world just as man had created them for himself alone; she found how far the race had gone astray from the principles to which she had anchored her faith, and which she had taught the child, only, as she now saw, to have them repudiated by the man. She found that truth was blasphemed by every condition of society, business, and government; and that it was not held as very sacred, even in the work-a-day-world part of the church.

Then she discovered the mysteries of the sorrows of aged womanhood;—the saloon, and the house of sin, those traps for body and soul, those holes of the pit, that "Wicked sitting in the lurking places of the villages to

murder the innocent, to catch the poor; that doth catch the poor when he draweth him into his net." Ps. 10.

The women who had been personally wounded by this enemy of all purity, the wives and mothers of drunkards, were by their sorrows rendered unequal to a war against the evil. Many of them had lost all hope and faith; had ceased to believe in God. Their agonies, however, appealed to heaven for them, and God by his Spirit, laid their burdens upon the hearts of those who as yet did not know vice as a personal enemy. Women whose homes were *secure* should certainly be able to respond bravely to such a call as that mysterious voice had sounded in the soul of womanhood. And so the uprising of the crusade became the most remarkable manifestation of Christlike love and care for others woes which the world has ever witnessed.

God Before Country.

The "Independent" (N. Y.), March 10.

A REPRESENTATIVE Catholic paper, published in Chicago, makes the following extravagant declaration of the loyalty of Catholics to the flag in case of war with Spain:—

"If once war were declared between this country and Spain, the sentiment of Catholics, as of those of other creeds, would be accurately summarized in those famous words of Stephen Decatur: 'Our country: in her intercourse with foreign nations, may she always be in the right; but, our country, right or wrong.'

So say not we. We boast not that kind of loyalty. We believe in putting God before country always; religion before patriotism, if the two—which God forbid—should ever clash. John Quincy Adams once rebuked that sentiment of Stephen Decatur's:—

"And say not thou, 'My country right or wrong,
Nor shed thy blood in an unhallowed cause.
If then thy country trample on the right,
Furl up her banner, and avert thy sight.'"

What is the Mark?—No. 1.

BY C. H. KESLAKE.

In the last article it was shown that the mark that is to be enforced by the United States, symbolized by the two-horned beast of Rev. 13:11-17, is the mark of the papacy—symbolized by the ten-horned leopard beast of verses 1-10.

It was also pointed out that the enforcing of the mark, whatever it may be, is an act of worship, as through it the people are to be made to worship that which is called an image to the beast—or papacy.

This at once proves that the mark is a *religious* institution, and also that it is a test of loyalty; and whenever it is sought to be enforced it will be represented as being "the mark."

Thus far in our investigation of this prophecy the evidence has been overwhelming that this nation is positively the only one that answers to the symbols found in Rev. 13:11.

In asking the question "What is the Mark?" we shall find the evidence just as convincing and as plentiful, for there can possibly be only one answer.

In all the history of the United States there is *positively* only one institution, and that too a religious one, that has been set forth as a mark—just one that is regarded as a test of loyalty; and that institution is SUNDAY.

Furthermore, there is positively only one institution that the papacy claims as her own to which she points as "the mark" of her authority; and that institution is SUNDAY.

It is well known that for over a third of a century strong, determined efforts have been made to have the Constitution so changed as to have all Christian laws and usages made a part of the fundamental law of the land, and chiefest among these is the Sunday.

At first the movement was not received very favorably, but it grew, so that to-day the cause is espoused by nearly every denomination and religious society and organization in the land.

Prominent among the representative utterances in behalf of Sunday are the following:—

"For nothing were the noble men who planted true Christianity and an evangelical church in the wilderness, now constituting the United States, more distinguished than for their reverence of the Sabbath [Sunday]. It was quite a prominent feature in their character—a sign between them, and the heathen world around, and to a large extent it has continued to be a *mark* of American religion to the present day."—*Rev. J. G. Lorimer, in Christian Treasury.*

"Resolved, That the fundamental principle 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."—*Resolution presented by Rev. Joseph Smith at a National Reform Assembly at Saratoga Springs, N. Y.*

It will be noticed in the above quotations that Sunday is spoken of as being both a sign and mark, the words being used synonymously.

We quote further:—

"The Sabbath [Sunday] is the corner stone of Christ's kingdom. Let us recognize each recurring Sabbath [Sunday] 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."—*Mrs. J. C. Bateham, Sabbath leaflet.*

These are representative utterances, and are accepted by nearly all religious organizations; and many other similar utterances could be cited. All of which proves that Sunday and that only, is the mark; for, as stated before, this is the only religious institution (and sought

to be enforced as an act of worship) that is called a mark.

The importance with which this day is regarded will be still further seen when it is recognized as being the "test of all religion." And not only is that stated, but also this: "The people who do not keep the Sabbath [Sunday] have no religion."

According to this statement it makes no difference what a person's faith may be; he may be as firm a believer in Jesus Christ as his personal Saviour as even Rev. Dr. Everts, who made this statement professed to be; but because he does not keep Sunday he has no religion. Could Sunday be set forth more plainly as a mark?

But this is not all. The same "reverend gentleman" who spoke the above, also said: "He who does not keep the Sabbath [Sunday] does not worship God; and he who does not worship God is lost."

These remarks and many others were made with the view of securing a national law for the enforcement of Sunday.

Nor is it simply because it is said to be a sin against God that it is desired to enforce the keeping of Sunday by law. It is regarded as being equally a sin against our country and high treason against the state, as witness the following by "Rev." W. Greer, at the Philadelphia National Reform Convention of 1888: "Every sin, secret or public, against God, is a sin against our country, and is high treason against the state." Also this, by Rev. J. Boring Gold: "The man who does not subscribe to the doctrine of Sabbath [Sunday] observance is a traitor to his country, and should be treated as such."

The keeping of Sunday is therefore made a test of one's loyalty to God and to the country; and that being so, beyond all question, Sunday is the *mark*.

The Sad Story of Spain.

New York "World," March 10.

THE graphic picture of the territorial decline of the colonial empire of Spain in the Western Hemisphere published in the *World* last Monday has been supplemented by the record of its losses from year to year as told in our news columns of yesterday.

Not since the downfall of the Roman Empire has there been such a story of the rise to greatness and the fall to helplessness of a great power. It is one of the striking coincidences of history that if Spain to-day finds itself menaced with the loss of its last American possessions through a conflict with the greatest of American republics, the beginning of the power of Spain may be dated from the year 1492, in which the discovery of Columbus led to the ultimate establishment of the United States.

The year which gave the Western Hemisphere to Spain witnessed the expulsion of the Moors from Grenada and made the peninsula one united country. Its first

king, Ferdinand of Aragon, whose marriage with Isabella of Castile in 1469 marked the beginning of a real Spanish kingdom, was also the last Spanish king, for at his death, in 1516, the succession passed into the line of the Hapsburgs, with sad and melancholy consequences for the civilized world.

During the four hundred years of its rise and fall its invariable record has been one of cruelty, of persecution, of bigotry, of hostility to every sentiment of human freedom, common justice, and enlightenment. The slavery to which it doomed its subjects in the Western Hemisphere was not more cruel than its oppression of the people of Holland, or its tyranny over its own people at home. The bigotry, the fanaticism, the intolerance, and the gloomy superstition of its tone of mind is unrelieved by one single gleam of recognition of human rights, just as the disgraceful record of its decay and downfall is unrelieved by one single triumph of genius in statesmanship or of prowess in battle against an armed enemy.

One by one Spain's possessions have fallen away, like bricks from a mouldering wall, until to-day it stands alone and isolated, bankrupt in resources, helpless and exhausted, but still, clinging to that policy of cruelty, of oppression and extermination which has been its only known method of dealing with Morisco and Aztec and Inca and Hollander—and Cuban—and which after four hundred years has finally forced it to confront the republic of freedom, of equality, of justice, of humanity, of civilization.

It is not accident or chance which has brought about the present situation. It is inexorable destiny which decrees that the last of Spain's illgotten possessions in this hemisphere should be lifted to freedom by the one republic which represents everything that Spain has antagonized during her whole history.

The Seed of Abraham Under Roman Influence.

Up to the time of Christ's first advent, the persecution of God's chosen people had ever been by the united interests of civil and religious power. Each of the six nations which had sought the destruction of the seed of Abraham, were those having a *national* religion, and that religion was uniformly sun worship in some of its various forms. But when Christ appeared in the midst of the Jewish nation, as the true seed of Abraham, the literal descendants of that patriarch—the Jews themselves—in unison with the Roman government under which they lived, began a systematic persecution upon him, which finally carried him to his death on Calvary's cross.

When the dispersion of the Jewish nation was effected by the Romans, that dominant power next turned its attention to the Christians whom it hated as strongly as it had the Jews, and for the one great reason: these people, being counted of God as the seed of Abraham, and heirs according to the promise (Gal. 3:29), were opposed to Rome's national system of sun-worship and refused to

recognize it, choosing death rather than to dishonor their Master. The Roman law forbade anyone having a religion of his own, and the penalty for such an offense was death to the *plebeian*, or common subject, while any *patrician*, or nobleman, offending in the same, was subject to be degraded, and transported to some isolated spot, away from the enjoyment of civil privileges.

But notwithstanding this rigorous law, Christianity spread and strengthened, until it became an influential factor in national affairs. But when it sought earthly honors, its standard of purity was lowered, and its tone of piety was moderated to accommodate itself to surrounding circumstances. Mosheim says that when the second century dawned, it found the church so far yielded to the mysteries of paganism as to imitate its forms, even to turning the face toward the sun in worship.—*Ecc. Hist., cent. 2, part 2, chap. 4, par. 5, 7.*

Nor was this all. In the fourth century, "The rites and institutions, by which the Greeks, Romans, and other nations had formerly testified their religious veneration for fictitious deities, were now adopted, with some slight alterations, by Christian bishops, and employed in the service of the true God." This was carried so far, indeed, as the historian adds, that "the religion of the Greeks and Romans differed very little in its appearance from that of the Christians." And all this was done because "these fervent heralds of the gospel, whose zeal outran their candor and integrity, imagined that the nations would receive Christianity with more facility when they saw the rites and ceremonies to which they were accustomed adopted in the church, and the same worship paid to Christ and his martyrs which they had formerly offered to their idol deities."—*Ibid., cent. 4, part 2, chap. 14, par. 1.*

Alas for the deceitful power of Satan. It has ever been his policy to blind the spiritual sight of God's people, by getting them to unite their interests with civil government, in order to hasten the conversion of those outside the pale of the church. Fatal delusion, indeed. The only wonder is, that with such a course as the historian records, any vestige of the Christian faith remained. As it was, the complexion of the church became so changed that its services differed little from those of the heathen round about. It did not take long for this Pagan-Christianity to become the dominating influence in the church, which in turn demanded from all the acknowledgment of its sway, just as the unalloyed paganism had formerly done. It is therefore but natural to find the historian recording that the Emperor Constantine "assumed to himself" the "external administration of the church," thus placing himself where he could settle all matters of church discipline according to his own idea." *Ibid., cent. 4, part 2, chap. 2, par. 4.*

It was not long before he took the next step in this assumed sway. Some of the Christians of that time did not readily yield to the prevailing influence, and so stood aloof from the pagan rites and ceremonies adopted by the church. Especially were they not willing to honor

the day of the sun, which the greater portion of the church had appropriated in imitation of the pagans. The controversy created by this state of things became so marked that the emperor interfered, and in the year 321 issued the following edict:—

“Let all the judges and townspeople, and the occupation of all trades rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture, because it often happens that no other day is so fit for sowing corn and planting vines; lest, the critical moment being let slip, men should lose the commodities granted by Heaven.”

Two things about this edict of Constantine are worthy of attention. First, it calls the day to be observed “the venerable day of the sun,” thus retaining its pagan name and character. There is not a single hint that the emperor sought to enforce it as a Christian institution. It was simply the old reverend day of the sun. From all that appears, the pagan sentiment alone was all the edict sought to instil. Second, it assumed the right of the emperor to exempt some from the observance of the day, while holding others rigidly to it, thus showing that the law had its origin in the decree of the empire alone. In other words, it was the *assumed authority of a secular ruler* to control the consciences of his subjects in any way that suited him.

Four years later, having in the meantime nominally connected himself with Christianity, the emperor convened the Council of Nice, which was made entirely subservient to his will. Two questions were to be settled; one relating to the Arian controversy, and the other respecting the proper day on which to celebrate Easter. The latter question was one of the principle reasons for calling the council. It seems that the eastern churches up to that time had kept that ordinance on the fourteenth day of the moon, without regard to the day of the week, just as the Jews had always done in observing the passover. Those churches, however, which had fallen under the influence of Rome, were determined to have that festival fall on Sunday.—*Boyle's Hist. of the Council of Nice, p. 22.*

This important question, like others, was settled by the emperor, who had before “assumed to himself the external administration of the church.” In a letter to the churches, in which he directs all to yield to the decrees of the council, he says that when the question came up, “it seemed to everyone a most unworthy thing that we should follow the custom of the Jews in the celebration of this most holy solemnity.” He then assumes the responsibility to call the Jews “polluted wretches,” and exhorts all to “have *nothing* in common with the most hostile rabble of the Jews.”—*Ibid., p. 52.* The letter closes with the following solemn assurance that the decree of the council is the will of God: “This being the case, receive with cheerfulness the heavenly and true divine command. For whatever is transacted in the holy councils of the bishops, is to be referred to the divine will. Wherefore, having announced to our beloved brethren

what has been already written, *it is your duty to receive and establish the arguments already stated, and the observance of the most holy day.*”—*Page 54.*

The adoption of Christianity in theory by Constantine, while still maintaining the forms of paganism, was but to blend the two systems into one, and so produce the papacy. The Council of Nice forged the implements of persecution which were destined to prove greater than any the “seed of the woman” had hitherto endured, Matt. 24:21. By the bishops of the church voting in that council voting to make the decrees of the emperor the creed of the church, the union of the church and state, under the papacy, was permanently effected, and power was given the civil government to enforce religious dogmas of pagan origin upon its subjects. J. O. C.

In a Roman Catholic church in Pueblo, Mexico, there was recently posted the following notice, which was seen and read by Rev. Francis S. Borton, a Protestant missionary, who sent a transcript of the same to the *Christian Endeavor World*:—

“**Raffle for Souls.** At the last Raffle for Souls the following numbers obtained the prize, and the lucky holders may be assured that their loved ones are forever released from the flames of Purgatory:—

“**Ticket 841.** The soul of the lawyer, James Vasquey, is released from Purgatory and ushered into heavenly joys.

“**Ticket 41.** The soul of Madame Calderon is made happy forever.

“**Ticket 762.** The soul of the aged widow, Francisca de Parras, is forever released from the flames of Purgatory.

“Another raffle for souls will be held at this same blessed Church of the Redeemer on January 1st, at which four bleeding and tortured souls will be released from Purgatory to Heaven, according to the four highest tickets in this most holy lottery. Tickets, one dollar. To be had of the Father in charge. Will you, for the poor sum of one dollar, leave your loved ones to burn in Purgatory for ages?”

This is Romanism “at home,” where her true nature is most clearly seen. What the Roman religion is in Mexico, and in South America, that it is in its real nature here in the United States. Of this there can be no question whatever. And it is evident that it is the same now as it was when the monk Tetzels went through Germany peddling his “indulgences,” which roused the indignation of Luther and started him upon the work of the Reformation.

DR. HATHAWAY, Secretary of the American Sabbath Union, recently had a conference with the officials of the Pennsylvania Railroad respecting Sunday excursions. He states that they declared they would be glad to give them up altogether if other railroad lines would cooperate.



NEWS, NOTES
AND COMMENT

NEVER in the history of civilization, probably, was there a time when the sound of war so reverberated throughout the world as it does to-day. No great war is actually in progress; but everywhere there are hurried preparations for a war which, when it does come, will be greater than any which has darkened the pages of human history.

THERE is war in Cuba, and war in prospect between Spain and the United States. The great powers of Europe are growling at each other over the division of Chinese spoils. Japan has addressed a warlike note to Russia, and the latter government is straining every nerve to hurry troops to her Pacific Coast. England is fighting the Mahdi in Central Africa and the rebellious tribes, in Northern India. In South America, Argentina is getting ready for a conflict with Chile. In Crete, affairs between the Moslems and the "Christians" are anything but quiet; and the spirit of apprehension and preparation for impending strife has invaded every civilized country on the globe.

THE world is rapidly approaching a condition of things in which the only people in it who will retain the blessings of peace, will be Christians. The Christian is, above all others, a man of peace; he is a follower of the Prince of Peace, and a partaker of the divine nature, which is peace-loving. The Christian—and he alone—always has peace; not a figurative, imaginary peace either, but a literal peace. He knows that he has it, because he realizes its presence in his soul. And never does he realize it more fully than when in the midst of external strife and commotion.

IN the case of the Christian—and of him alone—there is an impenetrable barrier between the spirit of that without him, and the spirit within him. The spirit without him is the spirit of the world; but he is "not of this world." If he were of this world, then the spirit of the world—the spirit of strife and unrest—would find a responsive chord in his heart, and he would feel and be actuated by the same spirit. He who is of the world must partake of the spirit of the world; and at a time like the present he cannot but be moved by the spirit of unrest, of strife, of covetousness, of revenge, which is creating universal turmoil throughout the earth.

It is a time to call to mind the words of the psalm-

st: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Ps. 91:1. In the time of confusion and conflict to which everything earthly is now tending, it will be of inestimable value to dwell in the "secret place," shut out from the world, where is the abiding presence of peace. But first there must be in the heart a repetition of that miracle upon the Galileean Lake where the voice of the Son of God said to the tempest, "Peace! be still!" And these are always the first words spoken by Him when the heart is opened for his admission.

It would be useless to think of engaging in war without partaking of the spirit of war. And the spirit of Christianity is not the spirit of war, when the war is to be fought with carnal weapons. Not that Christianity does not stand for justice and the relief of the oppressed. It does this, and to the very fullest extent. But it operates not through the agency of carnal weapons, but by the power and the sword of the Spirit. The giving of supplies of food to the starving Cubans is the expression of the spirit of Christianity; but as much could not be said for the killing of Spanish soldiers, in which work many "Christians" are now expecting to engage. "The Son of man is not come to destroy men's lives, but to save them."

It cannot be said that justice and mercy have been more promoted in this world by the sword than by the spirit of Christ. All history testifies to the contrary. "The pen is mightier than the sword;" the voice of truth mightier than the roar of the cannon. The "still small voice" heard by the listening prophet upon Horeb, was the expression of a mightier power than was represented in whirlwind and earthquake and fire. Christianity stands to-day, as it has ever stood, for the promotion of justice and of judgment, of prosperity and of peace, in the earth, by the use of the most powerful and effective agency that has ever promoted these blessings since the world began.

WE have not a word to say against civil government or politics, as regards their necessity for this world, or against the propriety of one who is of this world engaging in them. Civil government must be in this world, and there can be no possible way of administering its affairs better than by officials chosen by popular ballot. We only say that a Christian—one who has been called out from the world—cannot consistently engage in politics. He cannot be of the world and not of the world at the same time. For he is under a different government than any on the earth—a government of God, which is the kingdom of God within him. As Jesus said to his disciples, "The kingdom of heaven is within you." This is a literal fact; this kingdom and government are literal, just as much so as an earthly government is literal.

"The Lord is our judge, the Lord is our lawgiver, the Lord is our king." Isa. 33:22. And if all people on the earth were Christians, then there would be here a government of God, just as there will be when all on the earth who are not Christians shall have been blotted from its face. The conduct of the Christian—in business as well as in religion—is controlled by the kingdom of God within him and not by any earthly government under which he lives. He is subject to the rules of earthly government for "conscience" sake" (Rom. 13:5), or because he is under God's government. He is the most useful of all men on the earth because his citizenship is in heaven.

Religious Liberty in the South.

A RELIGIOUS POST-OFFICE WAR.

ACCORDING to the Bristol (Tenn.) *Courier* of recent date, a petition numerously signed has been sent to Washington from New Market, Tenn., praying that the postmaster at that place be instructed to open the post-office for an hour on Sunday. The postmaster is an elder in the Presbyterian Church, and the sending of the petition has stirred up no little strife. The *Courier* remarks that the town "is in the midst of a religious post-office war, and the community is embroiled from center to circumference."

Several of the ministers of the place have delivered sermons on the subject, and one of them is reported to have said:—

"If I knew there was a letter from my dying mother in the post-office on Sunday, I would not go after it until Monday."

The opinion is expressed that the office will be opened regardless of the conscientious scruples of those "who do not have to get their mail unless they want to."

But it may be asked, What about the conscience of the Presbyterian postmaster? The answer is easy. If the department orders the office opened on Sunday and the postmaster cannot conscientiously obey the order, he can resign. Matthew was required to leave "the receipt of custom"—abandon his business as tax-gatherer—to follow Christ, and his disciples should one and all stand ready to-day to deny themselves in like manner for his sake. The man who sustains loss for what he believes to be fidelity to his Saviour, should rejoice that he is accounted worthy to suffer for his sake.

But how can any man thus rejoice when called to suffer for refusal to do business on Sunday? Where is the Scripture that even so much as intimates that it is a sacred day, or that Christ would have his followers observe it? It cannot be found; and since this is now very generally known to be so; those who sustain loss for keeping it have small consolation; they cannot claim the blessing pronounced upon those who suffer for righteousness' sake, hence they turn instinctively to the civil law to protect them against being "compelled" on the one hand to work on Sunday, or on the other to suffer the

loss of position or custom by remaining true to their profession of faith in the Sunday institution. It is to supply the lack of divine law that civil statutes are enacted for the "protection" of Sunday.

MORMON ELDERS AND PROTESTANT PREACHERS.

Chattanooga is the headquarters of the Mormon propaganda for the South. Hundreds of Salt Lake missionaries arrive and depart for that place every year, and many tons of Mormon publications are mailed there in the course of twelve months. But large as is the regular business done by this denomination in the South, the present season has been one of increased activity. The number of Mormon missionaries now in the Southern field is said to be two thousand, and their activity is annoying the regular ministers not a little. A recent despatch from Tampa, Fla., says:—

"This section of the State is alive over the advent of a number of Mormon elders, and the people in the different towns have openly expressed their intentions of driving the Utah proselyters from their midst. Already from some small country settlements trouble has arisen over the work of the Mormons, and in two cases the preachers were driven out of the place under threats of whipping if they remained."

Now the writer has not the least sympathy with the distinctive doctrines of Mormonism; he believes that they are a deluded people and that their elders are "deceiving and being deceived;" but nobody is compelled even to listen to them, much less to believe and embrace their doctrines, unless he wants to do so. Under the laws of the several states, these men have the same right to make proselytes to their faith, to teach their doctrines publicly and privately, that other ministers have; and to deny them this legal right, to invoke against them whitecap methods, to mob them and drive them from the community by force or by threats of personal violence, is unworthy of a free people. Every man who loves liberty for himself should insist that every other man be permitted to enjoy an equal measure of it. Any community can a thousand times better afford to tolerate even the teaching of Mormonism rather than to encourage the spirit of bigotry, intolerance, and lawlessness that necessarily accompanies whitecap methods.

But what has incited the people to mob violence against those emissaries of the Mormon Church? According to the reports published in the secular papers, the preachers of the various denominations are responsible in large measure for this outburst of unchristian and un-American conduct on the part of the people. The *Chattanooga News*, of February 10, publishes a portion of an address of warning which certain Florida ministers have put forth, and in which occurs the following incendiary language:—

"They are making an earnest effort to establish Mormonism in Florida, and their representatives have reached Tampa and are busy among our people. . . . They have no claims upon us and deserve no recognition at the hands of a Christian public. They are enemies of our

political institutions, of our homes, of all social order, as well as of our common Christianity. Their presence in a community is an impeachment of its intelligence and an insult to its morality."

Such a "warning" could result in nothing else than exhibitions of intolerance and lawlessness ten times more hurtful to genuine religion, to sound morals, and to "our political institutions" than the teaching of Mormonism. Mormonism being opposed to the fundamental principles of Christianity is dangerous only to those who have no well-grounded religious faith and who know but little of the truths of divine revelation. The safeguard against its errors is not violence, but truth; not whipping, but teaching; not black gum or hickory rods, but the sword of the Spirit. Oh, that Christians one and all might speedily learn that, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." "All they that take the sword shall perish with the sword. Let us, then, not appeal to physical force, but to spiritual power, that we may live and not die in that great day when only God's truth and those who have built upon it shall stand.

C. P. B.

Springville, Tenn.

Decision on the Flag Salute in Colorado.

THE following from the Denver (Col.) News, of March 1, gives the latest information that has come to us regarding the situation raised by the flag salute in Boulder:—

"BOULDER, Colo., Feb. 28.—The flag salute controversy was heard before County Superintendent Harding this afternoon. Dr. Reed represented the Seventh-day Adventists and Chairman E. J. Temple the school board. After reviewing the case Superintendent Harding decided that the flag salute, as it now stands, is a religious test and ordered that all students expelled for non-compliance with the salute order be reinstated at once. As Chairman Temple left the office he announced that the school board would have a flag salute enforced in the schools next Monday morning so modified from the present form that it could not be disqualified on religious principles."

Senate Bill for Sectarian Appropriations.

THE District Appropriations Bill, which provides for the maintenance of various charitable institutions in the District of Columbia, and was reported to the Senate of the United States, March 3, contains the following specifications (pp. 53, 54):—

"For the Church Orphanage Association of St. John's Parish, maintenance, one thousand eight hundred dollars.

"For Saint Ann's Infant Asylum, maintenance, five thousand four hundred dollars.

"For Association for Works of Mercy, maintenance, one thousand eight hundred dollars.

"For House of the Good Shepherd, maintenance, two thousand seven hundred dollars.

"For the Saint Rose Industrial School, maintenance, four thousand five hundred dollars.

"For Saint Joseph's Asylum, maintenance, one thousand eight hundred dollars.

"For Young Woman's Christian Home, one thousand dollars."

The first-named of these institutions belongs to the Episcopal Church. The rest, excepting the last, are the property of the Roman Catholic Church.

This bill proposes the repeal of the Act of March 3, 1897, which provided that no contract for appropriations to private institutions "shall extend beyond the thirtieth day of June, 1899, and that no payment shall be made under any such contract except for service actually rendered." This provision is crossed out in the bill now under the Senate's consideration.

This, therefore, is nothing else than a deliberate attempt to reinstate the principle of sectarian appropriations, which by the Act of March 3, 1897, had been practically discarded.

The influence behind this part of the Appropriations Bill is of course that of the churches whose institutions receive the benefit of the proposed grants. It is said by one who has an inside view of affairs at the Capitol that the Methodist and Catholic churches are in league to secure the passage of this sectarian measure by Congress; that the Methodists will help the Catholics in the Senate, and the Catholics the Methodists in the House.

The money appropriated by the Government to sectarian institutions is raised by taxation. The people therefore are taxed to support an institution of the church; and this is contrary to free government. For the people never proposed to establish a church; the people are adherents of various churches or of no church. They could not possibly be united in support of any one church, or any two. What they did propose, and what they accomplished, was the establishment of a civil, Republican, government; and all money raised by taxation from the people is to maintain that government and for nothing else. To appropriate it for other purposes is to misappropriate it, and incur the guilt of dishonesty.

These sectarian institutions are wholly under the control of the churches to which they belong. The people who are taxed to support them have, in many cases at least, no voice whatever in their management. To tax the people for their support is therefore a direct violation of the principle, "no taxation without representation," for which our forefathers fought the Revolutionary War.

But we have reached a day when, in the affairs of government, principle seems to be largely outweighed by policy. But this Government must stand upon principle, and not policy, if it stands at all.

THE Bishop of Liverpool is quoted as saying that "Sunday is the barometer of every so-called Christian nation." That being true, what is the use of legislating to try to prevent a fall of the barometer?

RELIGIOUS LIBERTY FOR YOUNG PEOPLE

Studies in French History. —13.

"It seems indeed a relief," began the professor, when the little audience was again seated, "to find such a character among the kings of France as Louis IX. You will remember that in the last study we learned that he remained at home after his return from the disastrous crusade for about fifteen years. But he felt as if he had not kept the vow which he had made while on his bed of sickness; so he began once more the agitation which led to another crusade.

"You know that after any one had once donned the red cross, it was considered dishonorable unless he went to fight the Turk. So one Christmas the king made each of his courtiers a present of a new robe, as was the custom. This was put on in the dark, on the outside of the church, and when they all went in, behold, every one noticed that his neighbor wore the red cross. Each one was quite inclined to smile at this as a good joke, until he noticed the same mark on his own clothes; then he began to look pretty sober, I tell you."

"I should have thought they would!" exclaimed Milly Brown. "It was ever so much nicer to stay at home with their families than to rush off to a far-away country to roast under a foreign sun and be killed by barbarous Turks."

"Yes; and this second of his crusades was still more disastrous than the first. He did not go at once to Palestine, but sailed for Tunis, Africa, where he was taken very ill from the dreadful effects of the climate and died."

"Aunt Eunice said she believed Saint Louis died in a bed of ashes, but she had forgotten the circumstances," said Julia March.

"She was correct. When he died in Tunis, he ordered his servants to strew ashes on the floor, so that he might breathe his last while lying among them."

"I wonder what he did that for," said Maggie Palmetter, with a smile. "I should have thought a bed of feathers would have been ever so much softer and nicer."

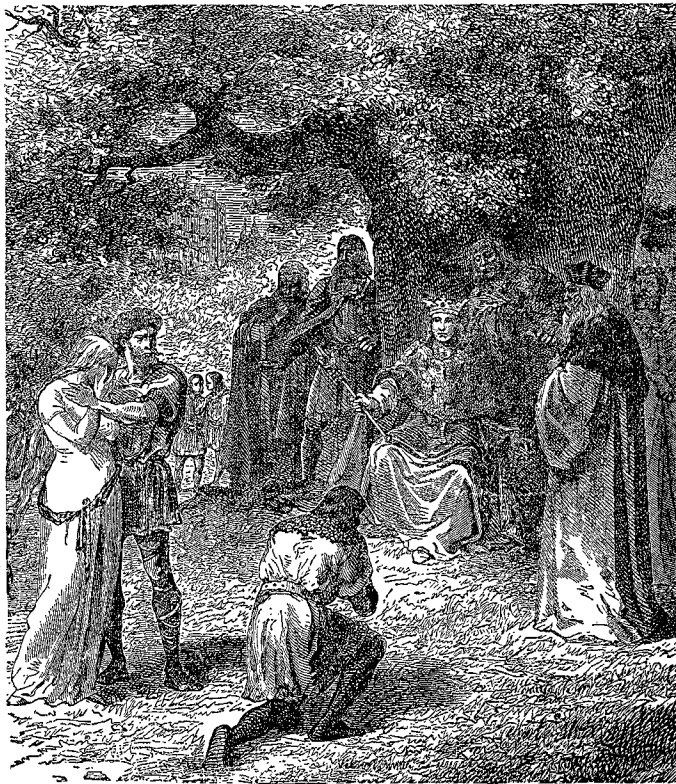
"I think Julia March can tell you why he did it. She is quite a student of the oldest, best written and most exact history in the world."

"I presume you mean the Bible," said Julia, blushing; "and I dare say that the reason Saint Louis chose ashes as his dying bed was only to symbolize his sorrow for sin. I remember that it was a very ancient custom for people to sit among the ashes in token of humility and sorrow, and sometimes they sprinkled them on their heads."

"Yes, it was this sorrow for what was really his inability to keep his vow, though he had done the best he could, which caused him to manifest such great grief; he died with the word 'Jerusalem' upon his lips.

"It was said of him that he was never heard to utter an oath. In fact, he punished the sin of blasphemy very severely."

"I wonder if he was the French king whom I used to hear father tell about," said Max Smith. "He used to put profane men on a ladder, with nothing on them but their underclothes, and with the entrails of a hog around their neck, would make two men carry them; sometimes he would have them branded on the face."



SAINT LOUIS SITTING IN JUDGMENT.

Joe Palmetter's face had begun to get very red during this recital, and his eyes sparkled like diamonds:—

"*It was wrong!* I'm sure it was not right. There is not the spirit of liberty of conscience in it. It is not Christ's way of doing!" he exclaimed, earnestly.

"Why, Professor Carman," said Florence Ray, "you don't think it was right to blaspheme, do you?"

"I do not, most certainly. But the question is not whether it is wrong to do the act, but whether it would be right to punish men by law for so doing. I am sure Joseph would not approve of swearing, any more than any of us," said Professor Carman, smiling.

"Indeed I would not," said Joseph, grateful that his teacher could see the point he had meant to make, "but

I believe in perfect liberty of conscience. I would not wonder if the best thing to do with a profane man would be to educate his conscience."

"Very good, Joseph. The apostle says that he persuades men to repent, and that is the Master's way. But King Louis said, in excusing his severity, that he would be willing to have the same thing done to him, and he would gladly bear the reproach, if by so doing he could purge France of so heinous a sin."

"I believe that the blood of Christ alone can purge from sin," said Julia March, reverently.

"Yes, that is so. No matter how much Saint Louis suffered on account of the sin of his country, it could not pay the debt or cancel the sin."

"Then don't you believe it's right to legislate about such matters? Seems to me Saint Louis did just right," said Charlie White, with a very sober face.

"I should think Charlie could see," said Joe Palmeter, earnestly, "that this would make no end of trouble in the government; infidels and unbelievers wouldn't stand much show, and I guess we'd have to use all the churches for jails after a little."

"Well," replied Charlie, "I'm sure it's very wrong to blaspheme, and I believe I'll ask my father to-night what he thinks of Saint Louis' way of putting a stop to it."

"That's right," said Professor Carman. "This is a subject which will bear much thinking about; for it involves a moral principle.

"Philip the Bold," he continued, "succeeded his father, Saint Louis, and brought the body of the misguided king back to France, and also those of his own wife and child, his brother-in-law, and John Tristan, his own brother,—five coffins in all—and a sorrowful procession it was.

"Next week we will ask Charlie White to tell us what his father thinks of the action of King Louis, regarding the punishment of blasphemers."

MRS. L. D. AVERY-STUTTLE.

"Time, Times, and Dividing of Time."

"MAMA, this Sabbath question bothers one ever so much. Sometimes I feel provoked to think the pope has cheated one into Sunday keeping, and then again I feel almost mad at God to think he let me go on in darkness, and do tell me, mama, why it was. There are just thousands and thousands of people who are serving God who never heard that Sunday wasn't the Sabbath. What will become of them? Yes, and of all the good people who died without knowing it?"

"Well, Charlie, you've asked me question upon question, which shall I answer first? The last I think, and that by a story I heard a minister tell a few nights ago when I asked him the same questions.

"He said, 'Suppose a man has a counterfeit bill; but has no idea it is counterfeit. He goes to a store and offers it in payment for goods. The store-keeper detects

its spurious character and returns it, saying, 'I know you did not know it was counterfeit, and therefore I cannot justly charge you with dishonesty.'" This is the way many offer Sunday to God. They think it genuine. He knows their honesty and accepts their sincerity. But suppose the man after fully knowing the character of his bill goes to offer it to another store-keeper. Ah, then, Charlie, he cannot stand as an upright man. And as to this Sunday worship, God alone can tell when people know it to be a spurious day of rest. The reason we have so long been ignorant of this matter, I will try to tell you. The varying feelings you experience will soon pass away like troubled waters from a fountain of peace. The Sabbath truth is one of the most profound rest, and when it gets in, you will find Jesus more fully than ever before. What does the word Sabbath mean?"

"Rest," said Charlie.

"To whom are we invited to come to find rest?"

"Come unto me, all ye that labor and are heavy laden and I will give you rest, . . . and ye shall find rest unto your souls," repeated Charlie.

"Now, why is it possible for Jesus to give us rest?"

"Because he has it to give."

"Where did he get it?"

"From his father, I suppose."

"Why can the Father give rest?"

"O mama, you do ask the queerest questions. Because—why because—"

"That won't do, Charlie. 'Because' is a woman's reason, they say. I'll ask you another question, What is God?"

"God is love."

"Do you have a sense of rest when you are in the presence of those who love you?"

"Yes, mama."

"Then if God is love, and love gives rest, the reason why God can give rest is very plain. Now, when God had finished the heavens and the earth, what did he do?"

"He rested and was refreshed."

"Does God get weary?"

"Fainteth not, neither is weary," said Charlie.

"No; it was not physical weakness that called for this rest. What is expressed in God's works? Please read Rom. 1:20."

"The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead."

"Then God's works in nature tell us of his character, his love. The psalmist says, 'The heavens declare the glory of God.' When God looked upon nature he looked on the expression of his love and rested in love. He gave us the Sabbath as a sign of our rest in his love. Resting in his love we have an anchor both sure and steadfast entering into that which is within the veil, that is fostering unto the throne of God himself. In keeping the seventh day holy, we acknowledge God as our Creator, and as it will take nothing short of creative power to redeem us, we also acknowledge him as our Redeemer, and so,

Charlie, what a glorious rest we experience in more fully comprehending the power of him who has loved us and washed us from our sins in his own blood and hath made us kings and priests unto God!"

"O, mama, it is really beautiful. There is plenty of power behind the true Sabbath, and I can see it would never be necessary for the state to back it up with its puny force."

"That is so, my boy. It is the utter weakness of Sunday, for which there can be found no 'Thus saith the Lord' that sends men to the state for its enforcement.

"Now for your first question. Why have we not found the Sabbath before? Please turn to Dan. 7:25, once more. How long were the saints, the law, and the times to be given into the hands of the papacy?"

"Until a time, times, and the dividing of times," read Charlie.

"Yes; but, mama, that's all Greek to me."

"It was to me until I patiently studied the Scriptures. Please keep your place in Daniel and turn to Rev. 12:14. Here the symbol of a pure woman is taken to represent the pure church. How long was she to flee from the force of persecution?"

Charlie read, "And to the woman were given two wings of a great eagle that she might fly into the wilderness into her place where she is nourished for a time, times and half a time from the face of the serpent."

"How long was she to flee?"

"For a time, times, and a half a time."

"Very well, that is exactly the time spoken of in Daniel when the papacy was to wear out the saints, and to think to change God's law and Sabbath. Now read the sixth verse, and see what this time, times, and half a time is equivalent to."

"And the woman fled into the wilderness where she hath a place prepared of God, that they should feed her there, a thousand two hundred and threescore days."

"Now do you see, Charlie, how a time, times, and dividing of time is interpreted?"

"Yes it is clear enough. But I can't see yet how it explains the fact that we are ignorant to-day. Why, 1,260 days wouldn't be very long for the papacy to keep us ignorant."

"That's so, Charlie. I forgot that you did not know that each day represents a year. You may find this for yourself after we are through with our study by comparing Eze. 4:6 and Num. 14:34."

"So really then this period of time, times and dividing of time covers 1,260 years?"

"Yes, dear. This is not a new interpretation. Adam Clark and other accepted commentators take the same position. But we need nothing but the Bible truth."

"Well now, mama, when did this time begin?"

"Do you not remember when the tiara was given to the bishop of the church of Rome?"

"Yes; in 538 A. D."

"Now, reckoning from that time 1,260 years, we are brought down to 1798, when the pope was taken pris-

oner by Berthier, a French general sent to overthrow the papal power. The pope was brought to France and died in exile. Since then the pope has been called the 'prisoner of the Vatican,' and these great truths have been coming to light. Persecution has not generally troubled the world since then. The law and the Sabbath are coming out of his hand, and we are receiving advance light. O Charlie, let us no longer look on the Dark Ages side of this question. The Light of the world seems walking just before us, saying, 'If any man will come after me, let him deny himself (self), and take up his cross and follow me.'"

"Yes, mama. How sweet it seems to think we are getting rays of light from Jesus, and there is another verse that does me good; for if we follow him then this will come true, too, 'That where I am, there ye may be also.'"

F. B.

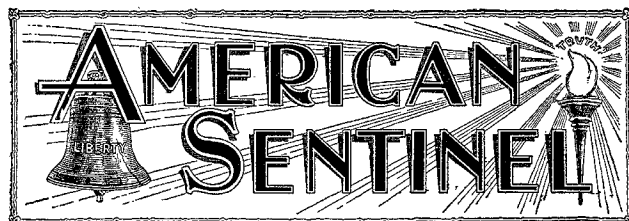
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Such donations should be sent to W. H. Edwards, the Treasurer of the Board, 1730 North Fifteenth Street, Philadelphia, Pa.

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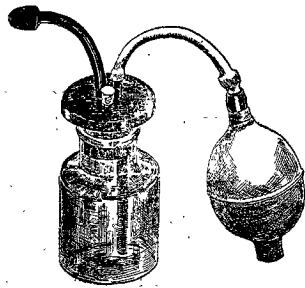
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<p><i>They that sealed the covenant.</i> NEHEMIAH, X. <i>The points of the covenant.</i></p> <p>they have ^{rv} dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.</p> <p>38 And ^{rv} because of all this we ^g make a sure covenant, and write it; and our princes, ^{rv} Lē'vites, and ^{rv} priests, ^h seal unto it.</p> <p>CHAPTER X.</p> <p>¹ The names of them that sealed the covenant. 29 <i>The points of the covenant.</i></p> <p>NOW ³ those that sealed were, ^a Nē-ḡe-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, O-ba-dī'ah,</p> <p>6 Dān'jel, Ġin'nē-thon, Bā'rūch,</p> <p>7 Mē-shūl'am, Ā-bī'jah, Mij'a-mīn,</p>	<p>B. C. 445.</p> <p>f Deut. 28. 48.</p> <p>g 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.</p> <p>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 ^{rv} 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'gēg 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, <i>that we would not</i></p>
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³⁷ power ³⁸ yet for all this—our—our ⁹ namely, Jeshua etc. ¹⁴ chiefs ²⁸ Nethinim,—peoples—that had—(having) ³⁰ peoples ³¹ peoples—(it)—a—
 forgo ³³ meal—(an) ³⁴ (the)—(among)—according—
 to our fathers' houses, ³⁵ manner of trees,

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American Sentinel.

NEW YORK, MARCH 17, 1898.

THAT there is not much reform power in Sunday keeping must be evident when the saloon can be made to keep Sunday, and still remain the disreputable place that it is. No saloon ever kept the Sabbath of the Lord.

GOD calls every person to be a Christian, and every Christian to be a missionary and reformer,—to “go about doing good,” to minister to those suffering from any need; to reform all that which has become marred and broken down by sin. For all this there is a world-wide opportunity to-day. Have you heard this call?

THE Christian Endeavor Society of Syracuse, N. Y., in recent session passed a number of resolutions for presentation to congressmen from their district, among which was one “To enact a Sabbath law for the national capital.” We are sorry to note that this seems to represent a general sentiment among the members of this great organization.

READ, on another page, “The Sad Story of Spain,” and remember as you read that Spain has been of all nations the most faithful ally of the papal church; and also that Pope Leo XIII. has stated that “what the church has done for other lands, she will do for the United States.” Then ask yourself whether you are in favor of giving her a chance to do it.

FIFTY millions for war appropriated by the United States Government, \$120,000,000 for warships by Great Britain, 90,000,000 roubles by Russia for a like purpose—what a “pretty penny” it costs these “Christian nations” to live at peace with each other! What a saving of money it would be if they could really be Christian enough to let each other alone!

A FORCIBLE condemnation of Sunday laws is contained in the following words spoken at the Christian Endeavor convention at San Francisco, by Rev. Robert Johnston:—

“Idleness is not holiness; cessation from toil and pleasure-seeking is not Sabbath-keeping. Separation to a special purpose is the root idea of holiness, and the day that is separated unto God is the true Sabbath.”

WHILE science and civilization have done much to ameliorate the condition of the race, it is evident from the situation to-day that they have not kept pace with the power of human greed and selfishness to plunge the race into misery and woe. Selfishness finds some way to “get around” science and civilization every time. Never was there such need of the spirit of brotherly love.

A HEARING is soon to be given at Albany on the Assembly Bill introduced by Mr. Weekes, for “permitting non-professional games and sports on Sunday after one o’clock in the afternoon in cities of the first class.” If legislators would get down to principles, and not waste time and efforts on questions of mere selfish expediency, they might do much more than is being done to clear up the situation and benefit the country.

FIFTEEN thousand car-loads of mail matter, it is said, are sent out every Sunday under the orders of the National Post-office department, in caring for which the services of 500,000 men are required. An exchange in calling attention to this fact forcibly suggests that to ask the Government, which thus desecrates Sunday, to enact a law against Sunday work, would be much like asking burglars to enact a law against house-breaking.

It is stated upon good authority that the pope’s blessing has repeatedly been bestowed upon the Spanish soldiers and arms in Cuba; and as the Spanish army celebrates mass in

the field as faithfully as though it were a part of military tactics, and the soldiers are faithful Catholics, there can be no reason why the papal blessing should be withheld, and no reason for doubting the truth of the statement. Nor is any doubt cast upon its reliability by the results which have followed the efforts of the Spanish arms in the island.

A WASHINGTON, D. C., dispatch states that “a queer question of Sunday observance has been raised at the State Department by the Hamburg-American Steamship Company. The American consul at Hamburg, who was a Pittsburg newspaper man, has refused to furnish papers to vessels clearing that port on Sunday, and there is a heavy penalty for vessels sailing without the necessary papers. Sunday is one of the regular sailing days for the Hamburg line. It has been customary, it is said, to permit passengers to land in this country on Sunday.”

THINK of the absurdity—to say nothing of the wickedness—of punishing a child in the public schools for not being “patriotic”! and punishing him severely, too. (We refer to the incident in the Brooklyn school, mentioned in our last issue.) The most unreasonable demands are generally accompanied by the severest punishments in case of refusal. Think of a school teacher assuming to know when a child is patriotic and when he is not! What constitutes the highest, truest patriotism? Who has authority to settle the question for everybody else, or for anyone else? Who has authority to set up a standard of patriotism in the public schools and compel anybody else to conform to it? Even if patriotism were a thing as well defined and understood as the multiplication table, who has a right to compel anyone else—child or adult—to be patriotic? What court would enforce such a claim, or listen to it for a moment? The children have a right to be protected against such teachers.