

AMERICAN SENTINEL

LIBERTY

TRUTH

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

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

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UNION with the state turns religion into a moral poison.

THE natural effect of a Sunday rest law is to make people exceedingly restless.

CIVIL legislation makes people very uncivil when it enters the sphere of religion.

THE person who is not a friend of sinners—even Spanish sinners—is not a Christian.

GOD created nothing human except the individual. In all that is human, therefore, the individual is paramount.

SOME people have so much religion that they not only want to be religious for themselves, but for everybody else. But that is not Christianity.

JESUS CHRIST said: "Every plant which my heavenly Father hath not planted shall be rooted up." If Sunday be not such a plant, no one need fear for it; but if otherwise, it will be rooted up in spite of all the legislation, state or national, that can ever be enacted.

THE most dangerous foes with which the United States has to deal at the present time, are not foreign ones, but those within her own borders. The disintegra-

tion which is the result of demoralizing influences at work upon the people of the nation, is more to be feared than the combined armies and navies of Europe.

WHATEVER practice is wrong from the standpoint of due regard for individual rights, ought to be suppressed by law on all days of the week; and whatever practice is right from that standpoint, ought not to be suppressed by law on any day of the week.

ANY person who cannot be religious without having a law made to regulate the conduct of other people, cannot be religious when such a law is enacted. No person can be a true Sabbath-keeper until he is able to keep the Sabbath independently of all human law and of the conduct of all other persons.

The Inherited Spirit of Protestantism.

RELIGIOUS persecution seems terrible enough viewed from the standpoint of physical suffering alone. But when we think of its blighting effect upon the morals of those who are brought in contact with it, the case seems yet worse, if possible. During the Dark Ages, the very fiends who invented the most horrible tortures for those who were accounted heretics, and even gloated over the dying agonies of their victims, wore the sacred vestments of the altar, and ministered religion in the name of Christ.

To the minds of the priest-ridden people of that age, religion became the vehicle of vengeance, instead of an angel of love, and was the means of steeling the hearts of its devotees against any appeal to mercy from the suffering. Even the nerves of delicate women were trained to endure scenes of the most diabolical acts of inhumanity. A wife, mother, or sister, was perhaps called to witness the writhing, quivering body of one dearer than life, while the slow fire of the *auto-da-fe* crept from limb to limb, wresting from its victim piercing screams of anguish. To comfort her, she was told that the God she

served required such suffering from heretics in sight of the living, as a faint shadow of what all such must endure through the eternal hereafter.

Such a horrible doctrine, proclaimed from every pulpit, and emphasized by frequent burnings of heretics, was well-calculated to freeze out of every breast the milk of human kindness, and implant in its stead, the icy coldness of distrust and deceit. Those, therefore, who had not courage to brave the terrors of the stake, passed their lives in studied falsehoods and hypocritical observances to escape detection, until, with minds degraded by habitual deception, they sank, hopeless and terror-stricken, into the grave.

But this was not all. In order to make it appear that there was a desire to lift any taint of crime from the children of these so-called heretics, a law was enacted, providing that those who betrayed their parents should preserve their inheritance.—*Prescott's Ferdinand and Isabella, vol. 1, pp. 262, 263.* Thus children were induced to become informers against their parents, in order to hunt heretics out of the world. This law kept parents from teaching the doctrines of salvation to their children, lest they let fall some word which would be reported to the authorities as heretical, and so cost them their lives. Parents were afraid of their own offspring, and children were taught to antagonize their parents, until the very ties of nature were snapped, and life became an almost intolerable burden. Strange as it may seem, this terrible work was done in the name of Him who said, "By this shall all men know that ye are my disciples, if ye have love one for another."

Such perversion of the principles of Christianity, continued through hundreds of years, could not fail to produce pernicious effects upon the morals of even the most sincere believers. Hence, when the Reformation was inaugurated, it is not so strange that, where it became strong enough, it carried out, to some extent, the same tactics which had ever marked the career of the Roman Church. After the withdrawal of Henry VIII. from the papal church, laws were made, especially in Elizabeth's reign, requiring Catholics of the realm to take an oath which would set them absolutely and irreconcilably against the doctrines of their church. Hallam's "Constitutional History" affirms that under similar laws, Presbyterians also were imprisoned, branded, mutilated, scourged, and exposed in the stocks. Catholics were tortured and hanged. Anabaptists and Arians were burned alive. If a secret meeting of dissenters was held, the preacher was liable to suffer death as the penalty. Some actually had their ears pulled off, while others were branded with hot irons. And yet the principal reason given for these coercive measures, as late as the reign of Elizabeth, was that it was an absolute sin to tolerate those who were in error.—*Bilson's Christian Subjection, 1585.* So nearly, indeed, did that church follow Catholic methods of persecution, that one old persecuted Puritan of that time denounced Anglicanism as being "planted in the blood of her mother."

When the Presbyterians gained ascendancy in Scotland, no priest was permitted to celebrate, or any worshiper to hear mass, under pain of confiscation of goods for the first offense, of exile for the second, and of death for the third offense. "One mass," exclaimed Knox, "is more fearful to me than if ten thousand armed enemies were landed in any part of the realm."—*McCrie's Life of Knox, ed. 1840, p. 246.* Servetus was burned by order of Calvin, because of his opinions on the trinity. Castello, for repudiating the doctrine of predestination, was driven out of Geneva; and then pursued by Calvin with such unrelenting hatred, that his prospects in life became blighted, and he sank into a condition of absolute destitution, from which he was relieved only by death.

One can find a slight excuse for the Catholics, who ever denied the right of private judgment in matters of religion, for their intolerance of dissenters. But when we think of Protestantism being founded on the doctrine of the right of private judgment, what excuse can be offered for the course of Protestants in this direction? If the exercise of private judgment in religious matters is not only a right, but a duty, as Protestantism affirms, how absurd for it to brand even honest error as criminal, and to prescribe beforehand, through the civil law, the conclusion to which believers must arrive. Is it not plain that wherever such a course is taken, it reveals the same spirit back of it that caused the best blood of past centuries to be yielded upon the altar of religious bigotry and intolerance?

But what gave persecution its first impetus? Historical extracts in previous papers have shown it to be the effort to destroy the Sabbath of the fourth commandment, and to put forward in its place the pagan festival of the sun, or Sunday. The persecution started by that effort grew into a gigantic system, which swept millions off the earth under the most terrible tension of affairs. Probably those who inaugurated the work had not the least idea of the magnitude it would attain; but when once loose rein is given to the passion of intolerance, like all other excitements it passed beyond the control of those who thought they had it well in hand.

But what about the present clamor for a civil law to uphold the same day of the sun, by which such terrible consequences were realized? Is it not a revival of the old controversy, over which the church of the early ages divided, and which since then has ever caused bitterness to dwell in the hearts of those who held the ascendancy in matters of religion? If the struggle then to maintain the Sunday festival without scriptural support, resulted in such bitter persecution, is it not probable that the same effort now, will ultimately produce a similar spirit, with corresponding results?
J. O. C.

EITHER take Christ in your lives, or cast him out of your lips; either be that thou seemest, or else be what thou art.—*Dyer.*

Short Sermons on Religious Liberty.

MAJORITIES seldom have a conviction.

WE ought to obey God rather than man.—*Bible*.

TRUE worship springs from voluntary loving service.

PURE civil government never persecuted because of religious belief.

IT was with a kiss that Judas betrayed his divine Master; and we should all be admonished, whatever our faith may be, that the rights of conscience can not be so successfully assailed as under the pretext of holiness.—*Richard M. Johnson*.

A GOVERNMENT without law is no government at all; but it does not follow that that law should be religious in its character.

THE acts of faith and obedience to which the gospel calls us is a reasonable service to which we are to be drawn by the mercies of God and not driven by the terrors of men.—*Clark's History of Intolerance*.

No human law has a right to interfere with a man's belief, his freedom of conscience, his right to worship his Creator when and how he will, so long as he does not trespass on the rights of others.—*T. E. Richardson*.

WE can not consistently deny liberty to our fellow-man and expect long to have it granted to us.

THE true doctrine of Christian liberty is not simply our right to think and act for ourselves, but the recognition on our part of the right of the other man to think and act for himself.

W. E. C.

An English Protest Against Sunday Laws.

ONE of the leading dailies of London, Eng.,—the *Chronicle*—recently in taking notice of a prosecution under the Sunday statutes, said:—

“When will people learn that it is impossible to enforce a religious observance of Sunday by law? Or when will Parliament spare half an hour for the repeal of our ridiculous Sabbatarian acts? Now and again some poor old woman in a slum is summoned by a spy under a statute of Elizabeth for having sold him two kippers on a Sunday; and now at Caversham, near Reading, three men have been prosecuted for playing football on Sunday afternoon, contrary to an early act of Charles I. The magistrates, under the chairmanship of Lord Saye and Sele (whose name in itself savors of Charles I.'s reign), of course, dismissed the summons, not because it was spiteful and ludicrous, but because the three men ‘did not constitute a concourse of non-parishioners within the meaning of the act.’ The act forbids all sports and pastimes on Sundays to any concourse of non-parishioners, whilst all of us, even if parishioners, are debarred from bear-baiting, bull-baiting, interludes, common plays, or any other unlawful exercises or pastimes such as are so popular amongst all ages and all classes to-day. It is a strange thing that the moment we touch law we seem as a nation to lose our sense of absurdity. And as to peo-

ple who get up summonses of this kind, they are undoubtedly the direct descendants of those Puritans who hated bear-baiting, not because it gave pain to the bear, but because it gave pleasure to the spectators.”

The *Chronicle* fails, however, to recognize that all observance of Sunday must be religious, since Sunday is a purely religious institution.

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

BY MRS. S. M. I. HENRY.

JUST one thing was presented as possible for me to do for my friend's husband; that was to send him a message through the mail. I felt how unconventional it would be, and hesitated a long time; but at last as I could get no rest from the burden of it, I wrote a very brief note of gospel warning and invitation, based on what I had discovered, when he had compelled me to see him at his worst. I appealed to his fatherly nature, and entreated him for the sake of his children to stop short in the course that was taking him to eternal ruin. I did not “mince matters.” I realized the necessity of saying what I had to say in as few and forcible words as possible so that their meaning should not escape a muddled brain, or be utterly lost if flung away in a flash of anger.

When the note was ready for the mail I laid it on a chair before me, and kneeling in prayer gave it to the Lord. “You made me do it,” was my trembling appeal, “and now you must go with it, or it had better never have been done.” That prayer was easy, for I felt a great sense of need. I was not yet, however, free from the feeling that I had done a very strange, and perhaps an unwarrantable thing; and as soon as the letter had gone to the letter box, I would have given anything to have had it back safely in my hands again. All the morning I was harassed and unable to go on with the literary work which was occupying me during those days; until again I knelt and said to God, “Lord, you made me do this; I wrote that letter to that bad man for you; now take the burden of it away and let me go about my work, for I must do it. I cannot be worried over this any longer. I must depend on you to take care of this strange thing which you compelled me to do. I give it up,—take care of it,—I will trust it all to you!” And from that instant I was free. When three o'clock came I found that I could pray with such faith and confidence as I had not had at any time before since I had assumed this strange new responsibility.

It was in this experience that I learned the relation between words and deeds in prayer; that prayer to be real must have in it the elements of activity.

Two or three days thereafter as I was on my way to the Public Library I met my friend; she grasped my hand and said:—

“I was going to see you; come into this office; I want to tell you something.”

We entered into a sewing machine store and found a corner where we could talk quietly, when she said:—

"The strangest thing has happened. Mr. R. came home the other day *sober*, threw a letter into my lap and said: 'Read that'! It was your letter. I read it, he standing before me; I knew he was watching me close; O, but I was afraid! I thought:—she does not dream of what she is doing to me by this letter. I did not dare let him know when I had finished it; I expected blows; I did not know what dreadful thing might happen, so I kept acting as though I could not quite make it all out; but at last he said: 'Well, what do you think of that?' I tried to answer carelessly, but I had to try two or three times before I could say, 'I don't know: what do you think?'"

Then it was with tears and sobs mingled with laughter that she tried to repeat what he had said. It was all so different from anything that she could have expected, as God's work always must be.

"'Roxy,' he said, 'it is God's truth, every word of it; I am a lost man, and I want you to pray for me.' Just think of that. He asked me to pray for him when I had expected curses and perhaps blows. O, how I prayed! We knelt there together for the first time in all our lives, and I never thought of a doubt or a fear. I just told Our Father all about him, and us all, and how J. cried and prayed! I never would have believed it possible, for he never *cries*. He is a very proud man. It was a proof of God such as I have needed all these years. He has been converted truly, and I shall always be so glad it was at home with me, for I thought he had no more love for me. I thought he hated me. I should have supposed I must get out of the way if there had been any signs that he was thinking of trying to do different; that the sight of me would have driven every good thought away. God sent him home to me in this way, for my good I know. I wanted to fly to you, but we have had so much talking and praying to do that I couldn't get to it, until this morning. It has made a revolution in our home, and my boy feels the change already."

I must leave my readers to imagine the song of praise that filled our hearts, and the effect which this story of salvation had on me. It was a lesson to me, that I have tried never to forget; and as I recall it, it always stands as a demonstration of how truly the Holy Spirit has led us in ways that we had not known from the beginning of our work.

This man's career was woven in with the development of our rescue work for men, and he became one of our strong helpers.

WHAT volumes have been written, what laborious "sermons" preached, what ingenuity exercised, on the part of men, to overthrow that simple statement of Scripture which says, "The seventh day is the Sabbath"! What a hard work it is, truly, for puny man to overthrow one of the words of God! As well might one try to beat down Gibraltar with a club.

Law Makers for the Universe.

BY T. R. WILLIAMSON.

God chose to make beings just like himself, only finite, having limited powers, while his powers are unlimited.

His people are called "Sons of God." 1 John 3:2. The "brethren of the Son of God." Heb. 2:11, 17. They are said to be "partakers of the divine nature." They are called "gods," and it is said that in the future they are to be "equal unto the angels," and "as the angels." Now no series of appellations can be imagined which could show to as great a degree as do these terms, the dignity, the glory, of the position which God designed and designs that his people shall occupy.

"Sons of God," "partakers of the divine nature," what can be greater than this?

They are then to be able to choose between good and evil just as independently as God himself would choose. They are called "gods" in Ps. 82:6. This is no mere figure of speech or superlative expression; nothing of the kind. "God" is the family name, the title of grandeur, and they who are made God's sons and daughters, who actually partake of God's nature, as truly become Gods as children born into the Jones family become Jones.

Read Daniel 4 for a description of King Nebuchadnezzar's period of lunacy and you will see that the angels may and do demand of the central government, the government of heaven, the issuing of such decrees as are necessary to the ruling of this world, and if of this world then of all worlds. The angels then have an important part to act in governing and ordering the affairs of the whole great universe, and God's children are to be equal unto the angels.

They too will act just such a part; for Jesus says, they "shall sit with me in my throne;" and as the universe was made by and for Christ (Col. 1:16), he will, under the Father's direction, rule the universe; and his people sitting with him, sharing with him "in his throne," will help him rule the universe.

The people of God will judge angels and men. 1 Cor. 6:2, 3. "Him that overcometh will I make a pillar in the temple of my God." Pillars uphold the building; God's temple is the seat of his government, of his authority, the Capitol building of the whole universe of worlds.

To be a pillar, an upholder, there, is to have a share in the government. "And I will write upon him the name of my God; and the name of the New Jerusalem, the city of my God, and I will write upon him my new name."

Have you ever seen a sailor ashore from one of the huge battleships of the navy? And have you noted that across his breast, or on his cap, in bold letters, was printed the name of his vessel, "Kentucky," or "Yorktown," or "Illinois," or "Indiana"? Well, just so, as the

saints of God, paired and twinned with angels, plant their shining feet upon the glittering worlds of eternity, swift winged from the grandeur of the sphere where shines the located throne of God, bearing in hand or by word of mouth some gentle yet mighty decree of Omnipotence, enacted at their request, they will show in blazing brilliance, on brow and breast and belt, the lustrous names of the Royal City, of the King's Son, and of the King himself, eternal, immortal.

Such is your transcendent privilege; such may be your magnificent destiny. O, poor deliver in this world's hardships and darkness. And if such be my future right, can you not, O earthly governments, O earthly courts, allow me to take direction, even here, from the King himself, in all things pertaining exclusively to his service? If I may be entrusted with a share in supervising the affairs of eternity, can you not, as long as I harm no man, allow me to think and to act for myself with reference to my duty to God in this world?

Tallmadge, O.

Decision Touching Religious Exercises in the Public Schools of Missouri.

AN important decision touching the question of the legality of religious exercises in the public schools of Missouri, is that lately rendered by Attorney-General Crow, of that State. The decision is in answer to the following questions raised by the State Superintendent of Public Instruction, John R. Kirk:—

“1st. Is there legal authority for such religious exercises?”

“2nd. If there is authority for such religious exercise within school hours, can the teacher require pupils of the school to give attention to the prayer if they do not volunteer to do so; or, if the teacher has authority to conduct such religious exercise, may a portion of the children retain their seats and pursue such studies as they prefer to pursue during the exercise?”

The attorney-general said in reply:—

“Reading the Lord's Prayer is certainly manifesting that degree of reverence which constitutes worship. The continuous reading of the Bible and repeating the Lord's Prayer cannot be done by believers in Christianity without feelings of deepest gratitude and a holy sense of honor, reverence, adoration and homage to the Supreme Being, which is the essence of worship.

“This exercise, therefore, being a form of religious worship, and the same being done as one of the rules and exercises of our public schools, it necessarily and logically follows that a public school house is therefore made a place of worship. Referring now to that part of our constitution which provides ‘that no person can be compelled to erect, support, or attend any place of worship,’ it must be borne in mind that the tax paid by our citizens for the erection and maintenance of the public schools is an involuntary tax, one which they are by the provisions of law ‘compelled to pay.’ Thus he becomes ‘compelled’ to erect, support, and maintain a place of worship, if such religious worship is suffered in a public school. . . .

“I am, therefore, of the opinion that religious worship can not be indulged in any of our public schools, and that repeating the Lord's Prayer, being, as suggested by you, religious worship, may be excluded therefrom.

“To compel any pupil against his conscience to participate and observe any such exercise is a vile perversion of the Constitution guaranteeing freedom of conscience and religious worship. . . .

“Such practice would produce religious and sectarian strife in every school district in the state. No matter how innocent or honestly done, it would constitute the first step toward a union of church and state, which logically involves the last step.”

Let no one entertain the idea that antagonism to the conducting of religious exercises in the public schools necessarily means antagonism to religion. Such antagonism as that represented in the above decision is based upon justice; and there is no antagonism between justice and Christianity. On the contrary, Christianity demands that justice be done in every matter; hence it is true that Christianity itself demands that religious exercises should not be conducted in the public schools.

When religion enters into partnership with the state in any matter, it becomes debased and changed into a moral poison. Out of regard therefore both for religion and for mankind, we oppose such a partnership in the public schools.

The True Sign and the False.

BY C. H. KESLAKE.

THE evidence thus far given that Sunday is the mark of the papacy has by no means been exhausted.

By studying the prophecy (Rev. 13:11-18) still further it will be seen that while the mark of the beast (papacy) is being enforced there are those who will not receive the mark either in their right hand or their foreheads. Instead of this they are brought to view as receiving the “Father's name in their foreheads.” Rev. 14:1.

It will be apparent that the mark of the beast is a rival institution to that which is called the “Father's name.” The number who receive the Father's name are spoken of as being 144,000. Whether this means exactly the number or represents a larger number, is not necessary to be discussed in this article.

If as has been proved Sunday is the mark of the papacy and it is a rival of that which is called the “Father's name,” it must be that at the very time when strong efforts are being made to enforce Sunday as the mark there would be another day laying claim to recognition as the Sabbath and which really contains the Father's name.

And furthermore, if Sunday is represented as being a sign (and this has abundantly been shown to be the case in these articles), we should naturally expect to find that

this particular day, of which Sunday is the rival, has not only the Father's name in it, but also is said in Scripture to be a sign.

No one who is at all acquainted with the religious movements in this country for the last half century or more, can deny that there has indeed been another day contended for as the Sabbath, that really does contain the Father's name and is positively called by God himself his sign. That day is the seventh day of the week.

For proof on this point we turn to Ex. 20:8-11, "Remember the Sabbath day to keep it holy," etc.

This is the fourth precept of the Decalogue, and it can readily be seen that it contains God's name,—“In six days the Lord [Jehovah] made heaven and earth,” etc.

Of the sanctuary that God commanded Moses to build, and in which the law—the ten commandments—was put, it is frequently said that God's name was there. For instance, Deut. 16:6: “But at the place which the Lord thy God shall choose to put his name in, there thou shalt sacrifice the passover, at even, at the going down of the sun, at the season that thou camest forth out of Egypt.” Also of the temple which Solomon built and dedicated, and which replaced the movable structure that Moses built, it is said (1 Kings 8:29): “That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there,” etc.

No less plainly and more so if there is any difference at all, is the seventh day called a sign. In Ex. 31:13 we read: “Speak also unto the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you.” The same thing is stated again in verses 16, 17. And yet again in Eze. 20:12, 20 we have the same truth uttered, “Moreover also I gave them my Sabbaths to be a sign between me and them, that they might know that I am the Lord that sanctify them.” “And hallow my Sabbaths, and they shall be a sign between me and you, that ye may know that I am the Lord your God.”

Let it be remembered that it is not simply man who thus speaks of the seventh day as the sign of God, but it is God himself who says it. And because God says it, the seventh day is now being set forth as the sign of the Creator, and the people of this country—yes, and of the whole world—are asked to recognize it as such.

But just here it is proper to state most emphatically that under no consideration is governmental recognition and aid asked for the seventh day as is the case with Sunday. Being the sign of God's eternal power in creation and redemption, it could not in the very nature of things ask such aid; while it is perfectly consistent that for Sunday, being the sign of the papacy which has never used any other power than that of the governments of earth, such help should be asked.

No, indeed; the seventh day as the sign of God appeals to the individual conscience, leaving to the individ-

ual himself the decision whether he will recognize the day or not; leaving him to answer before God's tribunal and not man's, for his action, whether for or against. And this is in perfect harmony with the principles recognized in the American Constitution, as explained by those who framed it.

The two days—the Sabbath and Sunday—are now and have been for years, before us; the prophecy is being fulfilled, and we are called upon to choose which we will accept. And be it ever remembered that it cannot be both at one time. That important results hang upon the issue before us will be pointed out in future articles.

Meanwhile the reader is asked, Which day will you accept—the seventh day, the true Sabbath, which contains the Father's name, and is God's sign? or the Sunday, which is never in the Scripture called the Sabbath or Lord's day; is not nor ever can be God's sign; but is and always has been from the first the sign of the papacy?

What Is the Kingdom of God?

It is the fond dream of many that the kingdom of God is to be ushered in, or at least hastened, by political action. It was Miss Willard who said some years since: “The kingdom of God must enter the realm of law through the gateway of politics.” But what is the kingdom of God?

In the epistle to the Romans, the apostle says, “The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost.” Certainly in this sense the coming of the kingdom of God could be in no way hastened by political action. Politics is not a means of grace.

Wherever Christ reigns there is his kingdom. To his disciples he said, “Verily I say unto you, there be some standing here which shall not taste of death, till they have seen the kingdom of God come with power. And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into a high mountain apart by themselves: and he was transfigured before them. And his raiment became shining exceeding white as snow; so as no fuller on earth can white them. And there appeared unto them Elias with Moses and they were talking with Jesus.” And again he said, “The kingdom of God is within you.”

In the transfiguration, they saw the kingdom of God in miniature; saw it as it will exist when all God's people shall be gathered home. There was Christ the King, all glorious in his royal apparel; there, too, were Moses and Elias; the first representing those who, having fallen asleep in Jesus, will be raised to immortality at his appearing; the second, representing the living saints who shall be changed to immortality and be translated without seeing death, even as was Elijah.

But the heart subdued by the love of God, cleansed by the blood of Christ, changed by the transforming

influence of the Spirit of God, is also a fit type of the kingdom of God, for there is the new man, the subject to Christ the everlasting King. There is a throne in every heart and Christ is the lawful king. Too often the usurper sits enthroned where Christ should reign, but the kingdom belongs none the less to God; so that it is true of every man, whether he recognizes the fact or not, that the kingdom of God is within him. But the ushering in of the kingdom of God in this sense is beyond the power of earthly rulers.

Our Lord said, "My kingdom is not of this world." And when some would have taken him by force and made him a king he hid himself from them. Had he come bearing the symbols of a princely lineage, had he sought honor of men, had he courted political preferment, in short, had he coveted an earthly throne, doubtless the multitudes who scorned him and who joined in the cruel cry, Crucify him, crucify him! would have united in crowning him king of the Jews.

But Jesus Christ received not honor of men. They could add nothing to him. Each can for himself give to his Lord that which is already his—"A sinful, wayward heart;" and this once given, Christ will cleanse it, making it a fit temple for his own abode; but men can never give to Christ any other kingdom than their own hearts. He receives his kingdom from the Father, who says to him, "Ask of me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession. Thou shalt rule them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps. 2:8,9.

Our Saviour likened himself to a nobleman going into a far country to receive for himself a kingdom and to return. Cf. Mark 13:34 with Luke 19:11,12. He receives that kingdom as promised in the second Psalm, at the conclusion of the judgment described in Dan. 7:9,10. This judgment decides who are to be the subjects of that kingdom. The giving of the kingdom is described in verses 13 and 14. Following this comes the ruling with a rod of iron, the breaking in pieces like a potter's vessel. "According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands will he repay recompense." Isa. 59:18. "Out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." Rev. 19:15,16.

This earth was not created to be forever the abode of sin and rebellion against God. It was created to be peopled with a race loyal to their Creator. "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain; he formed it to be inhabited; I am the Lord and there is none else." Isa. 45:18. Of the character of those who are to inhabit the earth, the psalmist says: "The meek shall inherit the earth; and shall delight themselves in the abundance of peace."

"The Lord knoweth the days of the upright: and their inheritance shall be forever." Ps. 37:11,18. The apostle Peter, also, speaking of God's purpose concerning the earth, says that notwithstanding the fact that it is to be destroyed by fire, even as it was once overthrown by water, "Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13.

The future glorious kingdom of God for which our Saviour teaches us to pray, saying, "Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth," is, then, nothing less than this earth purged by the fires of the last day, and restored to its Eden glory by the power of him who sits upon the throne, when he shall say in the presence of all his redeemed people, "Behold, I make all things new." Then from the ashes of the present world shall come forth the new earth, promised long; the hope of saints and sages, of patriarchs and prophets; and as before the astonished gaze of the saved of all ages it springs at once into verdure, as they see it "rejoice and blossom as the rose," as "the excellency of Carmel and Sharon" are given unto it, from the lips of that throng "which no man can number," will burst that glad shout of praise, "Blessing and honor, and glory, and power be unto him that sitteth upon the throne and unto the Lamb forever and ever."

The work of preparing subjects for this glorious kingdom is now going on in the earth. This gospel of the kingdom is being preached "in all the world for a witness" (Matt. 24:14); and soon the end will come. But only the gospel can prepare men to enter this kingdom; and only its preaching in the demonstration and power of the Spirit of God can hasten the coming of that day. "Not by might nor by power, but by my Spirit, saith the Lord." "The zeal of the Lord of hosts will perform this." Human governments are powerless in this matter. God alone "can bring a clean thing out of an unclean."

C. P. B.

Inconveniences of Royalty.

AN English paper says that the other day, when Queen Victoria was seated in her drawing-room, with several of her household in attendance, the lamp placed close beside her began to smoke. To the horror and astonishment of the company the Queen promptly raised her august hand and turned down the flame.

"Your majesty," said the lady in waiting in a awestruck tones, "why did you trouble to do that yourself?"

"Because," said the Queen, "if I had called out, 'This lamp is smoking!' one of you ladies would have said to the equerry, 'See! the lamp is smoking!' and the equerry would have called out to the nearest servant, 'Here! the Queen's lamp is smoking!' and that servant would have called to a footman to attend to it, and all the time the lamp would have gone on smoking; so I preferred to turn it down myself."



AFTER all that has been said about the horrors of Armenia and of India, and the profound interest that has been awakened thereby throughout the civilized world, the following words of Senator Gallinger relative to the situation in Cuba, spoken in the U. S. Senate on the 23rd inst., need no apology for coming to the ears of the American people.

SENATOR GALLINGER had just returned from a trip to Cuba, and spoke from the standpoint of his personal investigations in the island. In his speech he said: "The number of people who have starved in Cuba will never be definitely known. It is estimated that 800,000 were driven from their homes into the cities and towns. I had it from Spanish authority that, according to their figures, 225,000 have already perished, but it is said that the Red Cross Society is in possession of figures showing that 425,000 Cubans have died as a result of Spanish cruelty from starvation, and that 200,000 more must inevitably die, making an aggregate of 625,000, or almost twice the population of the District of Columbia or of the State of New Hampshire. Dr. Lesser, an authority on the results of famine, who is on the ground, says that of the 175,000 not taken into account above, at least 5 per cent. of them will die, making a grand total of 634,000 deaths of men, women, and children as a result of Weyler's inhuman and barbarous decree. It may be that the Government of Spain and the cities of Havana and Mantanzas are doing something to relieve this terrible suffering, but if so I did not see any evidence of it. The hope of the poor remaining sufferers is in this great Government, and Heaven be thanked, our people are reaching out the hand of sympathy and affectionate interest in the shape of food, medicine, and clothing."

FROM carefully-prepared statistics, it appears that during the great civil war in America, 150,000 lives were lost on the Federal side, and 133,000 on the side of the Confederacy. By comparing these figures with those furnished by investigations in Cuba, some idea may be gathered of the awful magnitude of the storm of death and ruin that has been sweeping the island for the past two years, while it was asserted by Spain and recognized as a fact by this Government, that no war existed in Cuba at all! It should be remembered also that comparatively few of the casualties of our civil war were attended by horrors greater than that of swift death on the field

of battle; and the victims were for the most part brave men, and not women and children.

AND why is all this appalling sacrifice of human life, with its attendant flood of suffering and ruin? Oh, it is in order that the government in Cuba may continue to be Spanish, and not some other government! A weighty reason, truly, for the killing of hundreds of thousands of people! Yet it illustrates the principle upon which all human governments proceed. Each one of them assumes the right to perpetuate its own existence, at no matter what sacrifice of human life and happiness. What then is government, that it should be so much more sacred than humanity? Is there anything, indeed, on earth, of more importance than human welfare?

WOULD not some other government than the Spanish do just as well for the people of Cuba? The answer given by the majority of Americans would be that almost any other government would do better. But no matter what a government may be—good or bad—it always holds itself to be most sacred, and counts resistance against it as the highest crime. And if the government is in danger, it asks and if necessary requires that the citizens under it should surrender their lives for its defense.

ALL Europe is to-day, as it has been for years, an armed camp. Why is this? Is it because all the people there love to fight with one another?—Oh, no; nobody supposes that. A great many of them have such a dislike for it that they are willing to journey thousands of miles to a strange country, where they will not have to spend years of the best part of their lives in military service. Is it because the people of one nation are afraid that the people of another nation are bent on doing them some injury? or because they contemplate some great misery that would overtake them in case the government were overthrown?—No; the people themselves, in any nation, are not bent upon injuring other people; indeed, the spread of socialism through Europe has developed a bond of sympathy and union between the people of the various nations in opposition to the spirit of war, so that it has been a question whether the socialist movement, should it continue to augment, would not be able soon to prevent war through the simple refusal of the common people—its adherents—to fight at the dictation of their rulers. Nor can it be said that in most of the countries of Europe, the people would not be just as well off under another government than the one which now holds their allegiance. There is no reason to doubt that should England conquer those countries and set up her own government in the place of those now existing, the people would be better off than they were before; for Anglo-Saxon civilization is the best that the world affords. But should England attempt it, the very people who

would be benefitted by the establishment of her rule would no doubt resist her to the last; and they would do this to maintain the government. Such is the power that has been acquired over men's minds by the idea that the preservation of the government, whether good or bad, is paramount to everything else.

* * *

BUT it is not true that the government is the most sacred thing on earth. It is not true that any government is paramount to the people under it. Government is but the creature, and the people constitute its creator. Government, like anything else, is of value only as it fulfills the purpose for which it was instituted. In whatever degree it becomes perverted, its value is lessened. And it is a fact that in almost every country on the earth, from the time of Nimrod down to the present, human government has perverted the object of its institution on the earth. It remained for the founders of this Republic, after the lapse of centuries of such perversion, to announce to the world once more the true principles of government, and to set up a government upon those principles. The Declaration of Independence, declaring that all men are created equal, that they are endowed with the unalienable rights of life, liberty, and the pursuit of happiness, and that the purpose of governments is to preserve these rights, set forth the principles of government; and the American Constitution came into being as the foundation of a government established upon them.

* * *

GOVERNMENTS are to be preserved not in their own interests, but in the interests of the people. When it becomes true that the preservation of a government is not in the interests of the people, the sooner it goes out of existence, the better.

* * *

As regards the manner in which Spanish government in Cuba served the interests of the people, it will be of interest to refer again to the speech of Senator Gallinger. Upon that point he said: "Let us look at the matter of taxation. In addition to all direct and indirect taxes on real estate, there is a tax on every door, every window, and every chimney in every house. There is a tax on every letter in every business sign. There is a tax on every name on every hotel register. Licenses are required to build houses and to paint houses. There is a tax on food animals as a whole and also a special tax on the horns, the hoof, and the hides. In addition to all this, the interest on the debt is a tremendous burden, the salary of Spanish officials is beyond all reason, and the amount of money wrung from the Cubans to keep the Madrid Government from complete insolvency is simply enormous. What would we think of such a government as that? No people on the face of the earth have been so oppressed, the treasury of Spain being literally supplied

from the revenue extorted from Cuba and the Philippine Islands."

* * *

THIS is only one point in which the Spanish government fails to fulfil the purpose of government, in proving an injury rather than a benefit to the people. Another and even greater one consists in its union with the church. For of all things that sap the vitality of nations and bring demoralization and degeneracy upon the people, there is nothing that takes precedence of a union of church and state.

Diamond Jubilee Memorial to Queen Victoria.

"Present Truth," London, Eng.

THE following petition signed by 336,250 women of the United Kingdom, has been laid before Her Majesty by the Secretary of State. None but women were allowed to sign it, and all signatures were of those over sixteen years of age. The petition, it will be seen, asks for nothing that can in any way affect the petitioners personally, but is concerned only with the welfare of others. There is no desire to curtail religious liberty, but there is a feeling that there should not be a class privileged under the name of liberty to exercise despotism. It is no wonder, however, if the followers of him who exalts himself above the law of God, should treat with contempt all human law:—

"MAY IT PLEASE YOUR MAJESTY—

"We, your Majesty's loyal and loving subjects, while thankfully acknowledging the goodness of Almighty God in preserving your valuable life, and extending your beneficent reign to a period beyond that enjoyed by any of your royal predecessors; and while further acknowledging the innumerable blessings which have been bestowed upon your subjects throughout your vast dominions, and the many humane laws which have been sanctioned by Your Majesty for the promotion of their well being, happiness and freedom; desire earnestly to plead on behalf of a large number of women within these realms, who do not share in such freedom, benefits and blessings, as the rest of Your Majesty's subjects are favored to enjoy.

"Your Majesty's memorialists venture to point out the following facts:—

- "(a) That since the early part of the present century 865 convents have been established in Great Britain and Ireland, about 800 having been instituted during Your Majesty's reign.
- "(b) That no public record of the number of inmates of these institutions is known to exist; but it is estimated that the women in these convents must at the present time be not less than 20,000.
- "(c) That many young persons of tender age are induced in a moment of enthusiasm, and by means of false and highly-colored representations of the character of a nun's life—together with the promise of celestial rewards at its close—to enter convents, and find, when awakened to the dread real-

ities around them, that they are involved in hopeless imprisonment.

- “(d) That with regard to the structural arrangements of conventual buildings, many of them are surrounded by high walls, that both the entrance and the inner doors are trebly secured, and that underground cells are known to exist; showing that all possible means are used for giving effect to the canon law of the church of Rome, which inexorably insists that nuns be made veritable prisoners for life. This law enacts, ‘That nunneries be carefully closed and egress forbidden to the nuns under any pretext whatever without episcopal license,’ *i. e.*, of those who are deeply interested in keeping them where they are. Further on it is stated that ‘if a nun of her own accord throws off her habit [desirous of returning to her natural life] no allegation should be heard, but being compelled to return to the Convent, they must be punished as apostates.’ This law is supreme in every enclosed convent in Your Majesty’s dominions.
- “(e) That the knotted cord disciplines are used more or less in all Convents, and the more austere orders use the steel-spiked wire whips, called iron disciplines, and other terrible instruments of torture.
- “(f) That nuns, being under vows, are not free agents. The will of the Superior is in all Convents absolute, and all correspondence to and from the Convent is read by her or by one whom she may delegate; and all communications not approved by the Superior are withheld, mutilated or destroyed, as she may determine. Generally an iron grating, built in the wall, separates the nun from her visitor, whilst close by stands another nun, to hear every word, and spy upon every action passing between them. Thus, free intercourse is rendered impossible, and no nun has the opportunity of making known to her friends without, any wrong from which she may be suffering.
- “(g) That nuns have been transported from the British Isles against their will; your Majesty’s memorialists therefore plead that the deportation of nuns from English Convents to affiliated institutions on the Continent should be made impossible without due registration and license from the civil authorities.
- “(h) That private burial grounds being attached to Convents, in which interments have been seen to take place at night, and having regard to the fact that there is no specific registration existing of the names and numbers of the inmates, the Convent authorities have great facilities for avoiding the holding of coroners’ inquests, and for evading the provisions of the burial laws.
- “(i) That the inspection of prisons, lunatic asylums, factories, workshops, etc., has brought comfort and liberty to many thousands of Your Majesty’s subjects; while Convents in Great Britain, unlike those even in Roman Catholic countries, are exempt from any kind of state supervision.
- “(j) That your memorialists are mindful of the benefits conferred under British rule, upon your Majesty’s Indian subjects by the abolition of a long established religious rite, called Suttee, whereby Hindoo widows, under the delusion that they

would thereby attain eternal beatitude, immolated themselves upon the funeral pile of their deceased husbands, causing hundreds of lives to be sacrificed annually, which abolition resulted in giving general satisfaction to Your Majesty’s subjects. They are therefore absolutely convinced of the necessity for equally stringent laws being passed to prevent practices not less unnatural and cruel and withal of life-long duration inseparable from Convent life.

“Your Majesty’s memorialists therefore humbly pray that Your Majesty may be graciously pleased, in the circumstances above stated, to cause a searching inquiry to be made into the system and practices of all conventual establishments within your realm, and to institute such public control over them, as shall preclude the possibility of any of your subjects immured therein, being deprived of the benefit and protection of Your Majesty’s laws.

“And your memorialists will ever pray.”

Repudiating the Act Against Sectarian Appropriations.

EDITOR AMERICAN SENTINEL:

THE case of Ellis H. Roberts, Treasurer of the United States, appellant, vs. Joseph Bradfield, was argued in the Court of Appeals of the District of Columbia, on the 8th inst. The remarkable feature of the argument was contained in a printed pamphlet bound with the brief of the appellant, and signed by Henry E. Davis, attorney of the United States for the District of Columbia, and D. W. Baker, his assistant, both of whom were designated by the attorney-general to act as counsel for treasurer Roberts. Referring to the act of Congress of March 3, 1897, in so far as it declares against sectarian appropriations, they say:—

“The bare declaration in regard to the policy of the government is not in itself an enactment, and really means nothing. *It was put in the act to appease certain outgoing members of Congress, who for years had clamored against so-called sectarian institutions and sectarian appropriations; and possibly the framers of the act knew themselves that it meant nothing; while those who were pleased with the declaration were not wise enough to know its effect.*”

What De Lome said about President McKinley was less reprehensible than the foregoing assertion; because this assertion is made by the duly-accredited attorneys of the Executive Department, imputing equivocation, mental reservation, and moral torpitude to the latter. I called on Treasurer Roberts this morning and asked him to repudiate the words and the sentiment they convey; but after reading the language in the brief, he declined to repudiate it.”

JOSEPH BRADFIELD.

Washington, D. C., March 10.

“HOWEVER natural veneration for ancient laws, customs, or usages may be, no man of principle can uphold them when he knows them to be wrong in themselves.”

RELIGIOUS LIBERTY for YOUNG PEOPLE

The Difference.

A LITTLE boy, who in the course of some conversation of his elders, heard a good deal of talk about the progress of civilization, approached his grandfather, who was taking no part in the talk.

"Grandpa," said the child, "what is the difference between civilization and barbarism?"

"Barbarism, my boy," answered the old man, "is killing your enemy with a hatchet at a distance of a step, and civilization is killing him with a bombshell twelve miles away!"—*Youth's Companion*.

Studies in French History.—15.

"WHAT puzzles me is," interrupted Joe Palmeto, "why the pope had any more right to interfere with the government of kingdoms than anybody else. I thought he was the head of the church."

"So he was," said Professor Carman. "But this did not satisfy him. So he wished to unite church and state, and be the supreme head of both. He evidently thought that all the kingdoms of the earth were his, to keep or to give away, just as best suited him. Accordingly, he next offered the throne of Aragon to Philip III."

"Was he the same as Philip the Bold?" asked Florence Ray, writing busily in her note book.

"Yes; Philip III. was called the Bold, and reigned during the years 1270-1285. He was not as tender of conscience as his kind-hearted father, Saint Louis, and so he raised an army and went down into Spain, in conformity to his ambitious vanity, where he fell a miserable victim to the dreadful climate and died. His son, named after him, Philip the Fourth, and known as the Fair, took the reins of government at the age of only seventeen."

"I wonder why he was called the Fair," said Milly Brown. "Was he a handsome man, professor?"

"Yes, he had a handsome face, indeed, but that was all one could say in his favor. He was a cold-hearted, ambitious man, and perfectly unscrupulous in his manner of getting money. He did the dreadful thing which people call debasing the coin,—that is, he caused inferior metal to be put into the gold and silver,—and then when anybody was owing him, he obliged them to pay him pure coin. The people were in this manner cruelly oppressed. The workings of the Feudal system yet gave

the poor people no end of trouble. The rich nobles had the poorer people who were under them almost entirely in their power, and it was with an iron hand that they held them, and ground them down. The poor wretches were as much real bondsmen as were ever the unfortunate and downtrodden slaves of our own country, and as much needed a noble Lincoln, with his 'Proclamation of Emancipation.' Sometimes the nobles would compel their vassals, after working hard all day, to sit up all the long night, and strike the surface of the pond near their fine castles with whips to quiet the croaking of the frogs, so that the slumbers of the fine lords and ladies should not be disturbed."

"I wonder if they laid awake all night to see if the frog stillers did their duty," laughed Milly Brown.

"I would never have done it!" exclaimed Rob Billings, with emphasis."

"Well, then, you would likely have received a severe punishment. It would hardly have paid you alone to resist. But the reckoning time was coming when the cruel aristocracy would reap what they had sown.

"Philip IV. was an extravagant man, and was very expert in extracting money from the Parliament of France—which was much the same as our Supreme Court—and was considered by Philip as only a means by which he could wring money from his wretched people. He made all sorts of cruel laws to regulate even the very diet of his subjects, and the kind of clothes they should wear. He forbade their eating more than one dish of meat at their dinner, and so, as the French people were much the same as now, quite fond of good things to eat, they tried to avoid the letter of the intolerant law by heaping several kinds of meat on one dish."

"I should think that somebody would have acted the spy, and told Philip," said Florence Ray.

"Yes, he did soon find it out, and he put a stop to it at once. Even the trimming on the ladies' dresses was regulated by the word and will of the tyrant."

"Perhaps that would be a good plan nowadays," suggested Julia March.

"No, indeed! it is not the business of any king, president, or congress to interfere with anybody's personal conduct in such matters," said Joe Palmeto, stoutly. "Do you agree with me, professor?"

"I certainly do, Joseph," said the teacher, "though I have no doubt there is many a dollar unwisely spent for such purposes.

"The common people were forbidden to own a carriage, or to wear gold or jewels. You see they were not allowed to spend their money as they liked, after they had earned it. But the king's word was law, and no one said anything—aloud.

"In the reign of Philip, there was a very peculiar fashion in shoes, which raged quite extensively. The king was not satisfied without having his say about this queer fashion also, and so the length of a man's title could be determined by the length of his shoes. A plain, ordinary man must not wear his shoes more than twelve

inches long; a knight might have them eighteen inches, while a baron was allowed to indulge his love of shoe-leather to still greater extent—being allowed twenty-four inches."

"What did the poor fellows who were unfortunate enough to be princes do with their feet, I wonder?" laughed Will Barnaby.

"Bless you, Will; they used to hobble around in shoes two and a half feet long; while the king himself would probably have had his four or five feet in length, if he could possibly have moved his feet."

"Well, that does surprise me!" said Edna Philips.

"It is indeed surprising; but nowadays people are just about as willing to follow the dictates of fashion as they were then," said Professor Carman, as he rang the bell for dismissal.

MRS. L. D. AVERY-STUTTLE.

The Beast.

"In our last talk we explained the time, times, and dividing of time," began Mrs. Ross, "and I think it will be interesting to notice when and how this same period is again mentioned. You may read Rev. 13:5."

Charlie read: "'And there was given unto him a mouth speaking great things and blasphemies: and power was given unto him to continue forty and two months.'

"Of what prophecy does this remind you, Charlie?"

"Of the prophecy in Dan. 7:24 and 25, about the papal horn. Why, mama, it is almost the same. Only there's nothing in it about wearing out the saints."

"Read the 7th verse."

"'And it was given unto him to make war with the saints, and to overcome them.'"

"This must refer to the same power. What I wished to explain first is the 42 months. You remember that the time, times, and dividing of or half a time, was 1260 years. The Jews reckoned 30 days to a month. How many days would 42 months make?"

Charlie figured a moment and said, "1260 days."

"Then as each day in prophecy is a year, you have 1260 years for the continuance of this power."

"What power was it?"

"That is the answer to one problem for to-day. You may read the first verse."

"'And I stood on the sand of the sea and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.'

"Now, Charlie, we have a few review questions. What does water represent in prophecy?"

"Peoples, nations, and tongues." (Proof, Rev. 17: 15.)

"What does a beast represent?"

"A kingdom or government, an earthly power." (Dan. 7:23.)

"What do the horns on this beast stand for?"

"For the ten kingdoms of Rome, perhaps."

"Well, as we do not deal in 'perhapses,' you may read concerning them in the 17th chapter, 12th verse."

"'And the ten horns which thou sawest are ten kings which have received no kingdom as yet.'

"When was John writing this prophecy?"

"In A. D. 96."

"In his day these kings had not yet risen. But what about the heads? Read in the Revised Version Rev. 17: 10."

Charlie read: "'And these are seven kings: five are fallen, and one is, and the other is yet to come; and when he cometh he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven.'

"Well, mama, this is the greatest puzzle we have studied. What do you think these heads represented?"

"The forms or heads of governments."

"How many forms of government was Rome ruled under up to the time of John's writing?"

"Five, according to prophecy."

"Can you name them?"

"I'll try. Let me see,—kings, consuls, decemvirs, triumvirates, dictators."

"John says, 'five are fallen.' These had passed away. 'One is.' What form was Rome under in John's day?"

"Emperors."

"Then there was one to come who was to continue a short space. This one was called the ex-arch of Ravenna; but it is never really reckoned among the Roman heads. You see the prophet is more exact than the historian. Now we come to the seventh head. What was that?"

"The papacy."

"Very well; we have now disposed of the heads, and will turn to the horns. When was Rome divided into ten kingdoms?"

"Between the years 356 and 483 A. D."

"But mama, this whole beast—horns, heads and all—seems to be swallowed up entirely by the seventh head; for surely it was the papacy that warred on the saints, spoke great things, and continued in power 1260 years."

"You are right, Charlie. This beast represents papal Rome. The dragon of the 12th chapter was a beast with seven heads and ten horns, and represented the pagan phase of Rome: and as we look deeply into the spirit of both, we see behind them the old serpent which deceiveth the whole world. To whom did the dragon give his seat and great authority? Read Rev. 13:2."

"'And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority.'"

"You remember that it was through Justinian, a pagan emperor, that the bishop of the church of Rome received his seat in the city of Rome, and his authority."

"Yes; that is clear. But I have been struck with this beast as with something familiar. I notice that he has all the characteristics of the four beasts of Daniel—a

mouth like a lion, feet like a bear, body like a leopard, and the 'dreadful and terrible' beast's power. Beside all these features, which point back to Babylon, Medo-Persia, Greece, and pagan Rome, he has a mouth speaking great things, wears out the saints, and continues in power as long as the horn of Daniel was to continue. What a wonderful prophecy!"

"It is, indeed; and as these characteristics of the old kingdoms are united in this beast, we need not be surprised at the manifestation of the old persecuting spirit.

"What power did the prophet see this beast exercising? Read the last of the 3rd verse."

"All the world wondered after the beast," read Charlie.

"Now read the last of the 7th."

"And power was given him over all kindreds, and nations, and tongues."

"How many shall worship him?"

"And all that dwell upon the earth shall worship him whose names are not written in the book of life of the Lamb slain from the foundation of the world."

"This used to puzzle me very much, and I have often prayed to be saved from worshiping the beast. Now I know that it means more than having reverence for the papacy. To worship the beast is simply to worship and serve self. The beast is only the full outcome of the self principle. So still I pray with growing understanding to be saved from dependence upon men, to be saved from leaning to my own understanding, or from resting upon the opinions and traditions of humanity. Jeremiah says, 'Cursed is the man who trusteth in man and maketh flesh his arm.'

"Now read in the 3rd verse what was to happen to the head of this beast."

"And I saw one of his heads as it were wounded to death: and his deadly wound was healed."

"With this you may also read the 10th verse."

"He that leadeth into captivity shall go into captivity."

"When was the papal head wounded, sent into captivity and into death?"

"In 1798, when the pope was taken to France, and died in exile."

"His deadly wound was healed,' it says; and yet the pope, who is the head of this power, is still called the 'prisoner of the Vatican.'"

"Do you think, mama, the papacy will ever again have power to persecute the people of God?"

"We'll talk about that another time, Charlie. There is one more verse I wish to explain to-day. It is the 18th."

Charlie read: "Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred threescore and six."

"Now we are to reckon the number of a man, whose number is the number of the beast. Two men have been

pointed out in the Scriptures. One is the 'Son of man,' the other the 'son of perdition,' or the 'man of sin.'

"One day a traveler was visiting the city of Rome, and down the street came a papal procession with flaunting banners. Amid the images of saints and apostles, on a high throne sat the pope, wearing his blazing crown. In jewelled letters upon it the traveler saw the words, 'Vicarius Filii Dei,' and the words came to his mind 'the number of the beast.' Hastening home he counted the numerals of this title, thus: v, 5; i, 1; c, 100; i, 1; v, 5; i, 1; l, 50; i, 1; i, 1; d, 500; i, 1; and found that the sum of the numerals in the title is 666, the 'number of the beast.'"

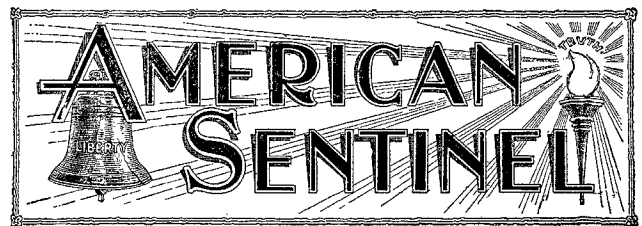
"Well, mama, that seems queer no matter what it may mean; but I shall never see the picture of the pope's hat again without thinking, 666." F. B.

Notice.

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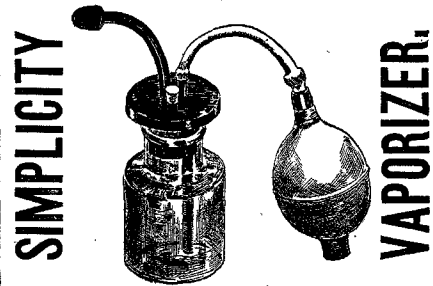
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| <p><i>They that sealed the covenant.</i></p> <p>they have ^{rv} dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.</p> <p>38 And ^{rv} because of all this we make a sure covenant, and write it; and our princes, ^{rv} Lē'vites, and ^{rv} priests, ^{2h} seal unto it.</p> <p>CHAPTER X.</p> <p>¹ The names of them that sealed the covenant. 29 The points of the covenant.</p> <p>NOW ³ those that sealed were, ^a Nē-he-mi'ah, ⁴ the Tir'sha-thā, ^b the son of Hāch-a-lī'ah, and Zid-ki'jah,</p> <p>2 ^c Sēr-a'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-bā-dī'ah,</p> <p>6 Dān'iel, Gīn'nē-thon, Bā'ruch,</p> <p>7 Mē-shūl'am, Ā-bī'jah, Mīj'a-mīn,</p> | <p>NEHEMIAH, X.</p> <p>B. C. 445.</p> <p>¹ Deut. 23. 45.</p> <p>² Kin. 23. 3.</p> <p>³ Chr. 29. 10; 34. 31.</p> <p>⁴ Ezra 10. 3. ch. 10. 29.</p> <p>⁵ Heb. are at the sealing, or, sealed.</p> <p>⁶ ch. 10. 1.</p> <p>⁷ Heb. at the sealings, ch. 9. 38. a ch. 3. 2.</p> <p>⁸ Or, the governor.</p> <p>⁹ ch. 1. 1. c See ch. 12. 1-21.</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 ^{rv} having understanding;</p> <p>29 They clave to their brethren, their nobles, and entered into a curse, and into an oath, ^h to walk in God's law, which was given ⁵ by Mō-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, 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 31, 1898.

ARMENIA—India—Cuba; not very lustrous gems are these in the crown of the nineteenth century.

THE terrible and utter destruction which in a moment overtook the great warship "Maine" in Havana harbor, affords the first conspicuous example of the results which will follow the use of modern high explosives and "improved" implements of warfare.

WHILE the people of this country are clamoring for war with Spain on account of her atrocities in Cuba, let them not forget that Spain is a "Christian nation." And who knows but that a union of religion with the state here, might do as much for this country as it has done for Spain!

A CRUSADE for Sunday enforcement was recently begun in the city of Plainfield, N. J. The first Sunday "raid" by the police resulted in eleven arrests. Three of these pleaded guilty and were fined \$5 each, the alternative of paying being twenty days in jail. The others were held for trial. The result was, however, when the matter was tested in court, that the jury disagreed; and the crusade seems likely not to prove the success that was anticipated.

BY the signature of the President, recently affixed to the measure giving compensation for war damages to the Methodist Book Concern of Nashville, Tenn., that institution has received \$288,000 which does not belong to it. It is strange that an institution which professes to be established in the interests of Christianity and to rest upon Christian principles, is willing to go on record as dishonest before the world. The moral influence of such action must certainly be a minus quantity. It is said, by the way, that \$288,000 is more than the entire plant was worth, which was not destroyed, but only damaged,

by its occupation by the Federal troops.

A RESOLUTION against Sunday golf playing was recently voted down in the town of Barustable, Mass. This led to an agitation of the question of Sunday enforcement, conducted through the local paper, and which, as usual, did not tend to strengthen the claims of Sunday as the proper day for rest and worship.

ON Sunday, January 9, says the *Indian Witness*, of Calcutta, there was a collection taken in all the Roman Catholic churches and chapels of that city "for the extermination of slavery in America,"—this being one of two collections in the year prescribed by the pope. There being no slavery in America save in the Catholic portion of it, we are left to wonder at the consistency of taking up a collection in one part of the papal household for the abolition of slavery in another.

THE town of Greenport, L. I., is agitated over the question of mail delivery on Sundays. Two prominent church workers of the place, it is said, want the post office closed on the ground that some persons go there for mail on Sundays when they ought to go to church. Of course(?) these individuals will go to church as soon as they find that they cannot go to the post-office on Sundays, and especially when they learn that it was the church that closed the post-office against them.

ONE can hardly keep track of all the organizations that are springing up these days upon the idea of the enforced application of the divine law to political and social life. The latest that we have noticed is the "Christian Social Union," the objects of which are: "1. To claim for the Christian law the ultimate authority to rule social practice. 2. To study in common how to apply the moral truths and principles of Christianity to social and economic difficulties of the present time," etc. How difficult it

seems to be for some people to realize that God himself knew of but one way in which the Christian law could be made applicable in a beneficial way to human affairs, and that required of him an infinite sacrifice; that God made this sacrifice in the death of his only Son on the cross; and that this one way provided by him is the gospel of Jesus Christ! There is no salvation for anything in this world but by the gospel.

THE prospect of war between this country and Spain is increased by the "Monroe doctrine," which would oblige the United States to protect Cuba against Spain, in case the independence of Cuba should be recognized by the American Government.

THAT was not a very conspicuous success which was scored by the W. C. T. U. on the occasion of the launching of the battleship "Kentucky." The W. C. T. U. of the State had interposed a strenuous objection to the custom of breaking a bottle of champagne over the bow of the vessel at the launching, and had prevailed upon the governor's daughter, who was chosen to perform the ceremony of "christening," to substitute a bottle of water for the customary bottle of liquor. But no sooner had the bottle of water been broken over the ship's bow, than bow and sides were bombarded with innumerable flasks filled with the "genuine article," from the hands of the hundreds of assembled Kentuckians, who were bent on being loyal to the traditions of their State. So that never before was a ship's bow so drenched with intoxicating liquor on the occasion of a "christening." After all, however, we do not think the W. C. T. U. ought to feel very bad about it. It is a much better way of using up whiskey than to drink it, and as everybody knows the close connection there is between whiskey and fighting, it really seems that no person ought to object to such use of it on the ground of propriety. The "Kentucky" ought now to become the best fighter in the navy.