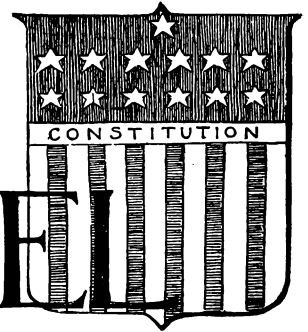


AMERICAN SENTINEL



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

ALONZO T. JONES,
EDITOR.

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ALL just legislation is not for the purpose of making men do right, but of compelling them to respect human rights.

If God had intended that men should be compelled to do right, he would have made it impossible in the first place for them to do wrong.

STATUTES and decisions of courts that are not entitled to respect do more to produce anarchy than all the incendiary speeches that were ever uttered.

It does not belong to man to say what is morally right. Only God can tell that, and he makes it clear to each individual by his Word and his Spirit.

A MAN-MADE sabbath law is a robbery upon both man and God. It robs man of his freedom of choice, and it robs God of the service which might be rendered to him through man's free choice in Sabbath-keeping.

SIN cannot be separated from the individual sinner. A "corporation sin" is simply the sins of its individual members. A corporation, as such, cannot sin. If it could, it could repent, and be saved, as such; and we would have in heaven the spectacle of saved corporations,—a strange sight, indeed.

It is impossible that Christians should let their light shine before men by a strict observance of Sunday, because in this there is no light. The world is getting to understand the subject well enough to know that there is no

good Scriptural argument in favor of Sunday as the Sabbath. Hence they can see in strict Sunday observance only an exhibition of fanaticism or hypocrisy.

WHETHER the Sabbath shall be preserved or lost, is not the question that is before the American people, or any people. The question is whether the soul shall be lost or not, and this is the question of whether an individual—any and every individual—shall believe on Jesus Christ for salvation. To the soul that thus believes, the Sabbath cannot be lost; and to the soul that does not believe, the Sabbath counts for nothing. Let ministers and religious workers therefore seek to have souls believe on Jesus Christ, and not to have the Sabbath "preserved" by legislation.

The Science of Salvation.

THE angels of God are acquainted with all the natural sciences, yet they are more interested in the science of Salvation than in all the other sciences.

This testifies that in the estimation of the angels, the science of salvation transcends all other sciences, and is more worthy of their attention than are all the other sciences together.

The prophets were acquainted with natural science, yet the only use they ever made of this knowledge was to employ references to it as a means of making clearer to men the science of Salvation. This testifies that in their estimation the science of Salvation transcends all other sciences.

Solomon was a universal scientist. He knew more of all the sciences than any other scientist knew of any one of them. For twenty years he taught the sciences to the people. Yet, after all, he sums up all in the words, "Let us hear the conclusion of the whole matter; the sum of all that hath been said is, Fear God and keep his commandments; for this is the whole duty of man. For God will bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

This, being the candid conclusion of the greatest scientist that ever lived, is worthy of respect as valid testimony to the fact that the science of Salvation is more important than all other sciences together.

It must be borne in mind that the science that Solomon knew, was divine science; it was science learned under the teaching of the Lord himself. It must be borne in mind too that the prophets and all the other writers in the Bible, wrote only under the inspiration of God, they wrote as they were moved by the Holy Ghost; then the fact that the Lord himself in writing for the instruction of men that which is most for their good and the best for them to know, put all the stress upon the subject of Salvation. Other sciences are glanced at, yet only for the purpose of making plainer to the understanding the subject of Salvation. This testifies that in the estimation of the Lord the science of Salvation is more important than all the other sciences; and all who believe in God can only acknowledge that it is so.

Why is this so? How is it that God gave to Solomon and to Daniel such deep knowledge in the sciences, and yet has not preserved for men any treatise nor even a single chapter on any science except the science of Salvation? There is a reason for this, and the reason is that Salvation is the one thing that men need first of all, and more than anything else, or than all other things together.

Solomon indeed had understanding of the sciences more than any other man who ever lived: yet a man might have all that, he might understand all that, as Solomon did, and what good would it do him, if he did not have the science of Salvation first of all? Solomon had it all; yet when he turned his heart from God, from the science of Salvation, what good to him was his knowledge of the other sciences? How much power was in the sciences to hold him back from sin? How much power was there in his great scientific knowledge to keep him back from his natural self, and from the devilry and corruption that was in him.

Everybody knows that when he turned his heart from God's science, from the science of Salvation, though he had all the others, he was just as bad, he was just as wicked, he was as thoroughly swallowed up in idolatry and every profane practice, as though he had not known the A B C of anything.

Here we see a master mind; and yet the one who had such an understanding, such wisdom, in all the sciences, demonstrated in his life that all such knowledge is absolutely impotent for any good in a man or to a man, without the science of Salvation being there to control, and hold in righteousness the balance over all.

Mention was made a moment ago, of the fact that God did not bring to us any of Solomon's treatises on science. Now we call attention to the fact that he *did* bring to us a record of Solomon's life after he turned away from God. He did bring to us a record of the enormous failure which that man made in spite of all this knowledge, when he forgot the science of Salvation. Why, then, did God consider it more important for you

and me to record all that man's life after he turned from God, than to bring to us a record of the scientific instruction that he gave? The record of the failure, the enormous failure, made by Solomon is of more value to mankind than would have been all the scientific teaching that Solomon ever spoke put in a book for mankind to-day. Because in that failure it was demonstrated to all the world how altogether vain and less than nothing, is all knowledge of all things without the knowledge of the salvation of God.

Another great example is seen in the Greeks. The natural mind never can attain to a higher, closer, or more perfect thinking than the Greek mind did. In that is portrayed the perfection of human thinking without God.

But what did it do for them? That is the question. What did their literature do for them? What did their philosophy do for them? What did their art do for them? What did their religion do for them?—It sunk them into such wickedness as is unfit to mention.

Rome learned from Greece and followed her example and came to the same end.

It must be borne in mind that the Greeks and Romans were not low, degraded, ragged, ignorant heathen; they were aristocratic, cultivated, and most highly educated heathen. The things which they knew and taught are the pinnacle to which teachers of to-day aspire. Julius Cæsar was one of the most accomplished men that ever lived—in courtliness, etiquette, æsthetics, and manners generally. But what was his character? The most guarded description of it, to be anywise full or fair, would be unfit to print.

Therefore, when the fact stands thus demonstrated in threefold measure before the world, of the absolute impotence of every effort of the human mind in its perfection to attain to any good when the heart is turned from God, what can the Lord do for the world if these three world-lessons will not teach the people? What can he do for men if they will follow in that way, in spite of these examples of solemn warning? In all this history, men are taught the impotence of the highest effort of the mind in all branches of science, art, and literature, to do men any good, to keep them back from sin, to lead them toward any good of any kind whatever, when they forget the science and literature of Salvation, which God has given to purify the hearts of men.

Religious Office Seeking.

It is announced from Washington that the news of a vacancy in the grade of chaplain in the army, has brought in applications from three hundred ministers for the situation. This matter being under the direction of the war secretary, that official has fixed an age limit for the office, and has decided to require a physical examination of candidates, as in other departments of the service.

In the service of God the office seeks the man, and

not men the office. "The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him." 2 Chron. 16:9. God wants men; and when he finds a man that he can use, he has an office to put him in. The true Christian is never an office-seeker. He simply seeks to know and do the will of the Lord, and be faithful in whatever work God may call him to. There could be no stronger proof needed that the office of army chaplain is not of God's establishing than the fact that it is besieged by applicants and is under the control of the civil government.

"Christian Citizenship" Committee Work.

SOME idea of the systematic work being done by the "Christian Citizenship" movement for the furtherance of its cause, may be obtained from the following sketch of some of the committees now engaged in active work in the State of Illinois:—

"1. *Committee on Legislative Departments.*—This includes committee on the board of aldermen, county commissioners, the legislature of Illinois, and the Congress of the United States.

"2. *Committee on Executive Department.*—This includes the town officers, assessor, collector, etc., the mayor, with the departments under him, the sheriff, coroner, etc.; the governor, secretary of state, etc.; the president, the army, navy, and other great departments of the General Government.

"3. *The Judicial Department.*—This includes justices of the peace, county, State, and United States judges, and judges of the Supreme Court of the United States.

"It is expected that these three committees will learn thoroughly what these different departments are. They will learn who are our representatives in these different departments. They will report from time to time on their actions."

"5. *Committee on Sunday Rest.* It is expected that this committee will report as to whether there is any work done on Sunday, except works of necessity or mercy. If the members of the committee find that there is such work done, they will recommend a plan to the full committee for causing such unnecessary Sunday work to cease.

"6. *Committee on Obedience to All Laws, by Members of the Full Committee and Their Friends.*—This committee is to carefully digest the local laws and the laws of the State, and see whether there are any laws that have been unnoticed and are thereby being violated, and make a full report of the situation."

"8. *Committee on Notification.*—This committee will consist of the secretary and his assistants, and the duties will consist in notifying every member, associate member, or honorary member, of the various caucuses, primaries, and elections to be held. It will also notify the members of the regular and special meetings of the general committee.

"9. *Committee on Candidates.*—The duty of this committee will consist in making sketches of all candidates that are to be voted for at the various elections. It is expected that the records of the candidates will be care-

fully examined and truthfully reported to all the members of the general committee.

"10. *Committee on Patriotic Celebrations.*—It will be the duty of this committee to cultivate a higher appreciation of the value and sacred obligations of American citizenship. They will urge the best methods of celebrating Washington's birthday (and Lincoln's birthday, if it seems best), Decoration day, and Fourth of July. They will stimulate not only the holding of meetings, but the decoration of the houses with American flags, etc. It is expected they will work especially among the young people, including the children of the public schools."

This sketch is taken from the August *Christian Endeavorer*. It is probable that in other States the work is similarly organized, and certain that it will be soon, if not so already. It will be seen that every candidate for office under this Government is to be brought to the test of "Christian citizenship," and if he does not pass the test, the whole force of the organization will be brought to bear, so far as it can be, to defeat him.

Of course such an organization will not indorse any candidate who is not in its view a Christian; and thus it will seek to impose a religious test for public office, contrary to the national Constitution.

How much real Christianity there is in this movement may be determined by a comparison of the work outlined above with the work of Jesus of Nazareth when he walked and taught in Judea, and with the gospel commission given by him to his disciples, just prior to his ascension.

True Christian Endeavor.

BY H. F. PHELPS.

"I THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." Eph. 4:1-3.

This is true Christian endeavor; and this is individual work. "Examine yourselves, whether ye be in the faith," is another exhortation to true Christian endeavor.

Some people are calling for a church party, that they may secure the election of church members to office, and clothe them with civil authority to examine others who may not be in harmony with their faith. They are calling for a church party, that they may bring all dissenters into the unity of their belief by the power of the State. This is not true Christian endeavor, as history will testify.

There was a church party in the time of Constantine, with which he exchanged his influence in religion for the influence of the church party in political matters. Thus an unholy alliance was formed, and the church party led the empire to ruin. This was not true Christian endeavor.

Inasmuch as the formation of a church party in this

century is for a political purpose, for the sake of controlling the civil power in the interests of the church; and inasmuch as the logical result of the existence of such a party will be another such an unholy alliance as was formed in the fourth century; it follows that the logical result of such an alliance will be the ruin of this nation; and as the influence of this nation is world-wide, the ruin will be world-wide.

True Christian endeavor will not bring ruin, but salvation; for self-examination and keeping the unity of the Spirit, will bring the peace of Jesus Christ, which is salvation. True Christian endeavor is to follow Christ, and no one will deny but that Christ was the greatest leader in religious thought that the world has ever seen. He could have formed a church party, but he did not. He could have become a political leader, but he did not. And at one time when some of the people were determined to make him such, by making him king, he departed from them and hid himself. Christ made no mistake in thought or act. And the very fact that he did not form a church party nor become a political leader; nor even a religio-political leader, is evidence most positive that the followers of Christ should not attempt such a thing; and that such a course is not true Christian endeavor.

The example that Christ set is for believers to follow. Christ "emptied himself," and became a little child, that he might save others. And the fact that he did this is positive proof that salvation is not in a church party or any of its methods. Christ was emptied of himself who was all righteousness, and he who knew no sin became sin for us; and this is positive proof that we, who are all sin, must be emptied of self, or made righteousness in him, that we too may be instruments of salvation to others. And as Christ in the emptying of himself became a little child, so we too must become as little children; for it is said of us: "Except ye be converted, and become as little children, ye shall in no case enter into the kingdom of heaven."

As Christ was emptied of himself that he might save others,—not by the control of primaries and caucuses; not by or through a church party or a political alliance; not by the power of the civil arm, but by the power of his own love and goodness; "by the power of the Spirit of God,"—even so the Christian must be emptied of self and become as a little child, that others may be saved,—not by a church party, or by political methods; not by the power and authority of Cæsar; but by the power of divine love, manifested in and through the believer.

This is true Christian endeavor. And the spirit of true Christian endeavor will lead the believer, as it led the Apostle Paul, not to be critical of others, but "giving no offense in anything," "in all things" to approve himself, even "unto much patience, in afflictions, in necessities, in distress, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings, by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power

of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." 2 Cor. 7:3-10.

Let our good Christian endeavor people make a note of all this and follow, not their political leaders, but the Word of God. In so doing the blessing of heaven will follow them.

Religious Liberty in the South Sea Islands.

BY E. HILLIARD.

In the South Pacific Ocean, near 21° S. latitude, lies a little kingdom known as the Tongan or Friendly Island kingdom. Its present population is 20,000. The inhabitants are of a dusky skin, and their habits and manner of living are similar to the people of the other South Sea Islands.

About seventy years ago, missionaries were sent among these Tongan Islanders to convert them to Christianity. As the result of a few years' labor, the entire population, nearly, accepted Christianity, and a marked change in religious customs was manifest. Idol worship and heathen superstition was exchanged for the worship of God and the principles of his Word. Everything has been gradually revolutionized until slight traces only of former times can be seen.

The methods of governing the people also have been changed. As far as the writer has been able to learn, Church and State were kept separate until the year 1887. About this time, some difficulty was experienced with a certain clergyman in the Wesleyan church. He withdrew from that religious body, and became a bitter enemy to it. Soon after, he became an active politician in the affairs of the kingdom. He was appointed a prominent position by the aged king, and soon after he became installed in his office, he inaugurated a plan for a new church organization. Other government officials cooperated with him in executing this plan, and by so doing flagrantly violated the governmental constitution which they had adopted.

In the granting of religious liberty, this constitution says, in its Declaration of Rights, Article 5: "All men are free to practice their religion and to worship God as they may deem fit in accordance with the dictates of their own conscience, and to assemble in such places as they may appoint." It was adopted in 1875, in the reign of George Tubou, amended by the legislative assembly in 1880, and ratified by the same body in 1882. The leading ones in the adoption of this constitution were the leaders in the open violation of the principles of religious freedom which it guaranteed to the people. Many things are labeled religious freedom, which strongly

savor of religious bigotry, intolerance and even open persecution.

This was the case with this new church organization. Of course the church must have a name; and so the name of "Free" Church was given to it. It was a free church as long as men and women joined it of their own free will; but its members were not entirely made up of such ones. Some were compelled to join. Nearly all of the members of the old organization (Wesleyan) were natives, whose forefathers had been converted from heathenism to Christianity. When persuasion failed to woo them to the so-called *Free* church, then force was used and the power of the government brought to bear upon them, as the following sworn statements will show:—

THE SWORN STATEMENT OF A NATIVE.

"I, ———, make oath, and say as follows: On Monday afternoon, February 7, 1887, I heard the inspector of police tell the governor of Nina Fooo that the Nina Fooo fakaogos—i. e., Wesleyans—were to be sent by the government to him to do as he liked with, but he was not allowed to go off his premises. Early Tuesday morning I saw some men tied under the trees at the governor's place. This was at six o'clock. At about 8 o'clock, I saw the people, five men and one woman, brought by the police from the shade, and the men tied to stakes driven in the ground in front of the governor's house, exposed to the sun. I saw two men flogged, and I believe there were more. I saw two men, a native minister and a man with a red shirt on, repinioned. The men had their wrists tied behind them, and their elbows lashed together as close as they could be brought by a man applying a knee to the back, and so getting a 'purchase.' I do not know when the people were first tied under the trees. Later on I saw a native minister carried away, as he had fainted, and they placed him under an orange tree. This was about an hour and a half after he had been put in the sun."

This oath was taken in the office of the British Vice Consul. Another swore to the following:—

"I, ———, do hereby swear that on the morning of the twelfth inst., I witnessed several natives being thrashed and brutally treated in front of ——— (a high chief's) house, he himself watching the whole proceedings. Upon making inquiry, I found they were Fakaogos (Wesleyans) who had refused to join the Free church. They came from a village about twelve miles from Nukualofa. They were thrashed until they could scarcely speak; some fainting and others with blood streaming down their faces, were at last compelled to give in and become converts to the Free church."

THE AFFIDAVIT OF A EUROPEAN.

"I, ———, was at ——— on January 22, 1887, when a whole lot of painted men, naked to the waist, came up to turn the Wesleyans to the Free church. I recognized some of them. A man was asked to turn over, and he would not. He was then violently pounded with guns, and they threatened to club him. He did not turn over and they shot his pigs."

All of this cruel work was carried on in utter disregard of the constitution of the kingdom, which guarantees religious freedom to the people. When the spirit of

revenge roots deeply in the soil of the human heart, government constitutions and laws are incompetent to restrain. It may have its beginning in the heart of the individual, but it is not always confined to that individual. Sometimes it breaks away, overflows its confines, and becomes a torrent that sweeps millions into the abyss of eternal ruin. Often personal hatred is meted out upon helpless, innocent subjects under the cloak of piety. The ones that carried on the fiendish work in the above-mentioned place will not admit for a moment that it was religious persecution; and yet church matters were the primary cause all the way through.

One of the singular features of this persecution is, that there was not a particle of difference in the creed of the old organization and that adopted by the new. It was simply a resolute determination on the part of one man, who was afterwards joined by others, to break up the old church, that a new order of things might exist under new leaders. How contrary such a spirit is to that of the meek and lowly Nazarene, who said, "Resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." Not one of Christ's true followers ever raised a hand to compel any one to observe any religious institution, join any church, or accept any religious dogma. Men who are acquainted at all with the Saviour of mankind, know that he will not accept a coerced subject, and they never will go beyond persuasion, which, backed by the Spirit of God, is the only method of saving souls for whom Jesus died.

Tonga, Friendly Islands, South Pacific Ocean.

An Uncertain Sound.

BY DAVID M. TRAILL.

OUR esteemed contemporary, *The Ram's Horn*, in its issue of August 7, gives an interesting account of an interview between a correspondent and "the only temperance cabinet officer," Secretary of the Navy John D. Long. After some excellent points on the good to be gained by abstinence from intoxicants, the writer proceeds as follows:—

"Then I turned to a purely religious subject and asked: 'Is prayer for divine guidance offered in the bi-weekly cabinet meetings, and do you as a Christian often feel God's presence there?'"

"'Why, no, of course not,' he answered, 'The meeting is just like any other business conference.'"

"'But do you not need wisdom from every available source at such times?'"

"'We certainly do need wisdom,' he replied lightly.

"'And is not God the source of all true wisdom?' I insisted.

"'Yes; of course,' said he.

"'And do you not desire the prayers of the Christians upon the Cabinet deliberations?'"

"'They can pray if they wish to,' he answered seriously, but with a view-point exactly opposite to the one I presented.

"Far be it from me to criticise the Christianity of this honored body or any member thereof. But it does seem that there is something lacking in such a picture of the heads of an avowedly Christian nation directing the affairs of its people with no open acknowledgment of or request from the professed Ruler and Governor of that nation! Is not the ideal of every earnest Christian and may we not hope in the next century to have a Theocracy, where the chosen chiefs of the people will actually consider God as their Ruler and Head, and will accordingly openly invoke his presence in their midst and earnestly plead for his help in their undertakings?"

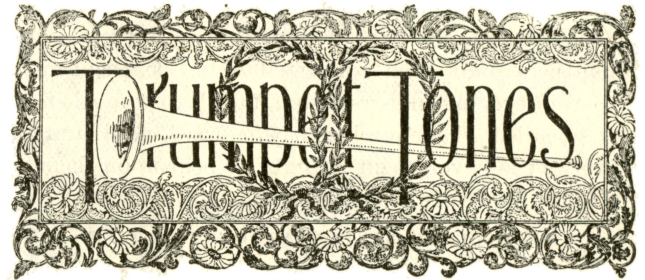
It is indeed extraordinary what false conceptions some honest and evidently intelligent persons will form of the duties of the cabinet and other governmental officers. The cabinet officers, on entering office, are sworn to fulfill the duties of their respective positions in accordance with law. Now the Treaty with Tripoli, made in 1796, and which according to Article VI of the Constitution is the supreme law of the land, declares that this nation is in no sense founded on the Christian religion. Why then should these officers turn the business conferences of the nation into prayer-meetings and so violate the spirit of the supreme law of the land? True that the Supreme Court has declared this to be a "Christian nation," but the decisions of no court are infallible and those of the Supreme Court have frequently already been reversed both by itself and by the people, and it is possible to do so again.

Furthermore, if some of the cabinet officers should decide to hold a prayer-meeting, according to what form of worship ought they to pray? Should our Catholic Attorney-General or the Catholic Secretary of State decide to get a priest to perform mass with all the accompanying Credos, Ave Marias, genuflexions and signs of the cross, what would the *Ram's Horn* think of it? And *vice versa*, would not our Catholic fellow citizens have a right to object to the Protestant form of worship in the same case? We would like to suggest to the *Ram's Horn* that it might be more in accordance with God's plan in public servants, in seeking wisdom from above, would follow the example of Daniel and Solomon as regards the time and place of their supplications. See Dan. 2:17-23; 6:10; 1:20; 1 Kings 3:5-12.

The writer is also much mistaken in supposing that an American Theocracy is the "ideal of every earnest Christian." Doubtless many honest but misguided persons are grasping at this *ignis fatuus*, but Bible-studying Christians know that a Theocracy will never be inaugurated till "He comes whose right it is." Ezek. 21:25-27. Our Saviour disclaimed the present kingship of this world. John 18:36. It was offered to him (Luke 4:5, 6) by the prince of this world (John 14:30; 12:31; Job 9:24; 2 Cor. 4:4), but refused under present conditions. On another occasion some good-intentioned but mistaken individuals tried to elevate him to the throne by force, but he very effectually prevented it. John 6:15.

If the writer of the above quoted article would seek the knowledge of God's plans of government for this world

and compare them with his own plans, he would readily see that the "something lacking" is in his own view and not in that of Secretary Long. The *Ram's Horn* would not then give such an "uncertain sound" and would do more effective work in preparing the readers for the great battle between truth and error, between a false theocracy and God's system of government.



What of the Night?

Watchman, what of the night? Watchman, what of the night? The morning cometh, and also the night!—Isaiah.

Some Signs of the Times.

From "Are We Nearing Anarchy?" by Chas. W. Super, President of Ohio University.

It is sad to think that though Christianity has for eighteen centuries been proclaiming peace and good-will to men, no professedly Christian nation is yet ready to beat its swords into plowshares and its spears into pruning hooks.

Turning now to our own country, what are some of the signs of the times? . . . What evidence, for example, do they furnish regarding security to life and property and the impartial administration of justice? One thing is plainly evident—there is a growing disregard of human life. Fifteen years ago less than a thousand homicides and murders were committed in the United States. Within this time the record has been getting steadily darker. In 1888 the number was 2,884; in 1890, it was 4,290, and in 1895 it passed the 10,000 mark.

That these figures are not an exaggeration will be clear to any one who takes note of the contents of the daily newspaper. There is no nation in Europe whose government collects statistics that has one-fourth as many homicides in proportion to the population. We have even passed Italy in this respect.

This growth of savagery is attributed, and no doubt justly, to the increasing laxity in the administration of our criminal laws. On the one hand, the law abiding [?] portion of the people have lost confidence in the courts, and rather than take the risk of allowing vicious criminals to escape, they dispose of them when caught, red-handed. On the other hand, the criminally inclined exercise less restraint upon themselves, and run the risk of acquittal after they have been arraigned. It is not prob-

able that a man who has murder in his heart usually deliberates carefully before the commission of a crime, but the uncertainty of conviction is "in the air"—is a theme of common conversation and has a baleful influence upon the minds of those who prey upon the public peace.

Either the standard by which the public judges its law makers is more rigorous now than formerly, or the quality of the article is very inferior. It is, however, certain that an extraordinarily large number of persons are eager to serve the government, whether Federal, State, or municipal, in almost any capacity. If there ever was a time when the officesought the man that time is not now. With every succeeding change of administration, the number of these increases. With the elective offices the case is hardly, if at all, different. For every seat in Congress, in the State legislatures, in municipal councils and even in school boards, there are usually from five to ten times as many candidates as can be elected.

What can we say of the sense of commercial integrity now prevalent among us? There is a widespread conviction that for a number of years there has been an increasing laxity in this respect. Men past middle life who have been engaged in mercantile pursuits for thirty or forty years, say that more persons now, than ever before, buy goods which they have no intention of paying for; or if they expect to pay when purchasing, they soon find it easier to repudiate their obligations than to meet them. To pay debts is hard work when it demands careful economy and self-denial; it is doubly hard when the repudiator loses nothing of his former standing in the community.

In many States laws seem to have been purposely framed to shield the debtor who does not want to pay. The assumption is that men get into debt unwittingly, or through the wiles of those who have something to sell, and not by a voluntary act. The enormous number of failures that have occurred during recent years, are for the most part caused by "inability to make collections." Let any one take the trouble in any small municipality where everybody is known to everybody else, to ascertain the number of persons whose commercial honor is beyond question, and he will probably be surprised at its smallness.

Coincident with the desire of so many persons to serve the public at the public expense, is the willingness of legislative bodies, no matter what their name, to appropriate money for the establishment and maintenance of all manner of public and private enterprises. Ours might be called an era of confiscation. There is much talk by public servants on the importance of economy, but nobody is willing to economize. Thousands of cities and towns have not only taxed themselves heavily for street paving, water works and other public improvements, but

also to assist private enterprises that could not exist without such aid. . . .

In most cases where large or relatively large sums of money are voted away by legislative bodies, charges of venality are freely made, and when they are sustained or can be made probable, the culprit or the suspects are voted out of office. But usually their successors are no better—proof enough that our standard of public morality is low. We seem to take it for granted that such offenses must come, even if we are willing to bring woe to him by whom they come. Furthermore, it is loudly asserted that in this country the churches, the great bulwarks of conservatism, have lost their hold upon the masses, especially in the large cities. The alleged reason is that the membership of the churches has, in a great measure, forfeited its character for uprightness, for fair dealing and for sympathy with the toiling millions.

Many of the struggles inaugurated by labor against capital are more or less tinged with hostility to the Church. We are told that many of the clergy are more eager to hypnotize capitalists in order to get their money for some pet project, than to lead them to right living: that if a man is a liberal giver to ecclesiastical enterprises no questions will be asked as to his moral character, that this eagerness to get money for the church extends beyond its membership, and that the clergy are chary of denouncing bad men, no matter what their business, if they will only "shell out;" that the distinction between church membership and non-church membership is virtually obliterated; together with much more of the same sort. No careful observer will admit these charges in all their breadth, but who will dare say that they are largely false.

The decay of the old-fashioned orthodoxy has gone no farther among a certain class than it was a hundred years ago, but it has become more general. Has the spirit of brotherly love taken its place? The weak, the down-trodden, the oppressed and the neglected, are in many places yielding to despair. Having no hope or sympathy in this life and no expectation beyond, what is left for them but a practical application of the motto, "Let us eat and drink, for to-morrow we die." If the rich and the well-to-do make this their philosophy of life and are actuated by no higher motives for themselves or their children, can we consistently expect anything from the rest?

MR. J. ALEX. CHILES, attorney-at-law, Lexington, Ky., in remitting for several subscriptions he secured for the SENTINEL, says: "I am a constant reader of your invaluable paper. Every week it comes fraught with good, instructive and profitable information on topics of vital importance, and so much interested am I in the dissemination of these principles that after having read the paper, I take pains to place it in the hands of others. You are doing a great and good work. May you be blessed in it."



IN Baltimore during the past two or three months, there has been quite a controversy going on between a Catholic priest by the name of O'Keefe on the one side and several clergymen of the Methodist Episcopal persuasion, the Methodist Protestant school, etc., on the other. The debate has been marked by the acrimony that too often characterizes ecclesiastical disputes, and the "calling of names" has been painfully frequent and severe. The subject-matter of the discussion is that old topic, "Sunday" and "The Sabbath."

* * *

WHEN some man greater than Buckle or any of his imitators shall arise, to exhaustively study and impartially delineate "The Genesis of Ideas," we shall have the most interesting and important book that the race can use. And the most curious and instructive chapter in that work will be the one that deals with the origin of the Sunday notion, and its strength and persistence among the Protestant denominations, who, in everything else, are hysterically hostile to the authority and the practices of the Roman church.

* * *

FOR everybody knows that the statements made a few days ago by one of the Protestant divines who has plunged into the midst of the fray in question, to the effect that for the "observance of Sunday," we have "the practice of Christ and his apostles," and "a divine command," are absolutely erroneous. The Catholic father, of course, has the decided advantage here, and he is quick enough to seize it. In very vigorous and perfectly sound paragraphs he exposes this fallacy and brands the devotion of Protestants to Sunday as the badge of a servitude which they repudiate to the dominance of his church.

* * *

THE reverend father is perfectly correct in this statement. It is really not a question of religion at all,—this substitution of Sunday for Saturday as a day of "religious rest." It is a question of history, pure and simple. This history is studied by Protestant divines in embryo, when they are preparing for their life work, just as it is studied by those who are qualifying themselves for the Roman Catholic priesthood. About many matters in human history there are disputes; facts themselves are sometimes contended for and against with much display of learning; how admitted situations came about and who was really responsible for certain things is frequently

debated with zeal and bitterness. But there is no doubt and no room for doubt, concerning this Sunday question. Catholic, Protestant and agnostic have only to be sincere, and they will speak with one voice on the subject.

* * *

THE Founder of Christianity was a Jew, and he observed the "Jewish Sabbath." The first apostles were Jews, and they did the same thing. Their converts were, in the beginning, all of their own race, and it was never suggested to them that it was obligatory or expedient that a change should be made from this ancient, established and commanded way. We have a very clear account of the expansion of the Christian cult, so as to include Gentiles as well as Jews within its fold. We know that the extent to which the newcomers were bound to conform to the requirements of the Mosaic law gave rise to some discussion. And we are able to trace, though perhaps a little obscurely, the gradual increase in the proportion of Gentile to Jewish Christians, and side by side with this increase, the gradual rejection of the "Jewish Sabbath," and the adoption of Sunday in its stead.

* * *

NOW the various stages of this process do not bother the good Roman Catholic in the least. He opens his "Labbaeus"—that monument of Jesuit industry which contains in many ponderous volumes the "decrees" of many ecclesiastical councils, some of them long since denounced as mythical by certain inquirers. And, turning to the words "*dies dominiens*" he gets a long list of references to search out, to discover just how and when there accumulated around Sunday that "sanctity" and "holiness" which in the days of the Master and those who surrounded him pertained to the seventh day alone. It was all the work of "the church"—"the Holy Catholic church."

* * *

AGAIN and again does the "Holy Mother" warn her children not to "Judaize" (*sic*) by showing external respect to the Sabbath. Penalty after penalty is laid upon those who shall fall into this heretical custom. It is evident enough from these "decrees" that a strong antipathy existed at a very early date between the "orthodox" Hebrews and the Christians. Probably the work of conversion never made very great progress among the Hebrews at any time. The Gentile Christians were particularly anxious to be distinguished in the eyes of other people from the Hebrew race at large, because there was a great aversion to these last among the population of the Roman empire, easy enough to understand from their haughty exclusiveness, and not necessarily implying any reflection on their manner of life. Hence "the church" frequently enjoins a total disregard of the Hebrew Sabbath.

* * *

BUT Protestantism knows no "Labbaeus." Its ostensible essence, its one and only excuse for existence, is

the utter repudiation of "councils," general and special, and of all their works. The Word of our Lord and Saviour is its code of laws, its only authority for points of religious faith and of religious practice. Not what has "the church" desired, but what did He do and say, is the sole question with which Protestantism has any concern. And upon "this rock" does Protestantism split to pieces when "the Sunday question" is in issue. Within the compass of divine revelation, as Protestantism receives it, there is no warrant, either in language or action, for the injunction not to "Judaize" by observing the Sabbath. Gentlemen who undertake to deal with this matter from the standpoint of the Protestant pulpit simply invite disaster and reproach.

* * *

"MAN," says Macaulay, "is so inconsistent a creature that it is impossible to reason from his belief to his conduct, or from any one portion of his belief to another." This general axiom is so commonly illustrated in the daily life around us that its manifestation occasions no surprise to any observant mind. But I think it is a little remarkable to find men clinging with peculiar and conspicuous tenacity to the one article of their professed belief which gives the lie to all the rest—the insistence on which is utterly inconsistent with all their other professions, and which cuts the very foundation from under the entire fabric of their avowed faith. And this is the psychological phenomenon presented by thousands of Protestants in their position on the Sunday question.

* * *

FOR, I verily believe that there is no point of their entire theological system which these men would not sooner give up than this dogma of Roman Catholicism, that Sunday shall be substituted for the Sabbath. This badge of their servitude to Rome they flaunt in the face of the world, as if, in good sooth, they were proud of the collar that they wear. Calling upon all good men and true to unite against this enemy of American institutions, seeking to exclude the members of Rome's communion from all public positions of honor and trust; crying out in the next breath that the work of Romanism in the effacement of the Sabbath day shall be perpetuated as an "institution," and submission thereto be made compulsory on all by means of penal enactment; and declaring that beside this great issue, all that Luther and Melancthon and Calvin and Wycliffe stood for is dwarfed into insignificance! Surely, there is something anomalous here.

* * *

IT must be borne in mind that the point is not the manner or way in which Sunday is to be observed. It is perfectly true that in this regard there is a great difference between Catholic practice and Protestant practice.

The chief observance exacted by the Roman church is attendance at "mass," at least once during the day. For the balance of the time, the faithful, it seems, are left pretty much to their own devices. On the other hand, most "evangelists" deem it righteous to abstain throughout the whole twenty-four hours alike from labor and from diversion. But this distinction is immaterial. To observe, or mark out, or distinguish, the day from other days in any fashion whatsoever on religious grounds is to accept the Roman Catholic church as a religious ruler and guide—to acknowledge her supreme authority, to confess her right to command us that we shall leave undone the thing that the Master did, and do, instead, in the name of His religion, that which he never did. Thus millions of Protestants weekly pass under the yoke, and, *mirabile dictu*, they are proud of it!

* * *

VERY suggestive is the announcement lately made in our European dispatches that Pope Leo is studying "the arbitration question" with deep interest. The desire to pose as the arbiter of international affairs is no new thing at Rome. The popes have ever been keenly alive to the exaltation of such a position, and the hold it would give them on the minds, if not the affections, of mankind. There was a time when this position was claimed as a matter of right by the successors of St. Peter. Gerohus, a writer in the twelfth century, published a work containing a scheme for universal and perpetual purification, "as feasible certainly," says Mr. Hillam, "as some that have been planned in later times." According to this scheme, all disputes between governments were to be referred to the pope; any sovereign refusing to abide by the decision of a controversy was to be excommunicated and deposed, and every other monarch was to attack the recusant at once, under penalty of the same treatment. Later on, Innocent III. claimed that his spiritual authority included a right to decide all issues that might arise between one nation and another or between rival claimants to a throne.

* * *

THERE is comfort for the true friend of humanity in the present condition of European affairs. No matter whether "the Powers" are afraid of each other, whether each has about as much to manage as it is equal to, whether anarchism makes them shy of war, whether they dread the cost, or mistrust the practical value of the big ships they have built of late at such tremendous expense—whatever the motive, the peace of Europe is to be preserved by common consent. "So mote it be." And there is good reason to believe that this healthy state of mind will endure for some time to come, and differences, as they arise, will be settled by arbitration, instead of by an appeal to arms. But it is not likely that the Pope of Rome will ever be selected to arbitrate an international disagreement.

FOR only nations or the rulers of nations can be allowed to sit in judgment on the affairs of nations. It is simply unthinkable that such matters should be intrusted to the discretion of a private citizen. And, hard as it is for popes and some other people to realize the fact, the "holy father" is now, has been for many a day, and is likely to remain, a private citizen, and nothing else, so far as this world and this world's business are concerned. It may be true—and, if true, it must be a great comfort to the venerable Leo—that the hold of the papacy on the minds and hearts of its children has been rather strengthened than relaxed by the taking away of the temporal power. Perhaps its influence over personal thought—in the domain of mind—is greater than it was under the conditions of the past. But Rome is not at present a member of the family of nations to arbitrate or terrify.

* * *

THERE is another conclusive reason why the Powers should never select a pope to decide between them. Just as the Bible cannot be used in the public schools except as a sacred book, so the pope can do no public act except as pope. To recognize him as such, by charging him with the performance of a public duty, would be to pave the way for a return to mediæval conditions. Custom would, as it so often does, gradually ripen into right. Men's minds would be accustomed to the idea that there was something about the pope which peculiarly qualified him to guide their destinies, and thus the path be opened for usurpation. Let us hope, then, that papal interest in arbitration may remain purely speculative for some time at least.

Ans. J. Ringgold.

Christian Endeavor Convention at Sioux Falls, S. D.

NEVER has our city been so excited and so filled with enthusiasm as during the Christian Endeavor Convention held here August 19–23.

The sides of the streets, the show windows of all the business houses, and some of the residences, were decorated with the colors of the society—white and yellow. On every hand were seen their banners, consisting of a square flag divided in a straight line between the upper left-hand and lower right-hand corners. The lower part is yellow, the upper part white. In the upper right-hand corner is the monogram C. E., and along the dividing line were the words, Sioux Falls, and in the lower left-hand corner was the number '97.

The first meeting of the convention was held in the large Germania Hall. It was the occasion of extending the welcome of the city to the Endeavorers. President Langdale introduced the speakers. The first was Mayor

Stites, who said he welcomed them because "We believe that your society will be and is a powerful aid in the advancement of Christian thought, and the consequent promotion of the best American citizenship." Miss Mary V. Olmstead, president of the city Union, said: "To the committee of '97 is given the privilege of welcoming a gathering which claim a rearguard of 6,000 members throughout this young State. To-night the Christian Endeavor Union reaches its decennial milestone. In 1887, eight societies and 200 members; in 1897, nearly 200 societies, with a membership of 6,000."

Mr. G. F. Knappen welcomed the convention in behalf of the Epworth League. He welcomed them because "You are instruments in the hands of God in tearing down the strongholds of Satan."

Rev. T. L. Fisher, in behalf of the churches of the city, said he welcomed the convention because they *stimulated patriotism*; because the work of the Endeavorers was to overcome denominational names. "A lack of unity is the cause," he said, "of our inefficiency. You will bring about this unity. I welcome you because you are the bodyguard of Jesus Christ."

In his response, W. H. Mullins said: "The work of Christian Endeavor is to put patriotism into politics." "We can serve Christ in no better way than by placing good men into office." "Our object is to unite all the people of the world into one."

In their business session six resolutions were adopted—the third of these reads as follows:—

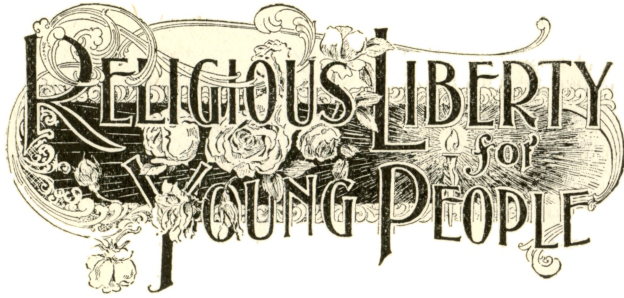
"It is with alarm that we view the increasing desecration of the Sabbath, and we would urge upon all Christian Endeavorers the necessity of keeping sacred the Sabbath to our Lord's service and of taking steps to protect the sanctity of the day and also its civil observance. We also heartily commend the action of the Sioux Falls Retail Clerks' Union in denouncing the desecration of the Sabbath."

In an out-door address, Saturday evening, on Christian Citizenship, Fred B. Smith said: "The foundation of this government rests upon the maintenance of the Christian Sabbath. Do away with the Sabbath and the Government falls." Such statements as these make it plain how a disregard of the Sunday sabbath can be construed into treason. We may then look for a fulfilment of Rev. 13:15.

Hon. H. H. Russell, superintendent of the Anti-Saloon League, in an address given Friday evening, urged the necessity of enforcing the "Sunday-closing law." Of this it may be said that to close saloons on Sunday is a very doubtful kind of temperance measure. I doubt if there is a saloon-keeper in this State but would rather have a Sunday-closing law on our statute books than not. He knows that his sales of liquor will simply be greater on the day before; and by closing on Sunday his nefarious business will be given the sanction of law. The scheme is altogether one to enforce the sacredness of the Sunday sabbath.

G. W. ROGERS.

Sioux Falls, Aug. 29.



Some Questions.

1. What is an "unalienable right"?
 2. What is the difference between *right* and *a right*?
- Has any person a right to do wrong?

Can Proper Sabbath Observance Be Enforced by Law?

LET us look at the question a moment. What is the Sabbath?—A day set apart by Jehovah for religious worship. How must it be observed? Christ in John 4:24 says, "God is a Spirit; and they that worship him must worship him in spirit and in truth."

First of all we want to clearly and distinctly understand that no service is acceptable to God that does not come from the heart—that is not done willingly and gladly. Now true Sabbath-keeping is something more than just to refrain from physical labor on that day in strict compliance with the letter of the law. The person who truly observes the Sabbath does so because he loves to do as God commands, and through this cheerful, willing obedience he is led to view Jehovah as he is—the Creator of the heavens and the earth and all that they contain.

But suppose a man should say, "I don't believe in God. I don't believe one day is any better than another, and therefore I see no necessity of esteeming any one day above another?" Has he not a right to this opinion? Surely he has, just as much as any one else has to believe God to be the being the Bible describes him to be.

Now suppose, in compliance with a law of the land, this same man should refrain from work on the Sabbath day—go to church and to all outward appearance act just like those who were true worshippers.

Is that heart worship? No; because he doesn't believe in it. How does the Bible say God regards that kind of service? Read Romans 14:23: "For whatsoever is not of faith is sin." Then Sabbath-keeping by this man, without a change of heart, would be to him sin, and "the wages of sin is death." Such a man would be pretending by his actions to believe a thing in which he had no faith, and such a person we call a hypocrite—one of the most despised of all men.

Therefore it is absolutely impossible for the civil law—which takes cognizance only of outward acts and not the thoughts and intents of the heart—to enforce true Sabbath-keeping, and when it tries to do so it can only make hypocrites.

W. E. C.

Who Made the Trouble?

"MAMA, here is a picture of a prophet and a king, and the king is saying to the prophet, 'Art thou he that troubleth Israel?' What had the prophet done to make trouble?"

Mrs. Ross thought a moment, and then said, "That must be Elijah you are thinking of; but before I answer your question, I want you to hand me the Bible, and I'll read you the prophet's answer. 'And he answered, I have not troubled Israel, but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and hast followed Baalim.'"

"O, then, it was not the prophet that made the trouble, and the king was wrong in blaming him; was he, mama?"

"Yes; it was Ahab himself that had brought the trouble on the people by forsaking God, and breaking his commandments."

"How did it bring trouble, mama?"

"In the same way that it always brings trouble for people to forsake the commandments of God. In forsaking God and his law, they cut themselves off from the source of love, as I have often told you before. The law says, 'Thou shalt love the Lord thy God with all thy heart . . . and thy neighbor as thyself.' The love of God alone will enable one to love his neighbor as himself, and make him carry out the Golden Rule that says, 'As ye would that men should do unto you, do ye even so to them.' This is the law. Ahab had forsaken this principle, and led others to do the same, until great trouble was in the land. He married a very wicked woman called Jezebel, who was an idolator. She served self, and had that idol represented in a god called Baal. Baal was the name of the sun-god. She was a sun-worshiper."

"And was it very bad to worship the sun? What harm could it do, mama, to bow down to the sun?"

"To this sun-god the people ascribed human passions, so that the sun-god was only a representative of themselves, and in reality it was self-worship. In the worship of the sun, they did the vilest kind of things, and broke every commandment of God, corrupting themselves in the name of religion. They got drunk, were gluttons, committed adultery, bore false witness, coveted, and broke the Sabbath. They went to great lengths in their wicked worship."

"But, mama, we read of people doing these same things to-day without being sun-worshippers." "Self-worship is the same thing, and the world is full of it," said Mrs. Ross.

"But how did it trouble Israel? Israel were God's people. They did not need to be troubled by all this, did they? Couldn't they do right even if others did do wrong?"

"Yes, certainly. There's nothing on earth to hinder people from doing right. But for all this wicked men and women can make it very hard and painful to do right."

"How, mama?"

"Well, Ahab and Jezebel were the king and queen of Israel, and they had set up this vile worship. They had altars all through the land, and 450 priests, with many singers, and great display. They enticed the people to come and worship Baal, and drew them away from God. Those who saw where this idolatry would lead, and who determined to be true to God, were persecuted: for Ahab and Jezebel and those who worshiped Baal were determined that the whole kingdom should join them in the worship of Baal, and they would not allow any one to worship God openly. Those who were brave enough to do so, were put to death. Jezebel tried to put all the prophets to death."

"She didn't kill Elijah, though. Couldn't she catch him?"

"Not very well; for God protected his servant. He permitted her to kill a great many others to show what was in this sun-worship, for there was persecution and death in it."

"But, mama, what did the king blame Elijah for if he had done nothing to trouble Israel?"

"Something had happened that made the king feel that Elijah was greatly to blame."

"What, mama?"

"About three years before this, Elijah had reproved the king for his wickedness. He said to him then, 'As the Lord liveth before whom I stand, there shall not be dew nor rain these years, but according to my word.'"

"Why, mama, how did Elijah dare to say that? Could he stop the rain?"

"No, not of himself; but he had read what God had said would happen to those who forsake his law. He knew that it was written in the Book of Moses that curses would come upon those who were disobedient, because there is nothing but cursing in the way of transgression. Famine, pestilence, plague, war, desolation and distress, all follow in the wake of evil. The nations who forsake God thrust aside his protecting hand, and invite the satanic hosts to hover over them, and a land like the garden of Eden becomes a wilderness under the influences of the evil one.

"When Elijah said there should be no rain, he knew he was in harmony with the truth of God, and that if he asked for the drought he would ask for that which was sure."

"And didn't it rain?"

"Not for three years and a half. Of course famine followed. People had nothing to eat, and the beasts of the field died, and great distress came upon the people."

"Ahab thought that all this happened because Elijah had shut up heaven. He was very angry, and tried to find the prophet so that he might put him to death; but God cared for him."

"But, mama, this did make it hard for the people. What good did the famine do?"

"The Bible says when the judgments of the Lord are

in the land the people learn righteousness. You know, dear, when the storm broke on the sea last summer, how the people who had been swearing, smoking, reveling and talking unbelief, suddenly began to pray and to call for God to save them."

"Yes, I remember."

"So it was in this famine. The people in their anguish began to inquire why all this evil had come, and if it was because they had forsaken God? and they began to desire to go back to him who was full of blessing."

"And did they, mama?"

"Yes; you will have to read the story for yourself. God showed the poor, bewildered people by a great sign that he was the true God, and that Baal-worship was all a delusion and a wicked thing."

"And then did they get something to eat?"

"Yes. Elijah went up into Mount Carmel, and began to pray for rain. He prayed seven times."

"What did he want to pray so many times for, mama? Couldn't God hear at first? God must have known all about it anyway. I don't understand why he prayed seven times."

"Well, Charlie, prayer does not change God's mind. He knows what he will give us when we ask. But Elijah needed to pray to get his own heart and mind into the right condition to receive the promised blessing. You know sometimes mama promises you something that you ask for a great many times before she gives it to you, because she is waiting for you to get into a condition of mind or body in which it will be a blessing to you. Perhaps, if God had sent rain the first time Elijah would have been forgetful of the power of God, and thought he had a great deal to do in bringing the rain."

"Did the rain come, mama?"

"O yes. It came in great showers all over the thirsty land. When Elijah saw the first cloud he ran to Ahab, and told him to hurry home; for there was a sound of abundance of rain, and the prophet was so glad that he ran all the way to the palace before Ahab's chariot."

"I suppose the people all repented then, and praised the Lord for his blessing of rain."

"Some did return to God, but many others grew harder than ever, just as Pharaoh did in Egypt, and just as the people on the boat did when the storm was over. When Jezebel heard all that Elijah had done, she sent word to him that she would kill him, and he fled for his life, though it had been proved that he was not the one who had troubled Israel, but it was those who had forsaken God."

"Are there any troublers in Israel now, mama?"

"Yes, I am sorry to say that there are many who are substituting the traditions of men (and some of these traditions are Baal traditions), for the commandments of God, and they are much annoyed at those who love God and keep his commandments."

"But there's one thing; they can't go as far as Ahab and Jezebel went in troubling Israel."

"That is yet to be proved, my dear. But whatever

others do, let us see to it that we ourselves are not making the trouble by forsaking God and his good commandments. And now while you read the story, I must go and look after dinner.”

F. B.

Why We Have Rights.

God is the Creator of all beings upon the earth. But it is not merely as the Creator that God reveals himself to us in his Word and in his works. In these he reveals to us his *character*.

God might have made men without giving them any *rights* at all. He might have made them merely for his own amusement, as boys make their play men of snow, or as dolls are made for the little girls.

He might have made mere automatons,—that is, people who would have no will or choice of their own in anything that they did, but would act just as some power outside of themselves obliged them to.

Some people wonder why the Lord did not make automatons who would have been compelled to do right, instead of men and women who have the power to choose to do right. Such people seem to have no idea of the value of freedom.

The Bible tells us that “God is love.” It is this that God reveals to us in his Word and in his works. This is his *character*. Everything that God does is prompted by his love for the beings he has made.

This is why he has given to us those unalienable rights that are spoken of in the Declaration of Independence.

God made all his creatures to be happy; so he gave them a right to life, to liberty, and to all things that they must have to make them happy. God himself never takes any of these things from us; but sometimes men take them from us, and sometimes we lose them by not caring enough for them ourselves.

If we were automatons we would never have any character. If we only did what we could not help doing, we would have no credit, nor any blame, for doing it.

We all like to have credit for doing well, and God means that we shall have credit for it. When we come to the end of this world, he is going to say, “Well done,” to everyone who has done well here in this life.

It would only be ridiculous to say “Well done” to an automaton. So God gives us all *freedom of choice*, in order that we may have the credit of having done noble deeds of our own free will.

God has a character, and his design is that the beings he has made in his own image, shall have a character. We would not be in God’s image if we had no character. What an honor it is that God has bestowed on us in making us in his own image! This is the highest proof that he does not mean us to be slaves.

God’s character is love, and he wants men to have the same character that he has. Did you ever know any one of a very loving nature who did not want to be loved

in return? This is the way it is with God. He is more loving than any of us, and he wants to be loved in return by all the human family.

So he wants love to be our character, the same as it is his. But if we should do right only because we had to, there would be no love in that. If you, my boy or girl, did what your father and mother wish you to do, from no choice of your own but only because you could not do differently, would they see in it any proof of your love for them? Of course not; and so we must have freedom of choice to show our love for God.

How perfect and how beautiful is God’s plan for the happiness not only of himself but of all his creatures! And how strange it is, and how wicked, that anyone should interfere with this plan, and try to take away man’s freedom. Yet this is just what men have been doing all the way along in the world’s history since Cain killed Abel; and they are doing it still.

Men are trying to have laws made to compel other people to do right, or rather to do what they think is right, for it does not rest with man to say what is right, but only with God. One of the most common ways in which some men try to compel others to do what they think is right, is in passing laws to compel people to keep the Sabbath.

God does not want any one to be compelled to keep the Sabbath. Real Sabbath-keeping is one way in which men can show their love for God. Yes; it is one of the greatest and most important ways in which men may show that they love God. And God longs for their love, and in the highest degree deserves to have it. But when men pass laws to compel people to keep the Sabbath, they not only rob the people of their God-given freedom of choice, but they rob God himself of the love which would come to him through the free choice of people in the keeping of his holy day.

The men who make such laws do not generally realize how they are interfering with God’s perfect plan and robbing him, and what a wicked thing it is. We must do what we can to enlighten them and save them from the consequences of such terrible mistakes.



Set for the defense of liberty of conscience, and therefore uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in principle.

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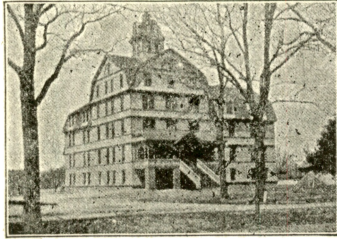
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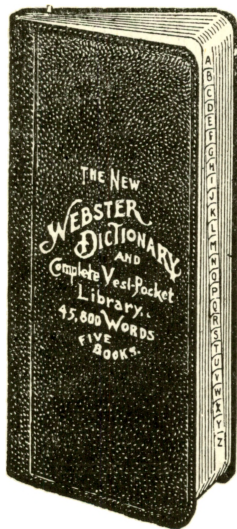
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Below is part of page 608 of our Combination Bible. The following Key shows how it is to be read:

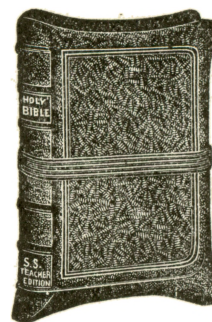
KEY—The first RV on page 608 appears in verse 37 of the 9th chapter, before "dominion." In the King James Version the reading is "dominion over our bodies," etc. By referring to the foot-notes it will be seen that the word "dominion" is changed to "power." Hence the Revised Version reads "power over our bodies," etc.

In the 38th verse the King James reads, "because of all this;" by reference to foot of page it will be seen that the Revised Version reads, "yet for all this."

In verse 28 there is an **RO**, which denotes an omission. Refer to the foot-notes and "(having)" will be found. Every omission is placed in a parenthesis in the foot-notes, and the Revised Version in this instance reads, "every one that had knowledge and understanding."

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They that sealed the covenant. **NEHEMIAH, X.** *The points of the covenant.*

they have ^{rv} dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.
38 And ^{rv} because of all this we ^g make a sure covenant, and write it; and our princes, ^{rv} Lē'vites, and ^{rv} priests, ^{2h} seal unto it.

CHAPTER X.

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

NOW ³ those that sealed were, ^a Nē-hē-mī'ah, ⁴ the Tir'shā-thā, ^b the son of Hāch-ā-lī'ah, and Zid-kī'jah,
2 ^c Sēr-ā-ī'ah, Āz-ā-rī'ah, Jēr-ē-mī'ah,
3 Pāsh'ūr, Ām-ā-rī'ah, Māl-chī'jah,
4 Hāt'tūsh, Shēb-ā-nī'ah, Māl'luch,
5 Hā'rim, Mēr'ē-mōth, Ō-bā-dī'ah,
6 Dān'jēl, Ġin'nē-thon, Bā'rūch,
7 Mē-shū'lām, Ā-bī'jah, Mij'ā-mīn,

B. C. 443.

^f Deut. 23. 48.
^g 2 Kin. 23. 3.
² Chr. 29. 10; 34. 31.
Ezra 10. 3.
ch. 10. 29.
² Heb. are at the sealing, or sealed.
^h ch. 13. 1.

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

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

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

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

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

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

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

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