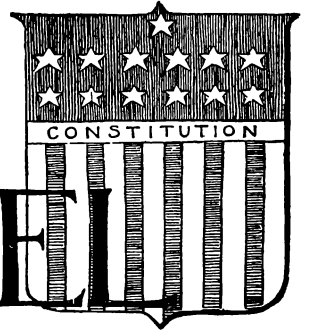


AMERICAN SENTINEL



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

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

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THERE is no worse form of depotism than anarchy.

TRUE liberty is inseparable from the principle of the Golden Rule.

LAW, in its true sense, is but the defining of the pathway of peace and prosperity.

THE man who cannot govern himself is of no real use to any system of popular government.

THE best patriotism is that which champions the rights of all individuals, regardless of nationality, color, or belief.

THE liberality of the present age is mostly of the kind that has its origin in the commercial instinct. It is manifested only in return for value received.

WILL America return the same answer to the question whether democratic government can be permanently successful, that has been given by Greece and Rome?

WHEN the people vote to be governed by a dictator, as in the late election in "Greater New York," "popular government" means government by a dictator and nothing more.

WHILE they promise them liberty, they themselves

are the servants of corruption," is a scripture which applies well to the promises of liberty made in this day by most of the political leaders.

As well might one think to build a fine edifice without paying any particular attention to the laying of the individual brick, as to think that there can be good government through any scheme based upon the idea of converting people by wholesale.

It is useless to think of raising the standard of allegiance to God's Sabbath law by devising means for an improved observance of Sunday. When you miss the mark altogether, it doesn't matter whether your bullet would or would not have been more effective on the target than one you had been using before.

What Army Chaplains Are For.

RECENTLY, at a "Grand Army" banquet in Buffalo, N. Y., tendered to the President of the United States, Archbishop Ireland spoke in response to the toast, "The Chaplain." As a statement of what are deemed the proper functions of the chaplain's office, the words of this eminent churchman are worthy of consideration. The quotations following give that part of his speech most directly pertinent to the subject:—

"But why in an encampment of veterans mention the army chaplain? Has he had a part even most slight in their achievements? Apparently the part of the chaplain was small, if a part is at all to be credited to him. The chaplain bore no gun upon his shoulder. The chaplain was a non-combatant, a man of peace, whether in camp or on the battle-field. In fact, however, the part of the chaplain was most important. I am making a plea of my own patriotism. I was a chaplain.

"The chaplain invested the soldier's fighting, the soldier's whole round of labor and suffering, with the halo of moral duty."

We have never believed in the utility of the office, but

this statement makes it worse even than we had thought. We had never before conceived of the chaplain's duty as being that of casting a halo about the business of killing people.

Unquestionably the soldier's business is one that will admit of a service of this kind. There is no natural halo about it, certainly. To deliberately shoot down men, made in the image of the Creator, to smash their skulls with clubbed muskets in fierce hand-to-hand conflict, to cut and stab them to death with sword and bayonet, to pour their life blood out upon the earth, to make widows and orphans of those they have left at home,—these are actions which, unsurrounded by any halo, would strike the minds of ordinary people with horror. Gen. William Tecumseh Sherman, who certainly knew what the soldier's business is, said, "War is hell." Putting this statement of this eminent military authority with that of Archbishop Ireland concerning the chaplain's office, we are brought to the conclusion that the legitimate business of the army chaplain is to cast a halo about hell!

But casting a halo about hell does not at all change the character of that place. And that which needs to be invested with a "halo of moral duty" in order that people may be led to espouse and support it, would far better be left to appear in its true light, and be accepted or rejected upon its merits.

Proceeding with his line of thought, the archbishop went on to say that,—

"The appeal of the chaplain to the living God, as approving war and consecrating battle-fields, is in the fullest harmony with the teachings of religion. God is, indeed, the God of love and peace while love means no violation of justice and peace implies no surrender of supreme rights."

As soon, therefore, as a person feels that he is treated unjustly, or that his rights have been invaded, he may properly go to war with his enemies, relying upon the protection and aid of Heaven! This view will scarcely harmonize with the divinely given exhortation, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."

The archbishop was not, in this, stating something peculiar to his own views, or to those of his church; otherwise it would not be so worthy of notice. The conception of God as "approving war," whenever people are suffering injustice, is a very general one, and is the idea by which the horrors of war are theoretically justified. But it has no foundation in truth.

The archbishop continued:—

"The servants of God must ever seek peace so long as it is possible to obtain peace. They must never proclaim war so long as war is not absolutely necessary. But times come when war is absolutely necessary, when naught but war can avert great wrongs and save the life and the honor of the nation. Then the God of peace becomes the God of armies; he who unsheathes the sword

in response to country's call finds favor before God, and the soldier who is a coward on the battle-field is a culprit before heaven's tribunal."

Yes; "the servants of God must ever seek peace so long as it is possible to obtain peace," and "must never proclaim war so long as war is not absolutely necessary." But when is the point reached where peace becomes impossible and war "absolutely necessary"? Oh, it is when somebody is not treating us right and will not stop misusing us as soon as we think they ought to; or it is when we have been insulted by somebody and the offender will not apologize to save our "honor" from being stained. It is, in short, whenever *we think* that war is necessary. And what we think on such occasions is inspired by the aroused passions and pride of fallen human nature. But God has not left the matter of living peaceably or otherwise to be determined in this way.

People generally, and nations, usually find it quite "possible to obtain peace" when they do not feel strong enough to whip their opponents in the event of hostilities. And when people—and nations—are naturally belligerent, or have something to gain by fighting, and feel confident as to the result, it is very easy for them to reach the point where war is "absolutely necessary."

In the late war between Germany and France, the contestants on each side "unsheathed the sword in response to country's call," and in so doing, both sides of the controversy found "favor before God," no doubt!

One more quotation from the archbishop's speech will be in place. It is this:—

"The chaplain—let him remain to America—to America's army and navy. It is sometimes said that the chaplain is an anomaly in a country which has decreed the separation of state and church. America has decreed the separation of state from church; America has not decreed and America never will decree the separation of state from morals and religion. To soldiers upon land and sea, as well as to other citizens, morals and religion are necessary. The dependence of soldiers upon the government of the country is complete. The government of the country must provide for soldiers teachers of morals and religion. In providing for them such teachers the country performs a duty which she owes to the soldiers and she serves her own high interests. For the best and bravest soldiers are men that are not estranged from morals and religion."

Yes, it is true that "the dependence of soldiers upon the government is complete," under such a system as that for which the archbishop was speaking. But "pity 'tis 'tis true." There never ought to be such dependence in the case of any individual. The archbishop frankly admits that, to the soldier, the government stands in the place of God. "The government of the country must provide for soldiers teachers of morals and religion." But the government has no higher wisdom or power than that which is human, and human wisdom is altogether inadequate to provide for the needs of the soul.

In providing teachers of morals and religion, the government will select such persons as it fancies, and these

will be persons who will teach in harmony with the government's ideas. They will teach the morals and religion of the state, and nothing else. But what every individual needs and must have in order to obtain salvation, is the teaching of the morals and religion of the divine Word. And the teacher of these is the Holy Spirit, provided by God himself.

It is also true enough that "the best and bravest soldiers are men that are not estranged from morals and religion," and by no people is its truth better illustrated than by the Mohammedans. With sword or lance in one hand, and the Koran in the other, one of these fanatics will rush on to what he knows is certain death, without the least hesitation. It is only a perverted religion that will harmonize with the spirit of war.

Let not this perverted religion be palmed off as Christianity. Let not the government usurp the place of Deity as the teacher of morals and religion. Let not the terrible business of killing people be invested with a halo of moral duty; let it stand upon its own merits—if such it has. Let the government keep separate from religion. Let army chaplaincies be abolished.

The Philosophy of Jefferson.

From a Speech by the late Henry George.

THE philosophy of Jefferson says that every man has the right to eat and drink and speak as he wishes, and this right goes as far as he does not step over upon the same rights of others.

Much harm and wrong have been done by good people who, not understanding the philosophy of Jefferson, have sought to enforce the laws of God by the laws of man. These misguided efforts have always failed. I believe that God, our Father, will take care of his laws, and all who seek to perform what he will himself take care of will get themselves and others into trouble.

The great Declaration says that all men are possessed of certain inalienable rights—the right of life, liberty, and the pursuit of happiness. That is the democracy of Jefferson; and if the government of the people is administered under it, the wrongs and oppressions of which the people complain will flee away. My friends, the democracy of Jefferson is simply the Golden Rule—Do unto others as you would yourself be done by.

The Bigot's Rule.

THE only excuse any one can offer for employing force in religious matters is that he has a right to do to others that which he would not admit they had a right, under like circumstances, to do to him. But this is bigotry pure and simple. It is the very opposite of the Golden Rule laid down by Christ. Macaulay, in his essay on Sir James Mackintosh, has well stated the case in the following words:—

"The doctrine which, from the very first origin of reli-

gious dissensions, has been held by all bigots of all sects, when condensed into few words, and stripped of rhetorical disguise is simply this: I am right, and you are wrong. When you are the stronger, you ought to tolerate me; for it is your duty to tolerate truth. But when I am the stronger, I will persecute you; for it is my duty to persecute error."

This, we are sorry to say, is a doctrine which is quite too commonly held among both Protestants and Catholics.

True and False Democracy.

THE philosophy of Jefferson, to which allusion is made in another column, must not be understood as being synonymous with the socialism, communism, etc., which have clothed themselves in the mantle of democracy at the present time. The principle of true democracy is the principle of the Golden Rule. It is the principle of seeking the welfare of others equally with that of ourselves. It is the principle of unselfishness.

There is a sense in which Christianity itself, as embodying the principles of God's government, is synonymous with democracy—with "government of the people, by the people, and for the people." For in God's government, nothing is done without the approval of the people, though God is himself the supreme ruler. All is done for the people and by the people, to the extent at least of their voluntary consent and approval. It is to secure this voluntary consent and approval of his created intelligences upon that which he has done hitherto, and will do to the end of the world, that the Almighty will conduct a final judgment. In that great investigation he himself will be on trial equally with the humblest of his subjects who has lived on earth. And then, when all facts are brought forth to the view of all, and the light of truth is turned full upon all his dealings with mankind, mankind and angels will with one accord signify their approval.

The judgment will afford the strongest possible proof that it is a fixed principle of God's government to do nothing without the voluntary approval of his subjects.

The real character of that which claims to be democracy may be tested by the principle of unselfishness. Socialism says, What's yours is mine. Christianity, on the other hand, says, What's mine is yours. There is a world of difference between these two sentiments. They represent principles that are as unlike as light and darkness.

The best and highest form of democracy is found in Christianity alone. It is Christianity that the world needs,—Christianity for the working men, to bring them into an unselfish attitude toward their employers and toward each other, and Christianity for the men of wealth, to bring a similar change in their attitude toward their fellows. The application of the principle of unselfishness to the dealings of men with each other, would solve every problem of labor and capital in a single day.

But so long as the principle of selfishness is embodied in these dealings, these problems will remain unsolved, in spite of all the measures that can be devised by all the labor combines, the trusts, and similar organizations on the earth.

Christianity—the application of the principle of unselfishness to the individual life, is no Utopian dream. It is a divine reality, set up by its Author right amidst all the unfeeling selfishness of earth, and one which all may know. Let us work to spread it among men, and to usher in the day when it will be universal over all the world.

THE problem of securing an improvement in “public morality” by means which will not make the people any better individually, is one upon which any amount of energy can be expended without effecting the slightest results.

A Stumbling Block to the Jews.

BY F. C. GILBERT.

ABOUT two years ago the writer was engaged in the city of Boston, doing evangelistic work among the Jews. At this time there was a hearing before the railroad commissioners by the Massachusetts “Sabbath Protective League,” to see if they would not decrease the traffic on the railroads of New England on Sunday. While waiting in the ante-room, several of the Sunday-law workers came in, and we soon entered into a conversation. Quite a prominent one among them remarked that he thought it was very necessary that we have good operative Sunday laws. The following conversation then took place (W. means the writer; S. L. W. Sunday-law worker):—

W.—“There is one feature about this Sunday-law movement that you people ought to take into consideration; and whether you are aware of it or no, this law is working a great deal of evil, and is a great hindrance to converting the Jew.”

S. L. W.—“Why so? All we want is they should keep one day. I suppose they do observe their Sabbath, but then they ought to respect our Christian institutions.”

W.—“But is it not unjust to compel them to observe a day in which they have no faith, especially since they have kept a day they believe they ought to worship God upon?”

S. L. W.—“Well, I suppose if they keep that day conscientiously, some allowance should be made for such; but those who do not observe the day should be obliged to abstain from labor.”

W.—“But will not such a course be unjust? How can you tell whether they keep the day conscientiously or no? Some of them might close their stores and lower their blinds on Saturday, yet sell goods with the blinds drawn; then on Sunday open their stores wide, claiming they have a right so to do, as they kept the Sabbath. Do you not see then that it would revive the days of New England inquisition, as you will not only have to watch

them as to how they observe the day, but also have to resort to measures to learn whether they kept the day conscientiously?”

S. L. W.—“I know it is a hard question to settle, but then we cannot let our Sunday laws be dead letters and inoperative to accommodate them.”

W.—“But, beyond all this, it is a very unchristian thing, and causes them to look with displeasure upon Christianity. You admit they are a very respectable class, law-abiding citizens. They believe they have a God-given right, according to the Constitution, to work any day or all days as they see fit. They endeavor to live up to their citizen rights; and in addition to that we try to lead them to Christ, by telling them that the gospel of Christianity is God’s love-power to save them from sin, and to help them lead better lives. And to this end Christian people are working, that the Jew might realize that Christ is his friend, and Christianity is the truth. But the Jew says, ‘You believe in Christ, and those people also who are making Sunday laws. Do you tell me that that kind of religion is better than the Jewish, and a religion of love that would compel us to do what is contrary to the teachings of your own Bible and your own Christ? Here you people are seeking to compel us to desist from a day’s labor each week,—you who profess to be Christians, who come to us with the gospel,—which the Constitution of this country gives us right to perform, and which the founders of this country—Washington, Jefferson, Madison, and others—never thought would happen in this land? It is unjust; it is depriving us of our rights to “life, liberty, and the pursuit of happiness.” Do you think that, if that is the way you treat us, we want anything to do with Christianity?’”

S. L. W.—“Well, it does not look just right, and I can see there is a just excuse there; and it might have a tendency to make evangelization quite difficult among them. Something ought to be done for them, if that is the case. What would you suggest for a remedy, if you have thought of anything?”

W.—“To my mind there is only one thing that suggests itself, and this would remedy the evil not only with the Jews, but with all people who recognize the unjustice of this thing. For it certainly is a violation of natural right, as every man has a right to do as he pleases, with regard to his working on any day, or upon all days. My suggestion is that the entire system of Sunday laws be abolished.”

S. L. W.—“What! Abolish all our Sabbath laws!! I do not care for the Jew; I do not care for Washington, Jefferson, Madison, or any one else! This is a Christian nation, and we intend to maintain all our Sabbath laws.”

Is such a course Christian? Does it have a tendency to lead souls to the meek and lowly Jesus? Is the fruit that of the Spirit? It needs no reply. If this is a sample of the Christianity of this “Christian nation,” and it is, then is such a religion the religion of Christ? “By their fruits ye shall know them.”

It is reported from Russia that the Czar has granted full pardon to 200 Lutheran pastors of the Baltic provinces, who, on a variety of charges, have been deprived of their churches and deported to other parts of the empire.

Right All Round.

BY FANNIE BOLTON.

Now here is a saying I wish to propound,
That is worthy of study, and pleasant of sound,
A gem of a saying that somebody found,
Worth all you will pay for it, pennies or pound,—
A right is a right all around.

Right fits on a king that sits high on a throne,
Right fits on a peasant who lives all alone,
Right fits on the earth, nor will make a soul groan,
Right fits in high heaven's ethereal zone;
A right is a right all around.

When things go to pinching the weak or the strong,
There's something got in there that doesn't belong,
And it doesn't fit art, and it doesn't fit song,
And it galls every sorrow, and aggravates wrong;
But right is a right all around.

Things get into discords, and peace goes away.
The work done by Labor has too little pay,
And Capital gloats and takes too large a sway,
Yet there's only one pattern to follow, men say,
And it's right that is right all around.

Grim Might takes full presidence over the weak,
Forbids them to act, then forbids them to speak,
Then thought is encumbered, and men may not seek,
Then Might chains itself, when it follows its freak,
But a right is a right all around.

There is law, falsely called so, to imprison the just,
There's a stench from the past with its mold and its must,
There's the shades of the martyrs from graves of their dust,
And the shriek of the lost for betrayal of trust;
But a right is a right all around.

Right gives every soul the full right of the soul,
Its own marvelous destiny still to control,
To follow all holiness on to its goal,—
The right for the one that is right for the whole,
The right that is right all around.

Right places her feet on the solid old ground,
For right is one word, one sweet word I have found
That measures up men, earth, and heaven profound,
And it's "LOVE," and you know it is pleasant of sound,
And it's right that is right all around.

The Place of Liberty.*

BY JOHN D. BRADLEY.

"YET know withal
Since thy original lapse, true liberty
Is lost."

—Michael to Adam, "Paradise Lost."

To me the word "liberty" has always been precious.

It seems to possess a sweetness, a nobility, and an inspiration, that is found in no other. I think there is no heart in which it fails to awaken a response. This sentiment is confined to no country and to no age. It has been felt by men everywhere, even when they were tyrants themselves. Cicero, the orator of an arrogant and imperious class, exclaims, "O Liberty! O sound once delightful to every Roman ear!"

Men have thus shown their desire for that to which they are entitled by divine and inalienable right. Liberty—freedom from unjust restraint—is the right of every individual. No one is so unworthy that he has no claim to it, and no one is so well situated that he can afford to dispense with it.

Law, enforced by civil government, has been the means universally employed by men for the protection of their liberties. They have realized to some extent the truth that liberty is not found in lawlessness, but is the result of conformity to just laws.

Many and various have been the forms of government, and but few have appeared to give satisfaction. After long and bitter experience the world has decided that the rule of one, or of a privileged few, is incompatible with public liberty. Monarchies and aristocracies are generally regarded as synonyms of oppression. It is now the prevailing opinion of mankind that the representative system of government furnishes the true remedy. A democracy, administered by popular suffrage, combined with a reasonable degree of intelligence on the part of the people, is thought to be the conservator of liberty. No inhabitant of this country, even if he does not entertain such an opinion, has had an opportunity to remain ignorant of its existence. We have heard of the triumphs of democracy and the glories of free institutions upon every occasion. It is thought that this system annihilates despotism and strikes terror into the hearts of tyrants.

I wish first to inquire if this position is well taken. Are democracies the guardians of liberty? Do they accomplish that, in the accomplishment of which all other systems have failed? If such is the case, then we need look no further for the abode of liberty.

This system is not an untried one, nor is it one with which history is entirely unacquainted. In order to reach an intelligent conclusion, I shall make a brief examination of the four great democracies of which it speaks,—Greece and Rome, the greatest of antiquity, and France and the United States, the two most prominent of modern times.

Of the states of Greece, Sparta and Athens are most noted for their free institutions. But we find that their liberty was, for the most part, at the mercy of artful and unprincipled demagogues of the Alcibiadean type, who cared for nothing but their own elevation. To accomplish this they produced dissensions among the people, or by their eloquent appeals, persuaded them to subjugate and tyrannize over neighboring peoples. For the same purpose they stirred up a jealousy between these two states, and

* The writer of this article, or address (as it was originally presented), was asked to take part upon the program of a literary society and was left to choose his own subject. He naturally chose that in which he was most interested, and has made a feeble effort to set forth a principle which he feels confident is supported both by the divine word and the record of all human experience. The subject embraces so much that an attempt to cover the ground must necessarily be but an attempt, and the reader will have to be content here with a very brief sketch—a mere synopsis. But if he desires to read in full, let him turn to history and to the Word.

civil war ensued, finally resulting in the destruction of all the Grecian republics. Weakened by their own jealousies and strifes, they became an easy prey to the ambition of Philip, and soon groveled at the feet of Alexander. The Achæan League was the last struggle of freedom, and then Rome declared their independence—the independence of slaves. Thus they were brought to a condition of servitude by their own selfishness and strife, and became a prey to others.

It has been said that the Romans possessed the faculty of self government beyond any people of whom we have historical knowledge. Certain it is, that the Roman republic, covering a period of nearly five hundred years, affords lessons on the workings of popular governments to be found nowhere else. Never has the power and administration of the government resided more fully in the hands of the people. The unwritten constitution of Rome allowed the people every opportunity for asserting and maintaining their authority. They were the legislators themselves, and in their assembled capacity constituted the court of final resort. If there was ever a time when men might have demonstrated their ability to govern themselves and to establish liberty and equality upon lasting foundations, it was here. But what was the case? As long as freedom meant to them, “not freedom to do what they pleased, but what was right” in their treatment of each other, all went well. But a change came. Equality ceased to give satisfaction. Men desired more; they wished to dominate. When distinctions of birth ceased to secure the desired end, distinctions of wealth were created. “To obtain money and office became the universal passion.” “The free forms of the constitution became themselves the instruments of corruption.” The elections, the laws, and all the machinery of government were made to minister to the greed and ambition of individuals. Liberty and justice became mockeries. I need not here recount the internal dissensions and strife, the oppression and robbery of provinces, and the final destruction of the republic. It is sufficient to say in the language of Froude, that “a constitutional government the most enduring and the most powerful that ever existed, was put on trial and found wanting.” Wanting, because men refused to grant to others what they desired for themselves, and they found the law exactly fulfilled, “With what measure ye mete, it shall be measured to you again.” Upon the ruins of the republic arose one of the strongest and most tyrannical despotisms that ever existed. It is said that the citizens of Rome always detested the name king. But men sometimes detest themselves in others. At any rate the republic appeared to develop no end of Tarquins, who came little behind him in cruelty.

Nowhere has the doctrine of equality and the rights of the people been asserted with greater vehemence and carried to greater lengths in theory than in the French Republic which arose from the ruins of the Bourbon monarchy. Yet, at the same time, in no democracy has there been less freedom for the individual. Under the rule of

the sovereign mob “came those days when the most barbarous of all codes was administered by the most barbarous of all tribunals; when no man could greet his neighbor or say his prayers without danger of committing a capital offense.” Liberty and license became synonymous, and the most sanguinary of all despotisms reigned under the mild and innocent quaternion, “virtue, fraternity, liberty, and equality.” Madame Roland, on ascending the scaffold, exclaimed, “O liberty! what crimes are committed in thy name!”

It did not take long to reach the same result there that came to the states of Greece and the republic of Rome. The golden age of Pericles was succeeded by the absolute sway of Alexander; the free institutions of Rome made way for the oppression of the Cæsars; and now the “rights of man” were centered in one man, and Napoleon became dictator of France.

The history of France from the overthrow of the monarchy to the establishment of the first empire, though short, contains the story of every democracy. In the short space of a few years are crowded the lessons of centuries. It affords a complete example of the working of human nature and its inevitable result, which is bound to appear sooner or later in any government, however free be its institutions.

(To be continued.)

Home Religion vs. State Religion.

“Bible Echo,” Melbourne, Aus.

THAT there is great moral declension at the present time few will deny. Lying, theft, murder, and adultery are rampant everywhere. But the true cause of this state of things few understand, and the remedy for it is not discerned by many.

Some, as the National Scripture Education League, of Victoria, attribute the growing immorality to the fact that religion is not taught in the state schools. But this is plainly not the cause, for where it is taught in the state schools precisely as they demand it, as in New South Wales, crime is on the increase as well as where it is not so taught.

The real trouble is, religion does not dwell in the hearts of the people, and therefore it is not taught by the parents to their children in their homes. The parents themselves are lawless, and have not the fear of God in their hearts, and their sins and sinful neglect are appearing in their children.

If there was *home religion*, no one would have any occasion to talk about *state religion*. Home religion means something. State religion is a sham. Home religion means personal religion. State religion is an attempt to make men religious by wholesale and without any conviction or conversion on the part of the people individually.

Two Ways of Reform.

BY M. E. KELLOGG.

EVERY one who has read Longfellow's poem, "The Saga of King Olaf," has doubtless been amused, to say the least, at the descriptions of the missionary operations of Olaf the king. These efforts were *warlike*, and they were entirely in accord with the spirit of the church of Rome in that day.

Two quotations, one from each of two poems, which are parts of the "Saga," show how missionary enterprises were carried on at that time. After having described the killing of Iron Beard, the leader of the heathen, the poem continues:—

" King Olaf from the doorway spoke;
Choose ye between two things, my folk,
To be baptized or given up to slaughter.

" And seeing their leader stark and dead,
The people with a murmur said,
O king, baptize us with thy holy water.

" So all the Drontheim land became
A Christian land in name and fame."

Again, urged on by a bishop, King Olaf went on another "missionary" trip against a heathen pirate, whom he took prisoner.

" Then said Olaf, O thou sea-king,
Little time have we for speaking;
Choose between the good and evil;
Be baptized or thou shalt die."

But this kind of preaching had little effect upon the heathen. Hence we read:—

" But in scorn the heathen scoffer
Answered, I disdain thine offer,
Neither fear I God nor devil,
Thee and thy gospel I defy."

The "heathen scoffer" was then compelled to swallow a venomous adder; and, as might be expected,—

" Then baptized they all that region,
Swarthy Lapp and fair Norwegian,—
Far as swims the salmon, leaping
Up the streams of Salten's Fiord.

" In their temples Thor and Odin
Lay in dust and ashes trodden,
As King Olaf onward sweeping,
Preached the gospel with his sword."

Preached with the sword! We accuse Mohammed and Mohammedans of preaching that way, but a great deal that has passed for Christianity has been proclaimed in the same way. Many of Rome's victories were achieved in this manner. In this way greater apparent results could be achieved than in the slow, laborious, and difficult work of teaching the people and inculcating the principles of faith, sobriety, and honesty.

Of Bonnivard, the great patriot of Switzerland, whom Byron has immortalized in his poem, "The Prisoner of Chillon," an historian has said: "He mistrusted the plan Rome had hit on of regenerating men in tribes and clans, and preferred to have it done individually."* And that is to say that he preferred to have it done after the true Christian and apostolic manner.

At the present time there is a most persistent attempt

being made to make this nation Christian by some change in our organic law. But who first devised the plan of making nations Christians in whole masses? Why, it was Rome who first conceived the idea of "regenerating men in tribes and clans;" and hence we are suffering just now from a revival of the spirit of Romanism, which, under a Protestant guise, is following in Rome's footsteps.

Unquestionably Christ was the greatest reformer that was ever upon this earth; and his apostles, following his methods, and imbued with his Spirit, carried the work forward. They labored to regenerate individuals, and they were eminently successful in their work. Was not their way of reform a better way than the way introduced by Rome, which is now being advocated by certain would-be Protestant reformers?

Sunday Closing and Temperance in England.

BY E. J. WAGGONER.

SPEAKING recently of the Sunday-closing bill, which is now the chief object of "temperance" zeal, the Bishop of Norwich, while favoring it, did not think that at present it is practicable, in that it is "one-sided and partial legislation," applying only to the poor, and leaving the rich free to drink as much as they please. He said, moreover, that his personal experience taught him that "no person would more heartily welcome a very great restriction on Sunday opening—say to quite a short period in the middle of the day—than the great bulk of honest and right-thinking publicans themselves."

But nobody ever yet heard of a publican of any kind who was in favor of a diminution in the drink traffic, any more than of a clothing merchant who was in favor of people wearing less clothing and a less expensive sort. So the very fact that publicans can be cited as favoring the Sunday closing of public houses, shows that it is in no sense whatever a temperance measure.

Instead of being a temperance measure, the Sunday-closing effort is in reality an attempt to build up Sunday observance at the expense of temperance reform. The whole tendency of the agitation is to teach people that there is nothing inherently wrong in the liquor traffic, but that the evil consists in carrying it on on Sundays. To illustrate: A mother sees her little boy playing ball on Sunday, and being a devout Sunday observer, says, "John, you must not play ball to-day; it is Sunday." John understands perfectly well that his mother has no objection to ball-playing in itself, but only to Sunday play. But suppose John were worrying a kitten, and his mother should say, "You ought not to worry that kitten to-day, my boy, it is Sunday;" could he think anything else than that it was perfectly allowable to worry kittens on other days than Sunday?

It may be urged that if the public can be educated up to the point of accepting the restriction of the liquor

* "History of Protestantism," Vol II, p. 241.

traffic to the last six days of the week, it will be a long step toward getting them to see that it should be suppressed altogether. If this were true, then it would apply to all other business. No; all that can be won by the Sunday-closing agitation is more homage to the Sunday. If there were in it any real recognition of the evil of the liquor traffic, then the man who saw the point would be opposed to the traffic every day. Sin is sin, no matter on what day of the week it is committed. If a man commits a murder, the sin is not enhanced by the fact that the deed was done on the Sabbath. It is a fact that many things are lawful on the six working days of the week which are not lawful on the Sabbath day, and many of those who believe that Sunday is the Sabbath are laboring hard to put liquor-selling in that list. If they wish to teach the stricter observance of Sunday, they have that right, but let them not delude themselves with the idea that they are furthering the cause of temperance.

London, Eng.

“Let.”

BY J. E. EVANS.

WEBSTER defines the word “let” to mean, “To give leave or power by a positive act; . . . to withhold restraint; not to prevent; to permit, allow, suffer.” The word is found in Isa. 55:7, where the Lord says, “Let the wicked forsake his way.”

The thought thus expressed is the correct basis for all missionary work. There are many other scriptural terms which have the same import, such as “come,” “accept,” “choose.” All of God’s requirements are of the nature of an invitation, not in the least arbitrary, but admonitions to seek that which infinite wisdom sees is the best thing for us. Every requirement is a privilege, and every privilege, when accepted, is a blessing.

These blessings are personal in their application, and their enjoyment does not depend upon the will of majorities. Their reception and enjoyment in no way interferes with the rights of the receiver or any one else. Thus it is not necessary for the Christian to surrender any of his rights to secure to any other Christian, or society of Christians, certain rights. Therefore the idea that we must legislate for the good of the majority, even if such legislation does prescribe the religious conduct of the minority, is false. No rights are taken from any one upon becoming a Christian, and in the full enjoyment of all his rights he does not interfere with the rights of any other man. In this lies the difference between the kingdom of Christ and the kingdoms of earth—between religious and civil governments.

In a civil government the lawless and the disobedient must be kept within the bounds of civility by the power of law; but in the kingdom of Christ, which he declared “is not of this world,” law is only the rule of obedience, not the power. Love is the power which constrains the

subject of this kingdom to obey. Therefore, any society that uses law to compel obedience, though it be a church society, is of the human order; and in thus working reveals to the world that it is without the drawing power of the love of Christ.

He is undertaking a useless task who seeks to enforce a law, unless he is qualified to interpret that law and possesses the power to decide upon the nature and extent of the crime; and has also the right to decide the full penalty for each violation. This would be to make man supreme in all matters religious as well as civil. Such was the work undertaken by the church and state combined in the fourth century, the evil results of which may be seen by all who will carefully consider the record of its doings.

Compulsion is foreign to the nature and precepts of Christ; nor is it natural to those who are partakers of the divine nature.

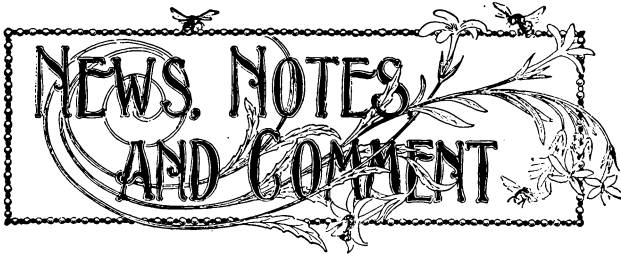
To all, then, who desire to work for Christ, we would suggest this scripture as a motto, “Let the wicked forsake his way.” Do not seek to compel him, for it is possible that that is wrong which we seek to enforce. This is certainly the case in the enforcement of the first day of the week as the Sabbath. God’s word nowhere enjoins it; and even if it did, it would not be according to the gospel to compel any one to obey.

The wrong becomes twofold when those professing to work for Christ employ false methods to support that which in itself is wrong. O how much better it would be to work upon the principle of the following scriptural injunctions: “Choose ye this day whom ye will serve.” “Come unto me all ye that labor, and are heavy laden, and I will give you rest.” “And whosoever will, let him take of the water of life freely.” “He that hath an ear, let him hear what the spirit saith.” “Is any sick among you? let him call for the elders of the church.”

The gospel is an invitation, and “by many infallible proofs” has God given us evidence of his love. From the foregoing considerations it will be seen that if man has the right, and it is incumbent upon him, to enforce one’s religious duty, then he has the same right, and it is equally binding upon him, to compel obedience to all other requirements of the same nature. But this would be to make man supreme—to put him in the place of God. It would be infinitely better, and more successful for us, if, with hearts quickened by the presence of the love of God, we would say to the wrong-doer, “Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.”

New Orleans, La.

No more beautiful tribute could be paid to the memory of a man than this one which, among others, was fittingly sent to the relatives of the late Hon. Neal Dow, on the occasion of his decease,—“He left the land he loved more safe for every little child.”



"GREATER NEW YORK" has held its first municipal election, and the result is the return of "Tammany" to the seat of power. There are several features of the campaign which are worthy of note.

* * *

In the first place, it may be observed that the chief issue of the campaign was that of popular government against government by a dictator. It seems that quite a large portion of the citizens, knowing this to be a "government of the people, by the people, and for the people," became possessed of the idea that the government of "Greater New York" ought to be run by the people of the city, instead of by a "boss," who might not even reside in the city at all. They believed, in other words, that under this government it was their natural prerogative to manage their own affairs; and they accordingly set out to do so. By way of gaining the benefits of organization, they formed a "Citizens' Union."

* * *

BUT this independent politics found itself opposed by party politics. The people were told that not their own interests, but the interests of the "party," was the first thing to be considered in their election. In other words, the election must be managed primarily for the benefit of the "party," and whether the people were to reap the benefits from it which they desired, was wholly a secondary consideration.

* * *

CONNECTED with the machinery of the "party"—in this State—was a leading representative of that class, who, under the old Roman government, were known as dictators. These dictators—for whom the nomenclature of the times has supplied the term "boss"—differ from the dictators of ancient Rome in being self-appointed and irresponsible, but not greatly in the extent of their power. Not to dictate the prominent candidates to be voted for by those of his own political "faith," was of course very distasteful to the "boss." He determined that it should be made apparent that the principle of "government of the people, by the people, and for the people" does not apply to local elections. The precedent must be firmly established that no politics will be allowed to be successful which disconnects from the "party" and the party "boss."

* * *

ACCORDINGLY, the dictator put a ticket of his own in

the field; not in the hope that any of his candidates would be elected, but solely for the purpose of defeating the audacious effort of the "citizens' union" to institute local self-government; and, incidentally, of letting the people understand that the science of politics, in this part of the country at least, has progressed beyond the point where such an effort can be successful.

* * *

THE result was the triumphant success of the dictator form of government, under the ægis of an opposing political party. It was better that government by dictatorship should triumph, even at the sacrifice of party success, than that there should be a triumph of popular government. Such is the view of the political "boss." The man in possession of autocratic power holds that possession above every other consideration. It is not human nature to do otherwise.

* * *

THE dictator who achieved success in the electoral contest, is a man who but recently returned to this country from a sojourn abroad, which is said to have been largely spent at the English race tracks. It seems to be getting quite the fashion for men who acquire wealth and political distinction here to make the Old World—and especially England—their recreation ground, and to spend only so much of their time in this country as is necessary for a proper attention to "business." Considering the facts which confront us, we may without any great stretch of imagination, contemplate the time when our "rulers" will return from across the water only for the purpose of dictating our politics and setting up their men in office, and having thus attended to "business," will hie them back again to the shores and society which they find more congenial to their tastes.

* * *

THIS triumph of dictatorial government was "by the people." By their votes the people deliberately sanctioned and put it into effect. And thus they have themselves proclaimed, in effect, that in this leading city of the Union, we have come in the evolution of politics to the place where "government of the people, by the people," and government by dictatorship mean one and the same thing.

* * *

To him who can read the signs of the times, there is in all this a plain omen of a transition through which government is rapidly passing in this country, and one which is eliminating the features of republican government and substituting in their place the features of a despotism. It is not difficult to conjecture that when the evils under which the people are suffering, and which the prevailing system of government seems rather to foster than relieve, shall have progressed beyond a certain point, the people will welcome a monarchy in some form

which shall promise the needed relief. History testifies that it must be so.

* * *

THE campaign of Henry George, as the representative of Jeffersonian democracy, was by no means the least striking feature of the contest. His scathing denunciation of the party "bosses" and specific charges of base veniality against well-known judges of the State courts, were in themselves extraordinary incidents. But when we consider them in connection with the extraordinary homage paid him, after his sudden death, by all classes of the people, they become still more significant. Do the people believe these charges to be true? If so, do they care anything about them? or have they ceased to feel any concern over visible corruption in the offices of public trust? If they do not believe them, why do they hold the man who so emphatically uttered them entitled to the homage of a hero-martyr?

* * *

It may not be out of place in this connection to notice some of the statements which the heat of a campaign generally brings out, relative to the duty of voting. For instance, it was urged upon the readers of one of the leading city dailies that, "If you fail to vote, you betray your trust as a citizen." What one's "trust as a citizen" is, was not specified, though it may be presumed it was considered to be too well understood to need specifying. It will be generally admitted, no doubt, that the man who lives a life which contributes to the welfare of his fellow men, contributes his just proportion to the support of the State, and by word and example contributes to the general peace and safety, and to the stability of good government, performs the part of a good citizen. But all this will be done by every true Christian, because he is such, irrespective of the question whether he is a voter or not.

* * *

BUT the argument put forth by this newspaper, taken in connection with certain facts, suggests one or two queries which might properly be made in reply. In almost immediate connection with it the statement was made that "the only issue [in the campaign] is between government by the people and government by dictators." This was said in view of the certainty that a great many votes would be cast for that which represented government by dictators. Now all those casting such votes were, by the argument in question, true to their trust as citizens. In other words, the fulfilment of their trust as citizens required that they should seek the overthrow of "government by the people," and the setting up of government by a dictator! It is only necessary to add that an argument which proves too much proves nothing at all.

* * *

THE argument will have to be qualified so as to say

not only that "if you fail to vote," but if you fail to vote the right ticket, "you betray your trust as a citizen." This is really what the statement means. But this only brings us to the question, Which one is the right ticket? Where is the infallible gospel of political salvation, the ten-commandment code of political ethics? There are a great many tickets in the field, and each one claims to represent the cause of right and justice. And as only a small proportion of citizens support any one of them, it may be said upon the authority of this argument that the great majority of citizens are unfaithful to their trust as such. But this, again, proves more than the political arguer is willing to admit.

* * *

THERE is only one sure way of being always true to one's trust in every sphere of life, whether that of citizenship or any other; and that is to be always a genuine Christian. Being guided by a wisdom and a Spirit infinitely higher than those of fallen humanity, the Christian makes no mistake in the side which he espouses. He is found ever on the side which tends to the elevation of his fellow men,—the side of peace, of justice, and of truth,—whether these be represented by any ticket in the political field or not.

The Wickedness of Sunday Joy.

"New York Sun."

THE law under which a number of Harvard students were arrested for playing golf on Sunday reads as follows: "Whoever is present at a game, sport, play, or public diversion, except a concert of sacred music or an entertainment given by a religious or charitable society, the proceeds of which, if any, are to be devoted exclusively to a religious or charitable purpose, upon the Lord's day, shall be punished by a fine not exceeding \$5." It is clear from this that the supreme test of the impropriety lies in this—if the culprit is enjoying himself, he is doing wrong; if he isn't, it is all right.

An Inconsistent Lament.

"Sabbath Recorder," November 1.

THE Christian Endeavor societies of Illinois lately held a convention in Chicago. It represented thirty-four denominations, the "Disciples" leading, as to the number of societies represented. In the matter of resolutions the convention "lamented the vast amount of Sabbath desecration" in Illinois and elsewhere, and yet these same "Disciples" who formed so prominent a factor in the convention are untiring in teaching no-Sabbathism. It is their ever ready weapon against God's law and his Sabbath. Having thus done what they can to ignore God in the matter, they "resolve" to "lament" the desecration of Sunday!! How wise and consistent!

Humbug!

"The Truth Seeker," New York.

"WHENEVER Sabbath-breaking is punished, it is on the ground that Sunday is a day of rest established by the state—not by the church—and that its violation interferes with their day of rest by other citizens."—*News and Courier, Charleston, S. C.*

The statement is absurd. In ninety-nine cases out of one hundred where arrests are made for violation of the Sunday law there has been no disturbance of any citizen's rest. The rest theory is a pretext for enforcing a law of the church by the machinery of the state. It disturbs no person's rest when a man plows in his field, or sells goods in his store, or goes hunting in the woods, or offers fruit or gimeracks for sale upon the street. . . . A law designed to promote rest would prohibit work and the running of machinery at night, not on Sundays.

In a circular which Archbishop Corrigan, the leading Catholic prelate in New York, caused to be read in all the Catholic churches on October 17, he says:—

"The signs of the times show danger signals in the fast rising flood of socialism and anarchy, and thinking men the world over find the greatest bulwark against these dangers in the conservative principles and doctrines of the Catholic Church."

Was it a mere coincidence that this circular was read a few days previous to election, one of the tickets in the field being in support of what are considered as socialist ideas. Hardly, we think, notwithstanding the oft-given assurance from the spokesmen of Rome that "the church" never has anything to do with politics. Perhaps the archbishop thought that this reading of his circular would have a suspicious appearance of being a political "deal," for it was put forth ostensibly as a reply to documents which it avers have been lately circulated teaching opposition to "politico-ecclesiasticism," but which it has been ascertained were never heard of by the people before.

THE Rev. Thomas A. Hoyt, a Philadelphia pastor, on a recent Sunday preached to his congregation on the subject of Sunday desecration, and among other things (as reported in the *Philadelphia Times*) said:—

"If we ask ourselves if we regard this day with true reverence, will we find ourselves guiltless? Will we not find, perhaps, that we have fallen into a loose way of considering it, when Holy Scripture tells us that we should consecrate the entire day to God? Let us consider this carefully, remembering the promise of the Redeemer: 'If you keep this day holy, I will cause you to ride on the high places of the earth.'"

But what use would there be in making amends as regards the loose way of observing the day, while being so loose as regards the day itself? When one is so "loose" in observing the Sabbath commandment as not even to get hold of the right day to be observed, he is

only wasting time and effort in considering remedies to be applied to the manner of its observance.

DR. P. S. HENSON, of Chicago, a prominent clergyman and zealous advocate of Sunday laws, is quoted as having recently said, in justification of a series of sermons he was to preach on the ten commandments:—

"It is time that Sinai be heard from again. We have urgent need to day to consider the foundation of law, or religion, if you please. There is contempt of law all over the land. The records show an alarming and unprecedented increase of crime all over the land."

Yes; it is indeed time that the world hear again from Mt. Sinai, and nothing shows the necessity for this more than the fact that men like Dr. Henson, who stand as the instructors of the people in religious truth, teach and practice squarely contrary to the law spoken from Sinai in the vitally important matter of observing the Sabbath. For that law says, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." But the first day, and not the seventh, is the one which receives almost universal homage as the day of rest.

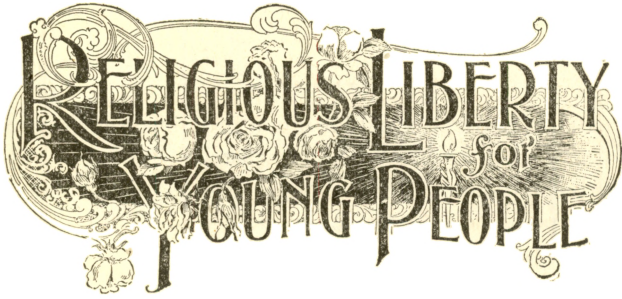
When lawlessness is taught from the pulpit, it is small wonder that it is practiced in the streets.

It has been painfully amusing to witness the tenacity with which the various candidates in the city election just held here grasped at "straws" in the hope of strengthening their chances of election. One of these was the official announcement by one of the leading "reformer" candidates that the people of the city, in case of his election, would be treated to a "liberal Sunday." This was a bid for the foreign element who have in some instances rather lax ideas in regard to Sunday observance.

IN the due course of events we seem to have reached the time when it is again in order to announce the discovery of an "authentic" document of supreme historic interest; and accordingly we are informed that there has just been found, in the famous library of the Vatican, the "long-lost report" of Pontius Pilate covering the events relating to the crucifixion, and from which it appears that if Pilate had only secured some much-needed reinforcements one day sooner than he did, the crucifixion would not have happened. It is a very interesting document, beyond a doubt; but perhaps the Vatican would be willing to part with it for a sufficient cash consideration.

TOMMY.—Papa, what is England and France and those nations goin' to do with all the armies and guns and ships they are gettin', that you read about in the paper this morning?

PAPA.—Why, my boy, they are getting ready to give the great Christian "concert of Europe."



God the Author of Liberty.

In our national hymn we sing,—

“Our father's God, to thee
Author of liberty,” etc.

The truth which these words affirm—that God is the author of liberty—rests upon the fact that God is the father of the human race.

Liberty means nothing to the individual deprived of all resources. God has all resources at his command, and is therefore the real author and custodian of all liberty.

The strongest and wisest of men are not able to supply themselves with the resources necessary to a single hour of life; and without life, liberty is nothing.

Men are neither omnipotent nor omniscient. They do not provide the air they breathe, nor the water they drink. Yet it is very common for people to imagine that they can get along entirely independent of that Intelligence and Power by which these things were provided; that, indeed, they will not enjoy full liberty in any other way.

We very often see the expression “free thought,” which is meant to convey the idea by those using it that no thought is free except that which springs wholly from the exercise of their own human minds.

What is there free about such thought? Thought, like an individual, is free in proportion to the extent of the range through which its powers can carry it. Is the range of “free thought” any greater than that of other thought?

Can the ignorant savage do more to extend his range of thought than the educated white man can do for him? Can finite man do more for himself in the same line than can be done for him by the infinite God?

We are the children of God. In proportion to his knowledge and power, our own abilities are far less than are the wisdom and power of an infant as compared with its parents. If we can enjoy liberty without God, the infant can do the same independently of parental care.

But the infant left to its own resources very quickly comes to grief. It is natural for it to prefer its own way to that of its parents, but its own way would lead only to disaster. Left to itself, it would soon be deprived of all liberty in any form.

But by wise parental care and instruction, the child is brought day by day into a more perfect knowledge and

enjoyment of liberty. And when it has received all in this direction that its parents can give it, it can still go on indefinitely under the care of its Father in heaven. And God has fixed no limit to this process.

God would not have his children always bound by the limited powers and faculties which they possess here in this life. He designs that they shall have bodies and minds filled with an imperishable vigor. He purposes for them a continual growth in knowledge that will never end.

And with this continual expansion of the faculties, this continual enlargement of the range of their power, and therefore of their freedom, there will ever be written more clearly upon all minds the mighty truth—God the Author of liberty.

Politics and Citizenship.

“HELLO, Will,” exclaimed Fred Hammond one morning, upon suddenly meeting his young friend, Willie Dean. “Say,” he continued, “who are you goin’ to vote for? I mean,” he added, recollecting that neither of them were yet of voting age, “who would you vote for if you were old enough?”

“Oh, I don’t know,” answered Willie, with some hesitation; “I never thought very much about politics.”

It was the day before election, and political excitement was running high in the city where they lived.

“I know who I’d vote for,” said Fred; “I’m a Republican,” he added, with the air of one making a very important statement.

“What makes you a Republican?” Willie asked.

“Why,” exclaimed Fred, “because that’s the right party; my pa’s a Republican, and he knows all about what to vote for.”

“What does the Republican party believe?” queried Willie.

“Oh, I don’t know exactly; something about the tariff, though, I guess,” was Fred’s answer.

“But how do you know you’re a Republican, if you don’t know what the party believes?”

“Well, I’m a Republican, anyway; my pa’s a Republican, and that’s reason enough for me.”

“I don’t see very much reason in that,” observed Willie. “My pa’s a Democrat, and he says everybody ought to vote that ticket. For my part,” he added, “I never could see much use in going into politics anyway.”

“Why,” exclaimed Fred, in a tone of surprise, “you’re not a good citizen if you don’t vote. My school-teacher told us that when we had our brigade drill, the other day. He said that people who didn’t vote were no better than traitors.”

“Well, I don’t see as voting makes much difference with that. I heard two men talking politics on the corner yesterday, and they got to disputing about it, and one of them said everybody who didn’t vote the straight party ticket, as I believe he called it, was a traitor. So I

guess politics doesn't save anybody from being called a traitor.

"And I should think," added Willie, after a moment's pause, "that if I voted wrong, it would be worse than if I didn't vote at all. Lots of people vote for saloons, and gambling houses, and such things. Wouldn't it be better if such people didn't vote?"

"Oh, I don't know about that," said Fred, rather dubiously. "But anyway," he added, more confidently, "that's just why good people ought to go into politics, so as to prevent the bad people from running things. I heard the minister say that in his sermon last Sunday."

"Well," observed Willie, "my mother says there are a great many more bad people in the country than good people; and I think she's right about it, too. She most always knows about anything that she talks about.

"Of course," he continued, "she didn't mean bad people such as those that murder and steal and have to be sent to jail, but people who are bad enough to vote for things that are bad,—like the saloon, you know. I guess there must be more people who want saloons than there are who don't want them, because they can't shut them up by vote, and even where they do vote to do so, they go on running just about the same."

"My pa don't believe in prohibition," observed Fred. "He says it's nobody's business what people drink."

"Neither does mine," said Willie; "but my mother does; she belongs to the Woman's Christian Temperance Union. She says everybody ought to vote for prohibition."

"I heard pa say yesterday that the prohibition vote wouldn't amount to much. Hardly anybody votes for that now," was Fred's comment.

"That's what I was saying," said Willie; "if people who don't want saloons and such things are so much fewer than the people who do want them, or who are willing to have them, I don't see how they're going to keep the bad people from running things by voting. There's got to be something to make the people better, I guess, before the government can get any better. That's what my uncle said to me the other day, and he said people could n't be made any better by voting. He said the only way to make people better was to get them converted, and that the preachers ought to be preaching to convert people, instead of preaching to tell people how they ought to vote."

"Maybe that's so," said Fred. "I guess the preachers don't know so much about politics as they think they do; anyway, they can't preach politics out of the Bible, and I agree that they ought to stick to the Bible and let other things alone. But I'm on an errand now, and I guess I'll have to be going. Good-bye."

"Good-bye," answered Willie; "I'll see you again pretty soon," he called after Fred's retreating figure, "and I'm going to find out all I can about what are the duties of citizens. But I believe," he added to himself, "that my uncle was right when he said that people who live good lives and are kind and helpful to everybody

around them, are a great deal better citizens than the people who are always talking about saving the country by their votes."

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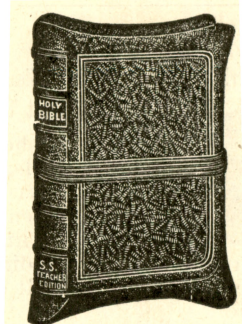
KEY—The first **RV** on page 608 appears in verse 37 of the 9th chapter, before "dominion." In the King James Version the reading is "dominion over our bodies," etc. By referring to the foot-notes it will be seen that the word "dominion" is changed to "power." Hence the Revised Version reads "power over 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 make a sure covenant, and write it; and our princes, ^{rv} Lē'vītes, 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 Tīr'shā-tāh, ^b the son of Hāch-g-lī'ah, and Zīd-kī'jah,
² c Sēr-g-ī'ah, Āz-g-rī'ah, Jēr-g-mī'ah,
³ Pāsh'ūr, Ām-g-rī'ah, Māl-chī'jah,
⁴ Hāt'tūsh, Shēb-g-nī'ah, Māl'luch,
⁵ Hā'rim, Mēr'g-mōth, O-bā-dī'ah,
⁶ Dān'jel, Ġin'nē-thon, Bā'rūch,
⁷ Mē-shūl'lam, Ā-bī'jah, Mīj'g-mīn,

B. C. 445.
Deut. 23. 48.
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, 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;
30 And that they would not give ^t 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 Nehthim.—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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