

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

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A SUNDAY law is a poor substitute for moral backbone.

"HONESTY is the best policy;" and this means to be honest with your conscience.

THE individual who rates policy above principle evidently imagines that time outweighs eternity.

THE modest demand of the National Reformers is that the people will please allow them to be conscience for the government.

IF people did not choose to be so independent of God, they would not be so miserably dependent upon their fellow mortals.

IF the Constitution is a godless document because it does not contain the name of God, is the Book of Esther a godless book?

DOES the "civil Sunday" prove the theory of evolution? No one can question that it evolved from something purely religious.

THERE is no danger that the world will ever cease to be religious, for it is human nature to be religious. But when people lose Christianity, their religion naturally

allies itself with worldly power and fights its battles with carnal weapons. Worldly religion is worse than none at all.

THE purpose of legislation is not to grant rights, but to preserve them. To assume the authority to grant rights is to deny that rights inhere in the individual.

CAN anyone tell why it is that the ministers and religious societies can see better than any other classes of the people the necessity for a purely "civil" Sunday?

IF it were not for the love of money, a great many people would close their shops on Sunday who are now "forced" to keep them open, notwithstanding they feel very bad about doing business on that day.

Christians Speak for All Men.

JESUS CHRIST came into this world, as he said to Pilate, to "bear witness unto the truth."

The purpose which brought him here is the same which brings every individual into the world who is "born again." Christians, like their Master, are here to bear witness unto the truth.

It is because of this, which condemns the world, that the world has hated them and persecuted them.

Christians are not in this world to ask favors for themselves of the world. If the world leaves them free to enjoy the exercise of their rights, well and good. But in any case their enunciation of the doctrine of individual rights, as with any other Christian doctrine, is for the purpose of bearing witness to the truth, which concerns all men alike.

Before the bar of truth all men stand; by it all must be judged. Whether the Christian be in the private assembly, or before the legislature, or in court to answer for obedience to the dictates of his conscience, these con-

ditions remain unchanged. The real bar is the bar of truth. Christians are the witnesses; and by their testimony those who hear it are to know whether they themselves stand justified or condemned.

This was forcibly illustrated in the experience of the apostle Paul. Brought before Felix in bonds, to answer for the crime with which he was charged by the Jews, Paul bore witness unto the truth, which, while vindicating him against the Jews, was of such magnitude and universal application that Paul the prisoner was lost to view before the overwhelming significance of the eternal principles of right conduct. The record is that "as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee." Acts 24:25.

In bearing witness unto the truth, as it is in Jesus Christ, self is lost to view, and in its place all mankind appear as heirs of the inalienable rights which God has given them—rights by the exercise of which they are to determine their eternal destiny for weal or woe.

It is thus that Christians stand before the legislatures of the land, asking that no laws be enacted which will interfere with the individual prerogative of rendering to Cæsar the things that are Cæsar's, and to God the things that are God's.

Another Scripture Study for the "Christian Citizen."

OF his disciples, Jesus says, "They are not of the world, even as I am not of the world." "Ye are not of the world, but I have chosen you out of the world." "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

The state is altogether of this world. No state will ever see any other world than this.

Yet Christ says that Christians are not of this world; nor of the things that are in the world.

Now the problem is, How can a man be not of this world; and yet be a part of that which is altogether of this world? How can he be not of, and love not, the things that are in the world, and yet be a material, an active part of a thing that is solely of this world and can never possibly be of any other? The only fair, logical, or reasonable answer to these questions settles the question of the relationship of Christians to the states and governments of this world.

So completely is the state a thing of this world that when a man is born, he is born into the world and into the state at the same time. So long as he remains a part of the world, he is a part of the state. And so long as he remains a part of the state he remains a part of the world. And all this by the very fact of his having been born at all.

But Christianity calls men to "be *born again*:" to be "born from above:" to be born of the Spirit. And when

this is done he is born into another kingdom, into another government, into another world. And it is just as true that when a man is *born again*, he is born into another kingdom at the same time, as it is that when he is born the first time, he is born into the state at the same time.

When a man is born again, that birth is just as real as was the first one. When he is born again, that birth is as distinct from the first one as day is from night. And the realm, the government, the world, into which he is born when he is born again, is just as distinct from the realm, the government, and the world into which he was first born, as the new birth is distinct from the first birth. The two things are so essentially different in all their characteristics that they cannot possibly be blended.

The state is of nature wholly: Christianity is of grace wholly. The state is altogether natural: Christianity is altogether spiritual. The state is of the earth: Christianity is of heaven. Thus in nature and characteristics the two things are absolutely separate and distinct. They cannot be united nor blended in the same person, nor in the same things. No: "they are not of the world." "If any man love the world, the love of the Father is not in him." "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be the friend of the world is the enemy of God."

But the Lord has given us an unmistakable standard of comparison: "They are not of the world, *even as I am not of the world*." What was the attitude of Christ toward the states and the kingdoms of this world? It was one of total separation from all of them in every way. And this is not simply that he *did* not have anything to do with them, but that he *would* not have it. It is not that he passively ignored it, but that he actually refused to have anything to do with the state. He was offered the kingdom of Judea, and he refused it. He was offered all the kingdoms of the world, but he refused them all. His kingdom was not, and *is* not, of this world.

And he is the standard of all Christianity. He is the sole example of all Christians. And *they* are not of the world, *even as he* is not of the world. They are not of the things that are in the world, *even as he* is not of the things that are in the world.

A. T. J.

"Christian Politics."

CHRISTIANITY is not of this world.

To his followers Jesus Christ said (and still says): "Ye are not of the world, but I have chosen you out of the world;" and in his memorable prayer (John 17) he said of them, "They are not of the world, *even as I am not of the world*." Vs. 14, 16.

That which is of the world, the world loves, and that which the world engages in with all ardor may safely be set down as being congenial to worldly taste.

And in what does all the world engage more zealously than in politics?

The very acme of worldliness is represented in political organizations and methods.

The ballot is an instrument of worldly power. The agent of evil makes use of it as gladly and as freely as does anyone. Not so of the instruments of righteousness, —the weapons which are not carnal.

In the very nature of things, therefore, there can be no such thing as Christian politics.

“Christian politics”—that which we see developing in this country by that name—is politics in its worst and most dangerous form.

THE Supreme Court of Kansas has legally recognized and sustained the Catholic doctrine of purgatory. A will by which money was left for the purpose of paying for masses for the dead was contested.

The will was sustained. There can be no fair objection to this in itself. For surely people have the right to do with their own money any harmless thing that they may choose. And if money was willed to pay some one for whistling a certain number of times over the grave of the one making the will, the will should be sustained. So with money willed to pay for saying masses. One is as harmless as the other.

But the court did not stop here. Indeed it did not begin here. It began with the Catholic doctrine of purgatory, as quoted from a Catholic book of doctrine *and from the Catholic Bible*. And it sustained the will first of all because of the “wholesomeness” of this doctrine: and secondly because the Bill of Rights and the Constitution of Kansas “interferes with no mere religious practices except such as tend to subvert the foundation of public morals and order.”

How courts do love to wander off into the realms of religion, and then sustain their action in so doing by quoting the clauses of the Bill of Rights and the Constitution which forbid their doing so! A. T. J.

Proof That This Is a Christian Nation.

“It is sometimes flippantly asserted that ‘This is not a Christian nation;’ you have no right to a Christian Sabbath protected by law, for the Constitution of the United States prohibits the establishment of religion.” Thus begins an argument to prove that this is a Christian nation, which appears in Vol. 5, No. 1 of “Sunday Reform Leaflets,” issued by the Sunday League of America, with headquarters at Columbus, Ohio.

The assumption that this is a Christian nation is the basis for many appeals for legislation, state and national, to enforce the observance of Sunday.

There are many facts which bear upon this question, and they are not so far beneath the surface of things that they cannot be readily pointed out for consideration. Let us examine a few of them for the evidence which they furnish upon this point.

Is this a Christian nation because the people spend

some hundreds of millions of dollars every year for whiskey and similar liquors, and about five millions to carry the gospel to the heathen?

Are we a Christian nation because we prefer to give ten times as much for tobacco to smoke and chew as we are willing to give for foreign missions?

Is this a Christian nation because it maintains a great and growing navy for the purpose of inflicting death and destruction upon its enemies?

Is this a Christian nation because it always demands satisfaction for any real or fancied insult to its dignity?

Is this a Christian nation because it shuts up the transgressor in prison, instead of forgiving him the offense?

Are we a Christian nation because we are ruthlessly exterminating the beautiful birds—taking from them the life the Creator gave them—in order that our ladies may have feather-trimmed bonnets to wear to church?

Are we a Christian nation because our church-going people are split up into a hundred irreconcilable divisions and sects?

Are we a Christian nation because nine-tenths of the people are twice as eagerly engaged in the pursuit of money and pleasure as in the pursuit of piety?

Which one of these perfectly evident facts demonstrates that we are a Christian nation? Or do they all unite to prove the point?

Will the Sunday League of America—or anyone for that matter—please inform us how this is.

The Individual vs. the Masses.

MR. BROWN.—Good morning, neighbor Smith; what’s this you are working on? What are you trying to do by heaping up this mountain of brick?

MR. SMITH.—Why, friend Brown, I’m going to have a very fine building; one of the finest that was ever made, when it’s finished.

MR. BROWN.—Y-e-s; but it don’t look like much of anything now; I should say it was in pretty bad shape for a building.

MR. SMITH.—Oh, yes, it does look so just now; but it’s going to look a great deal better pretty soon.

MR. BROWN.—But you’re not doing any brick laying, my friend; you’re having the brick just dumped down onto the top of the mass in heaps.

MR. SMITH.—Oh, I’m not paying any attention to the individual brick; that method is out of date. The individual is nothing; it’s the mass that counts.

MR. BROWN.—U-u-m, I see. Well, I don’t think your building will be a success.

MR. SMITH.—You’re a pessimist, Brown; I’ve no patience with a person who still clings to that old doctrine of individualism. Come around two or three weeks later, and you’ll see that I know what I am doing. Good morning.

MR. BROWN.—Good morning.

MORAL.—The best government, like the best building,

is that in which most careful attention is bestowed upon the individual constituents that enter into it.

A Kingdom Usurped.

As learned from a previous paper, the kingdom of God is composed of five constituents, or necessary parts, namely; territory, subjects, the King, his throne, and his laws. That kingdom complete must retain all these features. To take away from the compact any one of these is to destroy the unity of the kingdom. In every part of God's kingdom these must not only be retained in harmony with each other, but all these parts must render homage to the one sovereign King. Any portion of these elements, not so related to the general whole, is in rebellion against their rightful Ruler.

When man in Eden was induced to transfer his allegiance from the king of heaven to Satan's rule of sin, he not only withdrew himself, *as a subject*, from that compact, but *the territory* which had been entrusted to his dominion, as God's representative, was *also transferred* to the rule of sin, and man became Satan's representative in that portion of the universe, to govern it after the model of force. Thus it is seen that, as shown by the line drawn across the diagram, a portion of the original kingdom was affected by sin. The earth and its inhabitants, represented by that part of the diagram marked B, were by this cut off from the government of heaven, as shown by A, and became the territory and subjects of another government.

In this transfer it was impossible to make over to the usurper more than these two parts,—the territory with its subjects. The king, with his throne and laws, being higher than man, and therefore beyond his reach, were not in his power to carry over to the side of Satan. These being eternal in their nature, remain forever as they were before sin entered. This being true, the three eternal, unchangeable elements of the kingdom of God can never combine with the rule of earthly governments, because of the difference of their administrations. Love and force, as governmental policies, cannot possibly unite. God cannot join the divine elements of his government with those of earthly rule, because his righteousness and love are entirely incompatible with the laws of sin and force.

The Saviour therefore said truly, "Ye cannot serve God and mammon." Matt. 6:24. The reason is plain. Such a course would necessitate serving two masters who are directly opposite in every particular, which would be utterly impossible. So, then, while the influence of human selfishness, combined with Satan's system of government, controls the world, it cannot be true that God unites the will of heaven with these revolting portions of his kingdom to enforce obedience to his law. When one

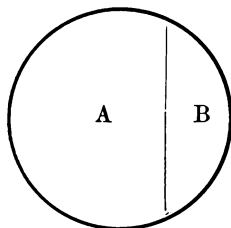
is *forced* to do a thing, his mind does not give consent, and without the consent of the mind, one cannot serve the law of God. Rom. 7:25. So long, therefore, as the mind remains unchanged from its carnal state, it is always, and at all times, enmity to God and his rule. Rom. 8:7. God cannot add his sanction to any attempt to force obedience to him, and still retain his *gentleness*, which alone *makes men great* in righteousness. Ps.18:35.

Since the reign of sin, which makes force the predominant element in earth's governments, separated the earth and its dwellers from God's kingdom, it must be necessary for that rule to pass away before the earth can again become a part of the kingdom of righteousness. To this end the Saviour has instructed all to daily pray, "Thy kingdom come, thy will be done in earth, as it is in heaven." Matt. 6:10. God's will is not done in heaven because its inhabitants are *forced* to it, nor are different degrees of consecration known in the service there rendered. All the service of that intact reign is therefore complete in single-mindedness, and no one there dissents in any degree from the mind of Jehovah.

The restoration of that perfect rule in the earth must therefore be the entire elimination of sin from every heart and from every nook of the territory usurped by Satan. In other words, the kingdoms of this world must become "the kingdoms of our Lord, and of his Christ," that he may rule therein forever, just as he now reigns over that portion of the territory and subjects which were never subjected to the rule of sin. But this work must begin *in the hearts* of the subjects, and under the influence of God's Spirit, rather than by the force of law. It must be accomplished by those loyal to God's government entering the usurped territory and *proclaiming "liberty to the captives"* in the name of the king of heaven (Isa. 61:1, 2), and pointing them to a better reign, as exercised by the Lord himself, rather than by using the laws of the usurped territory to enforce an obedience prescribed by them as the will of heaven.

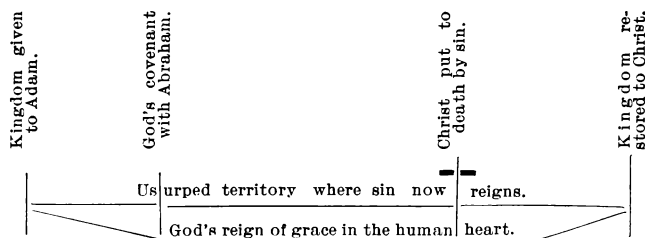
It almost seems as though men are blind who cannot see that Satan, having brought sin into the world, and so secured control of it, will never try to make its inhabitants become loyal to heaven, the very government of which he is an avowed enemy. It is indeed strange that so few suspect that the laws enacted in Satan's territory, apparently looking to setting up the reign of God there, are but a feint,—a politic move—to cover up Satan's opposition to God, by his appearing to be an "angel of light" (2 Cor. 11:14), and that he deludes men by this device actually to assist him in his work, under the pretense that they are thus advancing the interests of the kingdom of God.

The Pharisees of Christ's time were similarly deceived. They believed that their nation and country constituted the kingdom of God, even though fallen under the exacting rule of the Roman power. Knowing no form of government but that which was external and visible, they supposed that when their kingdom was again liberated from a foreign yoke, it would be done by being recon-



quered by the Messiah, who would then rule over them and their territory in person. So, as a test by which to decide whether Christ was really the Messiah or not, they demanded of him to tell them when he would reinstate the kingdom of God among them. His answer was clear and decisive: "The kingdom of God cometh not with observation [margin, outward show]; neither shall they say, Lo, here! or, lo, there! for, behold, the kingdom of God is within you." Luke 17:20,21. In other words, the *outward form* of God's government on earth is lost. It will not return in that shape, but must, for the time, be established within you, and your bodily members become wholly subject to God's will *from the heart*, even though your territory be ruled over by a foreign power.

The earthly part of God's kingdom having been separated from the government of heaven, the way was then opened by which men might signify their loyalty to God, even though living in the territory of a hostile government. To show the nature of this arrangement, let us study the following diagram:—



The upper horizontal line will represent the kingdom over which man was given dominion at the beginning (Gen. 1:26), and which, upon the entrance of sin, became subject to the rule of Satan. Man being born upon this usurped territory, is by nature a slave of sin, but is invited by the gospel of Christ to renounce the service of Satan, and yield allegiance to the king of heaven. But inasmuch as the territory under which men are born is detached from the kingdom of heaven, and must remain a part of the realm of wickedness until sin is destroyed out of it, an arrangement has been made by which man may connect with that part of the kingdom of heaven that remains steadfast, including the King, his throne, and his law, these to be enshrined in the heart. This, of course, constitute him a subject of that kingdom which reigns within. The lost territory, however, cannot be received thus, but must be waited for until it also is cleansed from sin, when it will be restored to its original domain, and so the kingdom of God be again united in its original perfect state.

This reign of God in the heart is known as the kingdom of grace (Heb. 4:16). and has run parallel with earthly kingdoms ever since the fall of man. It is indicated in the diagram by the lower horizontal line. Growing out of man's necessity for a purer and more satisfying government than that in which fate has placed him by birth, it stands in the place of the lost territory until that territory can be restored to the reign of heaven. Whoever, therefore, becomes an "adopted" citizen of this kingdom of grace is "called out," in heart, from the rule

of earth, hence must count himself a "pilgrim and stranger" in a foreign land, an alien from the commonwealths of earth, to be looking for "a city which hath foundations, whose builder and maker is God." Heb. 11:9,10.

As this temporary kingdom grew out of, and runs parallel with, the kingdom first given to man, but now usurped by Satan, so when that territory is again restored to its first condition, the two will be merged into one perfect state, and those who have been subjects of the kingdom of grace will then be subjects of that perfect and eternal reign of righteousness. This is clearly shown in the following words of the Saviour: "Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

Then the kingdom which was prepared for man at the foundation of the world; which was given to him, and passed over to the control of Satan, will have been redeemed by Christ and restored to man, who will again "reign upon the earth," as at the beginning. But more upon this in another paper.

J. O. C.

The Bible and the "Tradition of the Elders."

BY ISAAC MORRISON.

MR. BROWN (to the book merchant, Mr. James):—My new neighbor has been telling me that Sunday, the first day of the week, is not the Sabbath; and he read to me from the Bible, "The seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work;" and in the New Testament of Christ's most intimate followers after his crucifixion, where it says, "They rested the Sabbath day, according to the commandment." This was not the first day of the week, but the day just preceding it, which was the seventh day; for "when the Sabbath was past, . . . very early in the morning, the first day of the week, they came to the sepulchre at the rising of the sun." (Luke 23:56; 24:1; Mark 16:1,2). What do you think about it, Mr. James; is not that about the truth in the matter?

MR. JAMES.—Tut, tut, Mr. Brown, I hope you are not going off to join the Adventists! (Turning to his clerk, John, what do we believe on the Sabbath question?

Clerk (reaching for a book on the shelf above the Bibles).—I will read it from one of our standard Methodist books, "Binney's Theological Compend Improved," by Rev. Amos Binney and Rev. Daniel Steele, D. D. From pages 169, 170, and 171, I read these paragraphs:—

"The Sabbath. By this is meant: 1. The day appointed of God at the close of creation, to be observed by man as a day of rest from all secular employment, *because that in it God himself had rested from all his work.* Gen. 2:1-3.

"3. The original law of the Sabbath was renewed and made a prominent part of the moral law, or ten commandments, given through Moses at Sinai. Ex. 20:8-11.

"4. This seventh-day Sabbath was strictly observed by Christ and his apostles previous to his crucifixion. Mark 6:2; Luke 4:16, 31; 13:10; Acts 1:12-14; 13:14, 42-44; 17:2; 18:4.

"5. Jesus, after his resurrection, changed the Sabbath from the seventh to the first day of the week."

Mr. James.—See how clear and plain that makes the change of the Sabbath from the seventh to the first day of the week, Mr. Brown!

Mr. Brown.—O, but we are Protestants, and the Protestant rule of faith is, "The Bible, and the Bible alone;" "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" [Isa. 8:20; 2 Tim. 3:15-17]. Why did n't you take down the Bible to see what you believe, rather than your standard church books to see what your church elders and bishops would allow you to believe that the Bible taught on that subject?—What does the *Bible* say about the change of the Sabbath?

Clerk.—Here are two paragraphs (pp. 171, 181) right on that point, that will make the matter clear:—

"It is true there is no positive command for infant baptism, . . . nor is there any for keeping holy the first day of the week.

"Jesus, after his resurrection, changed the Sabbath from the seventh to the first day of the week . . . When Jesus gave instructions for this change we are not told, but very likely during the time when he spake to his apostles of the things pertaining to his kingdom." Acts 1-3. This is probably one of the many unrecorded things which Jesus did. John 20:30; 21:25."

"In this we are only following what is freely admitted by the greatest bodies of Christian workers, and by all the greatest Protestant denominations: as you can see by the following paragraphs from the superintendent of the Sabbath-Observance Department of the National and World's W. C. T. U. and the president of the American Sabbath Union, which was organized and is coöperated in by fourteen of the leading denominations in the United States:—

"*Ques.*—If Jesus wished the day changed, why did he not command it?

"*Ans.*—A command to celebrate the resurrection could not wisely be made before the resurrection occurred. He probably gave his own disciples such direction afterwards, "when speaking of things pertaining to the kingdom.""*—Leaflet No. 3 of the Sabbath-Observance Department of the National W. C. T. U., by Mrs. J. C. Bateham, Superintendent of the Sabbath-Observance Department of the National and World's W. C. T. U.*

"Our opponents declare, 'We are not satisfied with inferences and suppositions; show us where the first day is spoken of as holy, or as being observed instead of the seventh; we must have a direct positive command of God.' We admit there is no such command. But if we are to be limited by such a demand, all of us shall soon find ourselves in a very entangling predicament."*—"Pearl of Days" Leaflet, No. 3, by Rev. Geo. S. Mott, D. D., President of the American Sabbath Union.*

Mr. James.—See how clearly that settles the question! That "Theological Compend" is a handy book to have to help you out on such questions. Let me sell you a copy, Mr. Brown.

Mr. Brown.—But what your clerk read from those standard authorities reminds me of what my neighbor further said about the *unfinished* Protestant Reformation from the traditional errors of the Roman Catholic Church; which church, like the Jewish Church in the days of the Saviour (Matt. 15:1-9, 13), rests upon the "tradition of the elders" and the authority of the church instead of the Bible. Especially is this so on this Sabbath question. Let me read you a few sentences from standard Catholic works that my neighbor loaned me:—

"You are a Protestant, and you profess to go by the Bible, and the Bible *only*; and yet in so important a matter as the observance of one day in seven as a holy day, you go against the plain letter of the Bible, and put another day in the place of that day which the Bible has commanded. . . . We come to the time of the (so-called) Reformation, when it so happened that those who conducted the change of religion in this country *left this particular* portion of Catholic faith and practice *untouched*." "It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of *Sunday* by the Protestants is an *homage they pay*, in spite of themselves, *to the authority of the church*." "Reason and common sense demand the acceptance of one or the other of these alternatives: either Protestantism and the keeping holy of Saturday, or Catholicity and the keeping of Sunday. Compromise is impossible."

Then I guess we are in for finishing that great Reformation from the errors of what the Apostle John and all early Protestants have styled, "The mother of harlots and abominations of the earth." And do you know, Mr. James, that the Catholic Church makes this Sunday-keeping above everything else the sign of our submission to them instead of to what God says in the Bible? Listen to this:—

"Which church does the whole civilized world obey? Protestants . . . profess great reverence for the Bible, and yet by their solemn act of keeping Sunday they acknowledge our power and obey our church instead of the Bible. The Bible says, 'Remember the Sabbath day to keep it holy,' but the Catholic Church says 'No, keep the first day of the week,' and all the world bows down in silent obedience to the mandates of the Catholic Church." Compare this with Rom. 6:16.

And they make this Sunday institution the seal or mark of their power and authority that renders valid their laws and enactments among Protestants. Says Cardinal Gibbons, who is at the head of the Catholic Church in the United States:—

"Of course the Catholic Church claims that the change was her act. . . . And the act is a *mark* of her ecclesiastical power and authority in religious matters."

You certainly would not wish me, when enlightened on the subject, to knowingly adopt the rule of faith of the Roman Catholic Church in the place of the Protestant rule—"The Bible, and the Bible alone;" nor to adopt the very seal or mark by which it proves and attests its

power and authority; and all this just in order to still continue to keep Sunday. And of course you would not care to be found in that situation either. Let me lend you these Catholic books, Mr. James, to read in connection with Dan. 7:25 and Rev. 14:9-10.

Mr. James.—Here are some customers coming in. Excuse me, Mr. Brown.

Hammond, La.

Not Fancy but Fact.

It is not fancy but fact that Jesus Christ came into this world to set men free. Nearly seven hundred years before his coming, it was prophesied of him that he was "to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prisons to them that are bound" (Isa. 61:1); and early in his ministry he read these very words and said: "This day is this scripture fulfilled in your ears." Luke 4:21.

The mission of Jesus was, first of all, to set men free from the dominion of sin; but there is a close and necessary connection between spiritual freedom and physical freedom. In fact, since we are to glorify God not only in spirit but in body, since both are his and all our powers belong to him, soul liberty demands that degree of physical liberty that leaves the body free to obey the behests of conscience. For instance, the three Hebrews in order to preserve consciences void of offense, when commanded to bow before the golden image in the plain of Dura, were compelled by the circumstances to assert the physical right to stand erect while others bowed themselves to the ground in idolatrous worship.

Since the worship of God requires not only the service of the mind but also of the body, it follows that the preaching of the gospel necessarily instills into the hearts of men genuine love of genuine liberty of both mind and body. The man who believes with all his heart the words of Christ: "One is your master, even Christ; and all ye are brethren," will not be found exercising lordship over his brethren; neither will he yield his conscience to the keeping of any man or of any combination of men; he will claim liberty of mind and body, of thought and action, as an inalienable right, a sacred gift from God, to be used to his glory.

But when Christ came to this sin-cursed earth, liberty of conscience was unknown. Rome ruled the world, not only physically, but mentally. The highest duty of every man was to be "the obedient servant of the state." It was a capital crime to worship any god not recognized by law. It was the midnight of the world. The light which God had given to patriarchs and prophets had been dimmed by bigotry and superstition, and by the traditions of men. The chosen people of God were physically the vassals of Rome, and spiritually the slaves of sin, and yet realized not their true condition. To Jesus Christ they boastingly said, "We be Abraham's seed and were never in bondage to any man." But he replied,

"Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin." And so hopelessly degrading was this spiritual bondage that it made them in a measure insensible to national vassalage and caused them to even glory in their shame, crying out, "We have no king but Cæsar."

Such was the condition of the world when Jesus Christ came "to proclaim liberty to the captives;" and it was into such a world that he sent forth his disciples to teach the equality of all men—not to assail with fire or sword the established order of society, not to enter the lists as military revolutionists or even as political reformers—but to overthrow despotism in its original seat, the human heart; to teach to all men the all-comprehensive truth of the fatherhood of God, that they might thereby know also the brotherhood of man; that loving God supremely, each man might love his brother also.

When Christ came into the world paganism was enshrined in the hearts of the people, was deeply rooted in their social customs, and was entrenched in the laws of the empire, and yet within the lifetime of the apostles the new religion, the religion that challenged the supremacy of the Cæsars, that taught that king and peasant were equally answerable to God for both thought and action, had reached the confines of the then known world; had crossed seas, scaled mountains, traversed deserts, and even invaded the palace of the emperor, making its conquests in his household. All this and much more had been accomplished without one civil statute favorable to the gospel; without even once drawing the sword, without the use of either bullet or ballot, without political influence,—in short, without any carnal weapon or human device, but solely by the power of God in and through his word. Well might the apostle, through whose ministry much of this had been wrought, say: "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing every thought into captivity to the obedience of Christ."

In less than three centuries, Christianity, single-handed, won the bloodless battle for liberty of conscience, bloodless only so far as the new religion was concerned; for its disciples were destined to "fall by the sword, and by flame, and by captivity, and by spoil, many days."

But "the blood of the martyrs was the seed of the church," and the more the religion of Jesus was persecuted the more its adherents multiplied, until religious liberty became the law of Rome. But the victory was short-lived. What fire and sword could not do in three centuries was done in much less time by human ambition. The church, no longer persecuted, presently became a persecutor; and once more life-blood was the price of soul liberty. But genuine Christianity was not dead; God had not left himself without witnesses for the truth; Wycliffe, Huss, Jerome and Luther called the church back to the true principles of liberty of conscience. Taught by Luther, or rather by the word of God ministered by him,

the German princes signed the famous protest which said to the Emperor Charles V:—

“If you do not yield to our request, we protest by these presents, before God, our only Creator, preserver, Redeemer, and Saviour, and who will one day be our Judge, as well as before all men and all creatures, that we, for us and for our people, neither consent nor adhere in any manner whatsoever to the proposed decree, in any thing that is contrary to God, to his Holy Word, to our right conscience, to the salvation of our souls, and to the last decree of Spires.”

In the Declaration of Independence and the Constitution of the United States, these principles have found their most perfect practical expression; and in this country the church has enjoyed the most perfect liberty and the greatest prosperity of all modern times. And here, as in Rome, prosperity has sapped spirituality. Humility has given place to pride, arrogance has taken the place of meekness, and the protestant of yesterday has become the persecutor of to-day. Denominations which only a century ago demanded religious liberty for themselves are to-day besieging Congress for legislation utterly subversive of soul liberty. The popular churches boast that they hold Congress in their hands, and they seem disposed to use their power for their own aggrandizement. Would to God that they might even yet learn anew the lesson that Christ's work is to give liberty to the captives; not to imprison men in dungeons of granite and iron, but to set them free from the fetters of sin and selfishness.

C. P. B.

The Law of God and the Law of the Nation.

BY GEO. M. BROWN.

ALL Christians agree that the law of God is the rule by which the lives of men should be governed, and that one of the precepts of the Christian religion is obedience to the civil power in the realm of civil affairs as it speaks through national law; but it will doubtless be a surprise to some to learn that national law is God's law, and “that society with its rights and its institutions is of divine mold.”

These astonishing ideas are however held by many and were advanced by one of the foremost men in the Roman Catholic Church in America.

At the annual banquet of the Cleveland, O. Chamber of Commerce, May 14, 1897, Archbishop Ireland, in his response to the toast, “The Sure Foundation of a True Citizenship,” is reported to have said, “Whence will come to Democracy the potency of immortality? With reverence I pronounce the sacred word—conscience. Conscience ruling, Americans will be a law-abiding people; for righteousness commands obedience to law and proclaims that the *law of the nation is the law of the supreme governor of men and of nations—Almighty God*. Americans will respect the rights of their fellow citizens; conscience bids

them know that no one lives for himself alone, and *that society with its rights and its institutions is of divine mold.*”

It will be noticed that according to the archbishop's idea the law of the nation is the law of God; and righteousness—right-doing—commands obedience to this law. Thus the person who refuses to yield obedience to the law becomes not only a criminal, but a sinner who does not follow the dictates of conscience; and thereby becomes a menace to the immortality of our democracy.

All can see that the idea advanced is one long held by Rome,—that the church and state should be united, and that the former should dominate the latter. The surprising thing is that our nation, a professedly Protestant power, should have reached a place where one high in the councils of the Roman Church dares publicly to declare that its laws are the laws of God and that all are in conscience bound to obey them.

When such bold declarations are publicly made, surely it must be that Rome is confident of her position and believes that she can dictate in the enactment and enforcement of our national laws.

In the face of these things liberty-loving men of every creed and political faith should rally to the defense of the liberties purchased by the untiring efforts of the founders of this government.

If society with its institutions, which are manifestly of the world, is of divine mold, then the Apostle John was sadly in the dark when he said that the things of the world “are *not* of the Father.” 1 John 1:15-17.

Many years ago the National Reform party expressed their willingness to unite with the Roman Church on any basis that the latter would propose. It is evident that there is nothing to prevent this union now.

Reader, pause and consider. Which side will you take in this matter? Do you agree that national law is God's law and that society with its institutions is of divine mold? or do you stand for the infinite superiority of God's law over all other law and pledge obedience to it without regard to the laws of civil governments which are many times framed to favor the rich and oppress the poor?

Fond du Lac, Wis.

EPISCOPAL BISHOP NICHOLSON, of Milwaukee, Wis., has come out with a protest in the name of the church against the practice of referring to the naming of war ships as “christenings.” Christening, he holds, means coming to Christ; its use in connection with ships is blasphemy, and he would not be surprised to hear that the battleship “Kentucky” had gone down by reason of the profanation. The bishop says nothing about the country at large, though the majority of ecclesiastics are accustomed to take the name of Christ in vain by calling the United States a Christian nation. Why should not a man-of-war be christened as well as the ship of state?—*Truth Seeker.*



A CABLE dispatch from London to the New York *Sun* under date of February 5, gives the following: "The French authorities have decided to abandon the inscription on coins, which, since the days of the Consulate, has been *Dieu protège La France* [France, the favored of God]. Sacrilegious English journals suggest that the Czar will do as well." Of course, France is not the only nation that is the *protège* of God; that could not seriously be claimed. Each of the "Christian nations" is—in its own view and upon its own authority—the favored one of Heaven. And in fairness, the claim must be allowed to all alike.

* * *

BUT it sometimes happens that two of these governments come to a point in their relations with each other where they decide to settle their differences by an appeal to arms; in which event the idea that it is the favored one of Heaven is quite certain, in the case of one of them at least, to receive a severe shock. And as this very thing has happened in the recent history of France, it is not surprising that the French government should have discerned the propriety of removing the inscription from the national currency.

* * *

SOME one has asked, with considerable point, why it is that the U. S. Government has inscribed on a part of its currency the sentence, "In God We Trust." The circumstances of the origin of the inscription we do not know, but the words must be taken as showing some connection between the Government and religion; and as such, they are worthy of note.

* * *

THEY are worthy of note as illustrating the worthless character of a profession of religion by the Government. For they do amount to a profession of religion. To trust in God is to be religious in the fullest sense of the word; and the inscription is a governmental declaration of trust in God. It might be asked, In what god? and this not being specified, room is left for the suggestion which some persons have made that, if we may judge from the practice of the great majority of the people, the real meaning is—or should be—"In [this] god we trust." The people do trust in something; and if the majority do not trust in money more than in anything else, the observations of many good minds are certainly at fault. However we may look at it, we can find nothing to dem-

onstrate the propriety of this bit of governmental procedure.

* * *

It is to be observed, also, that the government has now repudiated the very money upon which this inscription is placed. It is a fitting coincidence that this repudiated metal should have been chosen to bear a religious inscription which is equally worthless, as regards any purpose which civil government is designed to serve.

* * *

NOTWITHSTANDING a very unfavorable report sent back by an agent of the Government commissioned to investigate the situation in the Klondike country as regards the prospects for success in fortune seeking, it is apparent that thousands from all parts of the country will soon be joined in a great rush to the reputed land of gold. There is something in this which illustrates a strange quality of human nature. Why is it that people are willing to work so hard and face such difficulties and dangers to get gold in this particular way? It has been said by those who spoke from experience, that the hardest way in the world to get gold is to dig it; and it is no doubt true that if the average person would expend the same amount of hard thought and active effort and perseverance in seeking wealth through some of the ordinary channels of business enterprise, that is expended in fortune seeking in the soil of a desolate and inhospitable country, his success would be much more certain.

* * *

WITHOUT life, gold is of no possible value; yet men will risk life in the most reckless fashion to get possession of this metal. There is something about the love of money which tends to warp the judgment as well as the conscience, and that to a most dangerous degree. Carried to the extreme, it presents to us the sad and incomprehensible picture of the miser who, for fear of experiencing want and hunger through deprivation of money, voluntarily put himself in that very condition and keeps himself there till death results. Certainly it is not hard to see, in the light of many circumstances, the wisdom of the Scripture which mentions the love of money as a thing of which we are to beware.

* * *

WE have been asked if we would object to the "flag salute" provided the word "God" were left out of it. This is a question that is too indefinite to be answered definitely. As has been said, however, we do not object to a flag salute, in itself; but we do object to the salute in its present form, and it might be objectionable without containing the word "God." A salute which embodies nothing more than a recognition of the principles of liberty and justice upon which this Government was established, and for which the flag is supposed to stand, might be proper enough; and certainly the flag can claim no

higher honor than to be recognized as the emblem of that which is noblest in human government.

* * *

It is for this reason, and this alone, that the flag can be worthy of honor. This is a great nation, it is true; but mere greatness is not a thing to be honored. Rome was a great nation—so great that she ruled the world—but we would hardly think of paying homage to the Roman eagles. It is goodness, not greatness, that makes anything worthy of recognition; and the flag would be just as worthy of honor were this the weakest and most insignificant nation on earth, but founded on the principles of the Constitution and Declaration of Independence, instead of being, as it is to day, one of the greatest and most influential. But in saluting the flag what thought is uppermost in the minds of the children,—that of the principles of civil liberty for which our forefathers contended? or of how big and powerful we have grown to be among the nations of the earth?

* * *

THERE is nothing more essential to the welfare of the country than that these principles of civil liberty should be recognized and put in practice by all the people, both young and old. But that the flag salute contributes anything to this end we have no evidence for believing. On the contrary there is evidence that it tends to revive that sectional animosity which can have no place in free government. Moreover, as an indication of real patriotism, the salute is of no value; it stands only on a par with formalism in religion. Principles—the principles of right and manly conduct—are the things of value. Beside these, all sentimental forms and ceremonies sink into insignificance.

Sunday in Hawaii.

In Washington, D. C., there is considerable agitation over the matter of opening the Congressional Library on Sundays. One who is well informed upon the situation as regards Sunday opening of libraries, museums, and places of amusement on Sundays in other lands, says that "We would learn something from that little republic out in mid-ocean—for the public library in Honolulu is open not simply every week-day, but all day Sunday, having the same hours, from nine o'clock in the morning until ten o'clock in the evening. And yet, Honolulu might well be called a City of Churches and church going people. From personal knowledge during my recent three-months' visit to Hawaii, I can say, no New England village in our own land shows a more strict observance of Sunday than Honolulu."

Why, asks this writer, should we have the saloons accessible on Sundays and the libraries closed, as is the general rule in this country? The writer goes on to state that "This is the more remarkable because of the mixed

population—Japanese, Chinese, Portuguese—who may not care for the Christian Sabbath, but respect the law, in the strict observance of the Sunday as a day of absolute rest from all work or business.

It seems from this that the best Sunday observance by law is secured where the population are mostly straight-out heathen, making no pretense of regard for Sunday as a sacred day. But is this what is desired by the clergymen and others who are calling for Sunday laws?

Sunday-Closing Movement in Lexington, Ky.

THE Lexington (Ky.) *Morning Herald*, of January 24, reports a meeting held in that city the previous day to inaugurate a movement for Sunday closing of all kinds of business. It was held under the auspices of the Christian Endeavor and Epworth League societies of the city, joined by the W. C. T. U. and Y. M. C. A.

The meeting was held in the Central Christian Church, and was "largely attended."

The object of the meeting was stated as being "to devise some means of preventing the opening of business houses and saloons on Sunday," which was alleged to be in violation of existing city and State enactments.

It was decided that Sunday newspapers should be prohibited, as well as other business enterprises; also that an investigation be made with reference to Sunday mail delivery in the city, with the view of securing its abolition.

After this the meeting adjourned until February 6.

Whether or not it was claimed that this movement for Sunday closing was of a merely civil character, is not stated. If the claim was made, as is usual on such occasions, it was sufficiently refuted by the circumstances of its inauguration.

A number of purely religious organizations came together in a church building and inaugurated a movement for the compulsory closing of all business on a religious day. Is there anything in this savoring of a union of church and state?

For whose benefit is the government of the State of Kentucky run? For the religious societies, or for the whole people?

And who is to be benefitted by a forced observance of a religious day?

These are live questions, which it belongs to legislators and the whole people to consider.

A MOVEMENT is now in progress in New York City "to lessen the amount of Sunday labor, due to the increasing tendency to open shops on that day." "Many proprietors say that they would be glad to close, but are forced to keep open by their customers, many of them church people."

That is, the fear of losing a little trade *forces* them

to work on the day they profess to believe in as the Christian Sabbath. Something to put a little backbone into such people, is the thing that is needed.

Intolerance a Venial Sin.

THE question of Roman Catholic interference in behalf of civil liberty for Protestants in Peru, who are denied the rights accorded to Catholics, is one that Protestants in this country have long been pressing upon the attention of representative Catholics here, and which seems to be causing the latter some trouble. The *Catholic Citizen* has finally admitted that intolerance on the part of Catholics in Peru, while not a mortal sin, is one which will send them at least as far down as Purgatory. The matter is set forth in the following from *The Independent* (N. Y.) of February 3:—

“We asked the help and the influence of our Catholic press to relieve the wrongs of native Protestants and American citizens in Peru, who are not allowed religious freedom in the matter of civil marriages. Our excellent contemporary, *The Catholic Citizen*, is the first to give answer, as follows:—

“That Peruvian Protestants and American citizens residing in Peru be permitted to marry there as here (divorcees excepted), and that their marriages be considered legal marriages. If the laws of Peru do not permit this, then those laws are unjust. Catholics concerned through any mistaken notion of zeal in obstructing remedial legislation will burn for it in Purgatory.”

“No answer could be more satisfactory, although we hesitate to indorse the penalty.”

Threatening the Government.

“*Present Truth*,” London, Eng.

In a plea for a united and vigorous effort for Sunday closing, in view of the fact that Parliament soon meets, a writer says in one of the religious journals: “Against the united voices of the Christian churches of our land, no government dare turn a deaf ear.” We have been searching the Bible with the special object of finding where Christ or Christians ever made even a covert threat against the government if it did not meet their mind, and we find no such thing. We do find these words of Christ: “If any man hear my words, and believe not, I judge him not.” John 12:47. We are therefore forced to conclude that the Christianity which that writer has in mind is a sort that has come up since the days of Christ and the apostles. Beware of it.

THE writer who conducts the department of “good citizenship” in the *Voice* (N. Y.) says that “Perhaps the clearest thing in the minds of our forefathers in America was the importance of keeping forever separate the church and the state. And perhaps the muddiest reasoning ever done by the human brain was that by which we

arrived at the imbecile and impossible corollary that pious standards were to be excluded from political duties.”

If this does not mean that politics are to be conducted so as to suit the church, it is one of the “muddiest” paragraphs that have come under our observation. “Pious standards” in politics means church politics or it means nothing.

Peacemaker or Revolutionist?

UNDER the heading, “The Arch Revolutionist,” an English journal makes this comment on the latest attitude of the pope towards the Italian government:—

“The pope’s Christmas allocution, as it is called, was all about his desire for ‘peace,’ and there was promise that his views would be further explained. And now the chief Vatican organ comes out boldly inviting a political revolution in Italy. The pope desires a ‘real sovereignty’ among the princes of this world, and cannot tolerate that a king should sit in Rome as head of the State. He suggests overthrowing the monarchy and setting up a republic, and in the confusion he would doubtless expect to make sure of dominating the republican federation. It shows the pope as the arch-revolutionist, stirring up strife, resisting the ‘powers that be,’ and generally making plain the anti-Christian character of the papacy.”

THE following figures of Christian Endeavor progress are given in a New York religious journal:—

“The sixteenth year of the Christian Endeavor Society which closes this week has been the best year of all. Abroad, it has seen the inauguration of a United Society for India, Burma and Ceylon, the establishment of an Endeavor paper for India and of a number of Unions in South and North India. In South Africa the movement has received a great impetus. Great Britain has passed the 5,000 line; and from all the English colonies come reports of progress. The year shows an increase of 5,000 in the number of societies and of 250,000 in the membership.”

THE New York *Independent*, of January 27, voices our sentiments in the following:—

“We sympathize with the converted Jew who has been told that he must eat pork as a testimony that he is a real Christian, and who publishes his protest in the leading poem of a Jewish-Christian magazine. It begins:

‘Oh, must we eat the flesh of swine,
Because, Lord Jesus, we are thine?’

It is not at all necessary.”

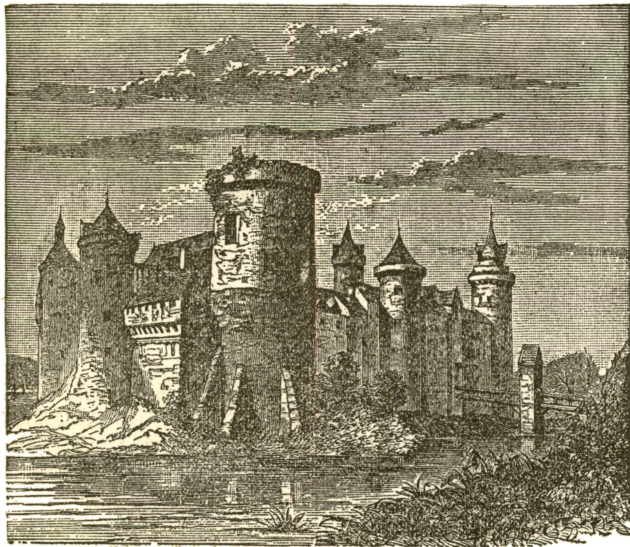
There would be a good many more Jews converted to Christianity if they were not given to understand they must as Christians do some things that Christ not only never commanded, but that are positively against his precepts.

RELIGIOUS LIBERTY FOR YOUNG PEOPLE

Studies in French History.—8.

“How many can repeat the names of the kings of France given as far as the last study?” questioned Professor Carman.

Every hand came up except Milly Brown’s and Jennie Jacobs’, who excused themselves by saying that they were sorry they had neglected to write them in their notebooks, but would surely do so and have them all learned



A FEUDAL CASTLE.

before another lesson. After repeating them once more in concert, Charlie White said, eagerly:—

“Professor, we were learning about Hugh Capet. Will we hear a little more about him to-day?”

“Yes, Charlie; though I have more to tell you about his son Robert than about him. Hugh began to reign 987, and had a reign of nine years, that is, he was king in name, but he really was absolute ruler over only a little part of France directly around Paris. The nobles had all the rest,—a good example of the workings of the Feudal system.

“Once when one of his nobles displeased King Hugh, the king asked him, ‘Who made you a count?’ but the other had only to ask his liege lord, who made him ‘a king’ to effectually silence him. Hugh gained the respect of the nobles and of the clergy by his kindness and wisdom. Some of his relations are still living. May be they have hopes yet of ascending the throne of their illustrious ancestor.”

“My! wouldn’t they feel grand?” said romantic Milly Brown.

“Perhaps some of them may. All the world is making history very rapidly of late years.”

“Robert the Pious, as he was called—the son of Hugh—well earned his title; for he was a kind and conscientious man, and altho’ his reign of thirty-five years was marred by a period of religious persecution, still we are sure that poor Robert would not have allowed this if he had been better enlightened.”

“I should have thought if Robert’s wife had been as tender-hearted as he that they would both together have found out that religious persecution was a cruel thing.”

“His first wife perhaps might have been a help to him; for they were tenderly attached to each other. But they were forced to a separation by the pope, and were both of them very miserable on account of it.”

“What business had the pope to interfere with the king’s private life, I’d like to know?” said Joe Palmeter.

“He made it his business, Joseph, and a miserable business it was. Poor Robert at last married a frivolous, vain woman named Constance. She wearied him with her continual scoldings, for she disliked to have him so charitable and liberal toward the needy. But poor Robert would indulge his desire to give to the poor, and even if he had no money about him, he would give away the very clothing he wore.”

“Was it King Robert who once gave the silver ornaments which he wore on his lance to a poor beggar, and then told him to be sly and not let the queen know it?” asked Edna Phillips.

“Yes, it was King Robert, and when the stingy queen missed the ornaments, the king actually lacked the moral courage to tell her the truth, and denied knowing anything about it. At another time when he was eating, there was a hungry fellow under the table, and while the generous king was feeding him, as was his custom to do to the very poor, the ungrateful fellow cut a valuable gold ornament from off the king’s clothes, and ran away, the king only remarking that it would do the poor fellow more good than it would him. Once, while the kind-hearted king was at his prayers in church, a thief cut off about half of the gold fringe which bordered the king’s mantle before he said a word to him,—though he knew what the scamp was about perfectly well,—and then he only asked him to leave the other half for some one else.”

“I wonder if the people appreciated so good a king,” said Julia March.

“I fear not, for his was a stormy reign. Robert had also quite a talent for music and writing poetry, and when Queen Constance asked him to write her a song, he sang a Latin hymn, the first line of which, translated, means, ‘O constancy of the martyrs,’ and the ignorant queen was satisfied, hearing, as she supposed, her own name; but really the king was only laughing at her.

“This was about 1000 years after Christ. Now there were some of the people who, because of a passage of scripture in the book of Revelation, jumped to the con-

clusion that Christ was coming in the year 1000. The historian says that it is not strange that the people should have been frightened at the thought of the coming again of the Christ, for there was then existing such a state of frightful wickedness as had never been known on earth. The Catholic Church, which pretended to teach men good, set such an example of evil that instead of light, she was a body of the grossest darkness. Of course the Christ did not come, and then—”

“What did they do then?” asked Joe Palmeter, excitedly.

“Do?—The brief morality which they had practiced from a sense of fear was succeeded by a relapse from virtue, though really they were less wicked for quite a time, and the religious leaders did become somewhat purer in life and practice.”

“Well, then, the excitement *did* do a *little* good,” said Milly Brown.

“Yes, but it was the beginning of a dreadful season of religious persecution, in which, I am sorry to say, King Robert joined. The miserable Jews were driven from place to place, tortured, and put to death most cruelly.”

“Did they do this out of a religious zeal?” queried Joe Palmeter. Joe could not reconcile the idea of loving God so well that people would be led to commit murder because of it, with his idea of right.

“Yes,” said the professor, sadly, “yes; they forgot that Christ said, ‘If ye love me, keep my commandments,’ and that the sixth forbids murder.”

“Well, mother says that the history of France will be repeated in our own country,” said Charlie White, “but I hope *that* part of it—the religious persecution part of it—won’t be.”

“But I tell you I am afraid it will,” said Joe Palmeter.

“There are already indications—strong ones—that Joseph is right,” said Professor Carman, sadly. “But you are now dismissed until another week; and I hope you will try and remember what you have learned to-day, for there have been some things in this lesson of considerable importance.”

MRS. L. D. AVERY-STUTTLE.

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THE MISSIONARY MAGAZINE

J. E. JAYNE,
Editor.

L. T. NICOLA,
Associate Editor.

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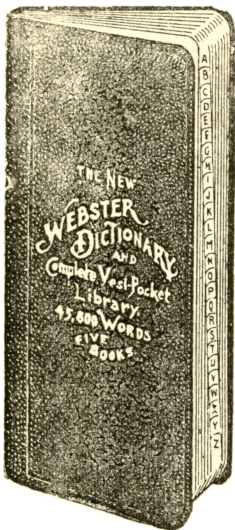
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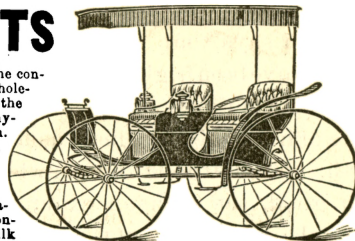


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<p><i>They that sealed the covenant.</i></p> <p>they have ^{rv} dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.</p> <p>38 And ^{rv} because of all this we ^o make a sure covenant, and write it; and our princes, ^{rv} Lē'vites, and ^{rv} priests, ^{2h} seal unto it.</p> <p>CHAPTER X.</p> <p>¹ The names of them that sealed the covenant. ²⁹ The points of the covenant.</p> <p>NOW ³ those that sealed were, ^a Nē-hē-mī'ah, ⁴ the Tir'shā-thā, ^b the son of Hāch-g-lī'ah, and Zīd-kī'jah,</p> <p>² ^c Sēr-g-ī'ah, Āz-g-rī'ah, Jēr-g-mī'ah,</p> <p>³ Pāsh'ūr, Ām-g-rī'ah, Māl-chī'jah,</p> <p>⁴ Hāt'tūsh, Shēb-g-nī'ah, Māl'luch,</p> <p>⁵ Hā'rim, Mēr'g-mōth, Ō-bā-dī'ah,</p> <p>⁶ Dān'jel, Gīn'nē-thon, Bā'rūch,</p> <p>⁷ Mē-shūl'lām, Ā-bī'jah, Mīj'g-mīn,</p>	<p>NEHEMIAH, X.</p>	<p><i>The points of the covenant.</i></p> <p>B. C. 445.</p> <p>f Deut. 28. 48.</p> <p>g 2 Kln. 23. 3.</p> <p>2 Chr. 29. 10; 34. 31.</p> <p>Ezra 10. 3. ch. 10. 23.</p> <p>2 Heb. are at the sealing, or, sealed, h ch. 10. 1.</p> <p>3 Heb. at the sealings, ch. 9. 38.</p> <p>a Chr. 8. 9.</p> <p>4 Or, the governor.</p> <p>b ch. 1. 1.</p> <p>c See ch. 12. 1-21.</p> <p>all they that had separated themselves from the ^{rv} people of the lands unto the law of God, their wives, their sons, and their daughters, every one ^{rv} having knowledge, and ^{ro} having understanding;</p> <p>29 They clave to their brethren, their nobles, ^o and entered into a curse, and into an oath, ^h to walk in God's law, which was given ⁵ by Mō'geg the servant of God, and to observe and do all the commandments of the LORD our LORD, and his judgments and his statutes;</p> <p>30 And that we would not give ⁴ our daughters unto the ^{rv} people of the land, nor take their daughters for our sons:</p> <p>31 ^k And if the ^{rv} people of the land bring ware or any victuals on the sabbath day to sell, that we would not</p>
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³⁷ power ³⁸ yet for all this—our—our ⁹ namely, Jeshua etc. ¹⁴ chiefs ²⁸ Nethinim,—peoples—that had—(having) ³⁰ peoples ³¹ peoples—(it)—a— forgo ³³ meal—(an) ³⁴ (the)—(among)—according to our fathers' houses, ³⁵ manner of trees.

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American Sentinel.

NEW YORK, FEBRUARY 10, 1898.

BOUND VOLUMES of the AMERICAN SENTINEL for 1897 are now ready, and will be sent to any address on application. Price, manilla covers, \$1.50; half roan, \$2.50.

THE clergymen of Toledo, Ohio, have won a fight for closed theaters in that city on Sunday. Theatrical managers say however that they will continue the battle.

WE are informed that the attitude of the Boulder (Col.) School Board in reference to the flag salute is uncompromising, and that seven children have thus far been suspended or expelled as the result.

THE actors of this city are "up in arms" against the bill now pending at Albany which will allow of their being compelled to "work" on Sunday. It would almost seem as though these people should be allowed one day in the week in which to conduct themselves naturally.

ON a recent Sunday a newly-appointed policeman made thirty-one arrests in this city, most of which were for violations of the Sunday law. And he did all this "single-handed." The astonished magistrate before whom the prisoners were brought the next morning let all but seven of them go.

IT is reported upon good authority that the pope instructed the Catholics in the Reichstag to support Emperor William's bill for an increase in the navy, which was recently passed. This is pointed to as a somewhat singular proceeding for a "vicar" of the Prince of Peace.

OUR contributors will pardon us for reminding them that there is danger in writing for a journal like the SENTINEL, of illustrating the phrase "too much of a good thing." Short measure is appreciated by the aver-

age editor these days—and by the average reader as well.

THE new Russian minister to Corea is said to be as zealous in promoting the spread of the Greek Catholic religion in the province as in furthering Russian political supremacy. This is only to be expected from an official of an empire where church and state are united.

IT was recently proposed in Congress to amend the Constitution so as to provide that the national legislature "shall have power to establish uniform hours of labor throughout the United States." The proposition was without substantial result, but is quite suggestive of one way in which a national Sunday-rest law may become an established fact in this country.

As a basis for their claim that the Federal Constitution ought to recognize God, National Reformers point to the fact that forty out of the forty-five state constitutions contain such an acknowledgement, and that the same has been put into the constitutions of all the newest states. Logically, therefore, the people of the nation stand committed to this most dangerous governmental error.

THE process of Christianizing China, according to the method always employed by "Christian nations," is fairly begun, and may be expected to go forward now without any material interruption, if the supply of powder and balls holds out, as it no doubt will. The *Catholic Times* (London) remarks that China will readily be Christianized, since the Chinese "usually bend with considerable docility to the wishes of the government." This will make them good Christians according to the Roman Catholic—or church and state—standard of Christianity.

THE W. C. T. U. of Newport News, Va., has prepared a petition to be forwarded to Secretary of the Navy Long, asking that water be used instead of wine in "christening" the

new battleships "Kentucky" and "Kearsarge," which are to be launched in March next. Have these ladies reflected that these ships are to be used for fighting, and have they considered how much more appropriate, as suggestive of fighting, intoxicating liquor is than merewater? We do not see how even the W. C. T. U. can consistently claim that intoxicants and fighting do not properly belong together.

THE beauties of church and state union as seen in the highly-civilized country of Germany, are illustrated in the following, which is reported from Berlin, under date of February 5:—

"The Burgomaster of Schkenditz recently issued an edict requiring the townspeople to wear their best clothes on Sunday. On the following Sunday, walking abroad to observe the result of his order, he found a stableman in wooden clouts, torn stockings, soiled trousers, and a flaring red neckerchief. A policeman was immediately summoned to arrest him, and he was tried for *lèse majesté* or its municipal equivalent. Although he proved that he had been grooming and feeding his master's horse and was on his way home, he was fined a mark and a half and costs."

IN these days the church is becoming a dangerous competitor to the world in some branches of worldliness. For instance, the rector of St. John's Episcopal Church, in Jersey City, has started a class in dancing, the church gymnasium being convenient for the purpose, at prices which completely outbid those of the regular teachers of the art; and as a result the latter's patronage has fallen off, while the church dancing class is booming. Of course, one naturally likes to feel that he or she is doing all right in such things, as must be the case when it is conducted by the church; and this gives the church a decided advantage over the world in the matter of questionable amusements. There is nothing which human nature appreciates more than the opportunity to do a wrong thing in an eminently respectable manner.