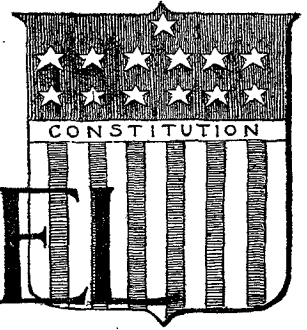


AMERICAN SENTINEL



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

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

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 fears that they will be asked to pay for it.

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"JUDGE nothing before the time."

CIVIL government was never designed to be a rival to the gospel in saving men from immorality.

THE one necessary qualification for admission to the society for discovering what is proper for other people, is to have a good-sized beam in your eye.

RELIGIOUS intolerance is only one form of selfishness. "For the glory of God" is a phrase which very often, properly translated, would mean "for the gratification of self."

THE Almighty has undertaken to provide a country in which there shall be a righteous citizenship; and his plan alone, of all those that are being tried, will prove successful.

It is just as possible to realize national prosperity independently of individual prosperity, as to secure national righteousness independently of individual righteousness.

THE God of heaven and earth put the stamp of his own image upon man at his creation, and yet this has not saved man in many instances from sinking to the moral level of the brute. What salvation then can be expected for the nation from merely inserting the name of God in the Constitution.

ONE thing that is very much neglected in the attempted solution of the "labor problem," is the divine call and invitation, "Go, work to-day in my vineyard." Here is work for all who want work, and an Employer who is invariably kind and just to his help.

A BAD principle or a bad religion—as, for example, the papal religion—is as much the foe of the one who has espoused it, as of the one who opposes it. Bad principles underlie all bad religion; and in opposing them the SENTINEL is not opposing any man, but is seeking rather to rescue men from their most dangerous foes. What it says in the advocacy of its principles, it says in behalf of all men, regardless of their race or belief.

The Cross and the Flag.

THE symbol of the new crusade which calls itself "Christian citizenship," is a cross, twined about by the flag of the United States.

We do not question the fitness of this symbol to represent that proposed union of religion with the state for which "Christian citizenship" stands. It is very suggestive on this point. But considering the cross as the symbol of Christianity, the emblem becomes altogether incongruous.

The American flag stands for the nation, as distinct from all other nations; for the interests of the United States, as distinct from those of all other countries on the earth. It has no meaning or significance which is not distinctly sectional.

Christianity, on the other hand, is distinctly non-sectional. It is for all classes and races of people alike. There is an American flag, but there is no American Christianity; there is an English flag, but there is no English Christianity. Nor is there French Christianity, nor Scandinavian Christianity, nor any other national Christianity. There is Christianity,—simply that, and nothing more.

Christianity is not susceptible of subdivisions into species and varieties. It is one and the same thing for all individuals on the earth.

And this is why there can be no such thing as national Christianity. Such a thing would partake of the distinctive qualities of the nation to which it pertained; otherwise there would be no force in calling it national. So we would have as many different kinds of Christianity as there might be nations who should choose to join themselves with it.

Christianity says, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." It sees not the cross and the flag, but the cross only.

The American flag, or any other national flag, stands for war as much as it does for peace. It is borne at the head of the armies and navies of the nations in deadly combat with each other. Nor does it change one iota on such an occasion from that which it is when wrapped about the cross to form the symbol of "Christian citizenship." But Christianity stands for peace, and that always. Christianity is love, and not variance and bitterness.

The cross stands infinitely above the flag. The flag is of the earth; the cross is not of earth. No added meaning need or can be given, by anything on earth, to its wondrous significance as the token of salvation for a lost and dying race. Nor can the cross impart any significance to the flag. Taken together, the two can symbolize only something incongruous, unchristian, and un-American.

"Of course, the whole system is a farce, and meant to be so." This is what Gen. W. T. Sherman said of army chaplains. See article on page 661.

The "Question Before the House."

AN individual may be pardoned for not keeping track of all that is going on in the world in this "fast" age, but there is a dangerous negligence in this particular revealed in the language of an esteemed correspondent who writes us that he does not see what use there is for the SENTINEL at the present time. "It seems to me," he says, "that there is no question before the house, and that the SENTINEL is firing at dead issues."

We had supposed everybody who read the SENTINEL was aware of the movement that has now for some years been on foot in the churches of this country to "enthroned Christ" in the politics of this nation. That movement was never so formidable as it is to-day. It is represented by the "Christian Citizenship," "Christian Endeavor," and other organizations of a religious nature, numbering millions of young, active, and zealous adherents. And these millions of young people are only the latest recruits to the army which is working to secure this "national reform."

Shall Christ be "enthroned" in our politics? is the

question before the house. Or in other words, Shall the religious movement succeed which, its adherents claim, will "enthroned Christ on Capitol Hill," but which in reality will unite church and state? A very live issue is this, and one which concerns the welfare of every individual in the country. And—we repeat—this movement was never so formidable as it is to-day.

If to observe a weekly day of rest is a matter of personal right, it should be recognized as the privilege of the individual to so rest *if he chooses* to do so. But the Sunday law denies that any person shall exercise their own choice in the matter, and thereby denies that a weekly rest is a matter of individual right. Professing to uphold the right, it in reality denies it altogether.

A Threatened Union of Church and State.

To the Mormons in Utah President Woodruff of their hierarchy has proclaimed: "Unite in your temple work, and unite in your politics." And the newspapers are calling this a "threatened union of church and state" in Utah.

Yes, that is what it is. But that is nothing new, nor is it peculiar to Utah. For years the same thing has been threatened, and in the same way, by the professed Protestant churches of the whole country, and with respect to the politics of the nation.

In 1893 these churches throughout the whole country, united in their politics and showered Congress with their united pledge "never to vote for, nor support in any way, for any office or position of trust," any member of Congress who refused to vote at that particular time as they dictated.

We said all the time that this work of these churches threatened a union of church and state. This was so plain that all could see it; yet the press generally, for some reason, would not denounce it as such. But as soon as the Mormons propose the same thing, only in the little State of Utah, it is heralded over the country as a threatened union of church and state. This is right; but why be so partial? It is no worse in the Mormon Church than it is in the professed Protestant churches of the whole country.

The Christian Endeavorers, the Christian Citizenship Leagues, the Law and Order Leagues, and a number of other organizations, have for some time been making prominent this very matter of uniting in their politics. Why is not this noted as a threatened union of church and state? For that is exactly what it is.

The Mormon Church proposes to unite in their politics, in order that they can have the will of their church combination respected and carried into effect by the State of Utah. All these other church combinations did the same thing in 1892 and 1893, and they are doing it yet,

in order to have the will of *their* church combination carried into effect by the national government.

The Mormon proposition is to make in Utah a *State* religion: the proposition of these other church combinations is to make a *national* religion. They are alike in principle, but the latter is as much worse in practice as the nation is greater than the State of Utah.

Yes, that Mormon proposition does threaten a union of church and state, and as such it should be opposed. But the propositions of these professed Protestant churches and other religious combinations threaten precisely the same thing. Let this be opposed also. And let this be watched the more closely and opposed the more strongly, as it means mischief on a larger scale than the other. Let there be no respect of persons nor churches in any "threatened union of church and state."

The Workingman's Palladium.

THE *Independent* (N. Y.), of October 14, makes this very truthful statement: "The fourth commandment is the workingman's palladium, his best defense against oppression, and was so intended from the first."

The fourth commandment was designed to keep man in constant touch with the Author of liberty. Whoever will keep the fourth commandment will know freedom in its highest sense.

The fourth commandment is not only a command to every individual to rest on the Sabbath day, but it is the guaranty of the highest power in the universe that every person shall enjoy the privilege who will take it. For does the God of heaven command any person to do that which he is not fully able to do?

All that is necessary is for the workingman to have confidence in God. God offers to all men absolute freedom and independence; in other words, a noble, upright manhood, which never need bow its head in servility and cringing fear. "God made man upright," is the declaration of the Scriptures of truth. God made man to be upright, and not the less so in this age of the world than in any other. All the bossism and the servility which characterize the relations of man to his fellow man in this day, are not of God's ordering, but are directly contrary to it.

God has not made the privilege of Sabbath rest contingent, for a single one of his creatures, upon the lofty condescension of some other man in giving him permission to enjoy that rest; or upon the happen-so of some other man's choosing to keep the Sabbath himself. It is the duty of employers to throw no obstacle in the way of their employes as regards the keeping of the Sabbath, as is said in Deuteronomy, "That thy man servant and thy maid servant may rest as well as thou." But this statement is not a declaration that men servants and maid servants cannot have a Sabbath rest if their employers do not see fit to rest themselves or to grant them the permission.

In Christ, there is no distinction of master and servant, but all are free and on a perfect equality; and the duty and privilege of one, in respect to Sabbath observance, do not vary one whit from those of another.

Let the workingman, and every other man who has them not, accept the freedom and manhood that are in Christ. They are worth more to him than anything else.

Religion Is for the Individual.

BY GEN. WM. BIRNEY.

RELIGION concerns the relations of the individual man to the Supreme Being. It is a personal matter between a soul and its Creator. It has nothing to do with bodies of men. A corporation, whether secular, or ecclesiastical, or civil, cannot be religious, although every one of its members may be; for it has no soul or conscience. The directors of the Standard Oil Company may all be pious men; but that does not make the oil religious or its sale a pious act. The president, his cabinet, and the justices of the Supreme Court might each and all be Mohammedans, but that fact would not make our republic Moslem. They might be Unitarians or Mormons, and our Constitution would undergo no change. A church corporation, as such, cannot believe in any doctrine or be held corporately responsible for sins; the individual members must answer, each for himself. So, religious belief cannot be predicated of any State or nation. Governments have neither feelings, nor sentiments, nor opinions; to them devils, angels, and ghosts are equally indifferent; the United States will have, as a corporation, no account to render at the judgment. It cannot, from its very nature, be either Christian or Mohammedan.

Religion not only concerns the individual, but deals with his spiritual nature. For this world, it seeks to purify and elevate his personal character; it appeals to his conscience, emotions, affections, and motives. Its methods are persuasive; it aims at moral and intellectual conviction, which cannot be accomplished by force. Violence does not command belief. A man may be constrained to say that the sun does not shine in the heavens, but he does not believe what he says. Galileo was compelled to recant his teaching that the earth moves; but he struck his staff on the earth and exclaimed, "It still moves." Religion has never gained anything by legislative penalties. Its natural weapon is *love*. Persecution in the name of religion may make hypocrites and martyrs; it cannot make converts.

The sanctions of religion are moral; its rewards and punishments germinate in this world and ripen beyond the grave. Its punishments are for wrong feelings of the heart, for sins; if a man lust after a woman, or covet his neighbor's property, or hate him, he is amenable to the divine law, though his sinful feeling may not find expression in acts. He may have violated no penal statute, and may have enjoyed the esteem of his fellow men during

a long life of outward innocence; but in the eye of God he is a sinner.

As religion is a matter between the individual man and his Creator, there is no escape for man from his personal accountability. He cannot shift it to the shoulders of other persons, or to a church or nation. He cannot shelter himself under the provisions of a statute or the indulgences of an ecclesiastical superior. He must obey God rather than man. If Nebuchadnezzar, the king, orders him to fall down at the sound of the trumpet and worship the golden image, he should not obey, though he knows he shall be cast into the furnace seven times heated; or, if the order be not to pray to God, his duty is to disobey with the certainty before him of being thrown into a den of lions. While he should promptly obey all the laws of civil government, enacted within their proper sphere, he should refuse obedience when they clash with his religious obligations. Every religion teaches martyrdom in preference to sin.

The repentant sinner escapes the penalty of sin. No matter how black his sin, he needs nothing but repentance to wash him whiter than snow. If the heart is right, there is no punishment for past offences. "God is love" is the fundamental principle of religion.

Washington, D. C.

State Religion.

BY M. E. KELLOGG.

It is quite commonly believed that the United States Constitution forbids the establishment of any church as a State church in any of the States of the United States; but it does not. It simply prohibits the United States from doing so, either for the States or for itself; and each State is left free to adopt a religion if it wants to. The fear that the State of Utah will establish a State religion and enforce it, is bringing this fact—that a State can establish a religion—very forcibly home to many who have heretofore been in darkness upon this subject.

The Methodist Episcopal Church is doing quite an extensive missionary work in Utah, but it is now confronted with the fact that there may soon be a State church established there which will effectually bar its progress.

Discussing the situation in Utah, the *Christian Advocate* of October 7, says:—

"Concerning Statehood and its relation to the strengthening of Mormonism, we remind our readers that the *Christian Advocate* for a number of years directed attention to the fact that the power of the States with regard to religion is not limited. There is nothing to prevent any State from setting up an established church, except its own constitutional provisions, which may be changed according to methods provided for by existing constitutions. The public seems to sleep under the idea that because the Constitution provides that 'Congress shall make no law respecting an establishment of reli-

gion, or prohibiting the free exercise thereof,' the States have no power to do so, forgetting that the Constitution also provides that 'the powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people.' Consequently, should the Mormons possess a vote sufficiently large to alter the Constitution, they could make Mormonism the established religion of Utah, and crush out all efforts to promote Christianity; and even in the absence of that, in the counties where they are sufficiently strong they could nullify the laws against polygamy by intentionally delaying indefinitely the prosecution of offenders. We know of no power existing, under the Constitution, to maintain the rights of Christians in that State except the mighty force of public opinion throughout the land, and the propagation by slow degrees of the American idea."

The *Advocate* sees very clearly that there is a danger that the State of Utah, through and by the use of its regularly established and recognized powers, may make the State an engine of tyranny to oppose and oppress those who do not accept the doctrines of the dominant church. It also believes that this would be a great wrong, which nothing but the "mighty force of public opinion throughout the land, and the propagation by slow degrees of the American idea" could eradicate.

The *Advocate* is able to see this because of the danger that one church, the Mormon Church, will gain the power, and especially because the Mormon Church will be liable to use that power to prevent the extension of the Methodist Church in that State.

Right here some very important questions may be asked: Should two or three churches unite together upon something concerning religion, which they consider fundamental, and, by pressure on the legislators, cause it to be incorporated into the laws of a State,—forbidding or commanding a practice,—would it not be a step in the same direction as the establishment of a State church, and would it not be precisely the same to those who regard such law as an abuse of clerical influence and authority and an invasion of natural right? It surely would.

But to be more precise: should the Methodists and Mormons of Utah unite in securing a strong Sunday law in that State, would not those who believe they have a God-given right to labor on the first day of the week consider such a law an abridgment of their rights; that the power that caused the law—the Methodist and Mormon churches—was one, and that the yielding to their demands by the legislature was at least a *quasi* acknowledgment of a union of those two churches—one in purpose—with the State? They would; and they would have a perfect right to think so.

Now, it is this religious pressure by various churches joined together that has caused the enactment of every Sunday law in the different States of the Union. And a purely church practice forced upon all the people by several churches is just as bad as though it were so done by one church alone. Of course a church and state union may go farther than this; but the same principle as here

outlined lies at the foundation of the religious laws of our States, whether of Sunday laws or laws against blasphemy or witchcraft.

It is to be hoped that this investigation, helped on by the discussion of Utah affairs, will enable the people to see that every State of the Union is menaced just as much as Utah is. A Catholic, Episcopalian, or Methodist union with a State would be just as bad as a Mormon union, and if all of them together should influence a State to enforce a religious tenet, the evil would be precisely the same. In either case the honest dissenter would feel the tyranny of a religion through the power of the State, and it would be of little moment to him what church or what churches were at the bottom of it.

Those churches which are frightened at the thought that the Mormon Church may yet control legislation in Utah so that the doctrines of that church may be favored there by law, should look very carefully over their own history and present tendencies before they lock horns with the Mormons upon this subject. It is a very old axiom that people who live in glass houses should not throw stones; and churches which are doing their best to influence legislation in the United States Congress and many of the State legislatures, should either cease their efforts in that direction or cheerfully yield to the Mormons the same privilege they claim for themselves.

The "American idea" is that no church either directly or indirectly should meddle with the State, or in any way attempt to gain State patronage for its dogmas. In other words, the American idea calls for a purely secular government. But alas! in many ways we are yet far from the ideal.

The Essential Thing.

Rev. J. A. Derome, Mapleton, Minn.

SOME are very anxious to have the name of God inserted in the Constitution. But this is not the all-important thing. You might have the word "God" inscribed upon the White House, carved upon the gilded dome of the Capitol, engrossed upon the desk of every representative and senator, and yet it would not make much difference.

We have on our silver dollar the motto: "In God We Trust," but this has not stopped greed, covetousness, the love of money, which are some of our national evils. Nations are made up of individuals. It is the individual who needs to have God's name treasured in his own heart, to be held by him in reverence and love. And when individuals, who make up the town, the county, the state, the nation, have such due regard for God and his law, then is fulfilled the divine promise: "Blessed is the nation whose God is the Lord."

The Fourth of July recalls the fact that we owe our present freedom—that is, what is left of it—and our privileges to men who were not afraid to trust in God, nor ashamed to say so. In that immortal Declaration of In-

dependence, the signers appealed "to the Supreme Judge of the world" for the rectitude of their intentions, and they said they were ready to support that Declaration "with firm reliance on the protection of divine Providence." To-day, our law-makers have a chaplain to do their praying for them. It is a much better thing when legislators can pray for themselves, are willing to do it, and to keep God's law by serving him and their fellow men.

Our Government's Alliance with Religion.

SOME INTERESTING FACTS RELATIVE TO ARMY CHAPLAINCIES.

A WRITER who "has had exceptional opportunities to study federal chaplaincies, and is thoroughly well-informed as to the facts relating thereto," contributes an article on this subject to the *Christian Register*, of September 23, in which we note the following interesting statements:—

"A well-located chapel is in use at West Point by the government chaplain. Another is open for Catholic and other services. They are styled 'the cadet chapel' and 'a soldiers' chapel.' The 'soldiers' chapel' is 'inconspicuous and retired in location,' 'a mean and shabby building.' Thus the Catholics are compelled to hold their services in an inferior building and under very unfavorable conditions as compared with those of the government chaplain; and the Roman Catholic priests and all Protestant ministers are not put on a plane of equal privileges with the Protestant Episcopal priest, who officiates in the well-located and well-cared-for post chapel.

"There is now a Roman Catholic chapel on the Leavenworth Military Reservation, in a good location. It is the second here owned and occupied by this church. The first was sold to the government for \$12,000, and the second was erected out of this money. At Leavenworth is the United States Infantry and Cavalry School, and it is thus a military post of special importance.

"A noted Catholic writer, Dr. Condé B. Pallen, asserts that 'at West Point itself the Episcopalians have a handsome stone church, whose support the government assumes and the salary of whose minister it pays.' This is true. The dominant official element at West Point is Episcopal. Any one but an Episcopalian as chaplain there would not be thought of. The present incumbent was selected for the place by Bishop Potter. No other church representatives were supposed to have any right to be consulted. And the chaplain is a Protestant Episcopal priest, wears the dress of one, conducts the services strictly according to the forms of his church, works for its interests, and is to all intents and purposes Protestant Episcopal rector at West Point, and is supported handsomely from the United States Treasury, his salary being several hundreds of dollars more than that of any other army chaplain. This money is used to promote sectarian ends,—i. e., the ends of a single church,—as definitely and purely as though the government should itself build a Roman Catholic chapel at West Point, and pay a Roman Catholic priest to conduct its services. In main-

taining that chapel and Episcopal service, one religious body is distinctly favored; and all others—Roman Catholic and Protestant—are as distinctly subordinated. Should Dr. John Hall, Dr. H. M. Storrs, or Dr. R. S. McArthur find his way into that West Point Episcopal Church, called chapel, he would on no consideration be allowed to share in the service in a way to recognize him as a valid Christian minister by the Episcopal rector, styled chaplain. The canon of the Protestant Episcopal Church absolutely forbids such recognition. It represents the Roman Catholic as much as any Protestant church, and even more, because it recognizes the Catholic ministry as valid,—a recognition refused to the ministry of other Protestant churches. The service in the Episcopal Church at West Point, styled 'chapel,' and conducted by the Episcopal priest, styled 'chaplain,' is distinctly Episcopal, and only that.

"West Point regulations compel cadets to attend this service unless they sign a statement that they wish to 'attend some other place of worship,' on the ground of 'their religious or conscientious objections.' Thus they are forced to listen to this Episcopal clergyman as, through strict adherence to his priestly dress and to his church forms and canons, he inculcates the constant lesson of the lofty claims of his church. This year the naval cadets have been prohibited, by order, from attending services in Annapolis except on communion days, when they must obtain a special permit to do so, although the churches of Annapolis are within ten minutes' walk, and although there is at the Navy Yard only a Roman Catholic church and a government chapel at which the Episcopal service is used.

"Is it any wonder that a very large part of the commissioned officers of the army, who are church members at all, are Roman Catholics and Protestant Episcopalians? They go to West Point, many of them, with no decided religious preferences, to be subjected by military regulation to the services of a single faith. Nothing is more natural, so far as they become church members at all, than that they should fall into the ways of either the Roman Catholic or the Protestant Episcopal Church. That few of them belong to any of the other churches, that a number of them are Roman Catholics, and a still larger number Episcopalians, is largely due to this fact.

"But many of them, thus compelled to attend this lengthy ritualistic service, leave the academy with a feeling of repulsion to all religious services. They suppose themselves to have been guaranteed freedom of worship by the Constitution of the United States, and they resent this compulsory church attendance as interference with this freedom; and they are often heard to date their indifference to all church going to this treatment at West Point.

"Are chaplains appointed to the army because it is in the government service? Then why keep up mere appearances by having so few chaplains that not more than one third of the army are within reach of them at any given time? General Sherman wrote a letter, in 1882, concerning army chaplains, in which he speaks of the nearly one hundred posts, with only thirty chaplains to occupy them, and says, 'Of course, the whole system is a farce, and meant to be so.' This is true; and the fewness of their number proves it to be true. It is a relic of a state-church system, and as such, with its paucity of numbers,

is, indeed, 'a farce, and meant to be so.' But if the army is provided with chaplains because in government service, why not thus provide for the thousands in the departments in Washington and in the postal service?

"The army, as a whole, does not want chaplains. See 'Gospel Work Among United States Soldiers,' page 42 (the United States Army Aid Association, 82 Nassau St., New York), where the matter is fully stated by a chaplain, who says, 'The idea of having chaplains does not come from the army.' Why, then, violate the voluntary principle by forcing an institution of this sort on the army, leaving it no choice?"

Keeping the Sabbath.

BY C. H. KESLAKE.

CHRISTIAN experience is personal experience. The aim of the gospel is "Christ in you, the hope of glory." The great commission of Christ to his disciples was: "Preach the gospel to every creature." In this connection Christ said: "All power is given unto me in heaven and in earth," and he encouraged his disciples with the blessed assurance, "Lo, I am with you alway." Wherever they should go and preach, there would be the "all power" to accompany the word spoken.

When Christ thus commissioned his disciples, there was the power of the whole Roman Empire to oppose their progress. There was no arm of the state upon which they could rely, had they been so disposed.

But before taking up the gospel work they must tarry at Jerusalem until they should be endued with power from on high—until they should receive the power of the Holy Ghost. If this power should not be sufficient for the work before them, then it must become a hopeless task; for there is none greater in the whole universe.

But the apostles found it abundantly sufficient. They were to fight "a good fight;" they were enabled to finish their course, to "keep the faith." What if the multitudes on every hand did not believe as they believed;—did not do as they did? What if the whole Roman Empire was against them? They were Christians; and that meant to each one individually just as though there was not another soul to keep him company, that there was abundant power in Jesus Christ to enable him to do as Christians ought to do.

According to the promise of our Saviour, what was possible for a Christian back there would be possible for Christians at this present time. The requirements and the conditions are precisely the same.

But there has come a change. At the State Convention of Christian Endeavorers recently held in Paterson, N. J., Rev. Dr. Burrell solemnly, seriously told his fellow Endeavorers that unless everybody was compelled to keep the Sabbath (by which he meant Sunday) he could not keep it. Why not? Has Christ changed? Has the gospel lost any of its power? Is the Holy Spirit less able to work upon human hearts and to strengthen them as

in apostolic times? Blessed be God, there is no change in any of these. The change is in man.

What does this statement of Dr. Burrell mean when analyzed? He says, "My right to Sabbath-observance depends upon a law for Sabbath observance for all. If others do not keep it, I can't."

Sabbath-breaking is a sin. The remedy for sin is Jesus Christ. "Thou shalt call his name Jesus; for he shall save his people from their sins." Matt. 1:21. The only way Jesus can save us from our sins is to save us from sinning. If he can save us from committing one sin, he can save us from committing some other sin. If he can save us from committing the sin of theft, or of taking the name of the Lord in vain, he is able to save us from the sin of Sabbath-breaking.

That Christ is qualified to save us from sinning he has abundantly proven. All the temptation to sin—Sabbath-breaking included—Christ has met and overcome, for "he was tempted in all points like as we are, yet without sin."

Nor is this all. He has measured the full strength of each temptation. Satan expended the full force of each one upon Christ.

Furthermore, Jesus met them in our flesh. What he did once he can do again. So we read that "what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the requirements (R. V. margin) of the law might be fulfilled in us who walk not after the flesh, but after the Spirit."

This is true. God did send his own Son in the likeness of sinful flesh. And in that way he did condemn sin in the flesh. And as certainly as he did that, so certainly will the requirements of the law be fulfilled in those who walk after the Spirit.

But let it be remembered that when Christ did this, "he was in the likeness of sinful flesh." In other words, in order that the requirements of the law might be fulfilled in us, Christ must be in us. Back there he was in our flesh all the time. Down here he must be in our flesh all the time.

Let it be remembered, too, that when Christ did all this, he was met with the fiercest opposition. The same conditions that exist now existed then. And further, he did it all in our flesh with all the rest opposing him, and did it as effectually as though there were no opposition. That being so, he is just as able to live in me now and keep me from sin, as though there were not another soul in the whole wide world. He is therefore able to save a soul from breaking the Sabbath while all the rest are breaking it, as though there were nobody else on earth to break the Sabbath.

Why, then, is it that Dr. Burrell and those who believe with him are not able to keep the Sabbath while others are breaking it? The answer is plain. "Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils: they have forsaken me, the fountain of

living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Jer. 2:12, 13.

The power of God is infinite. He is so great, and his presence so all-pervading, that in his sight the nations of earth are but as drops in a bucket, and they are counted as the small dust of the balance. Isa. 40:15. It therefore cannot make much difference whether he deals with one individual or with the whole race of mankind together. If he cannot save a soul from sin, and thus from Sabbath-breaking, while all others are opposed, he cannot save anybody even though there be no opposition. If this be true, there is no salvation in Jesus Christ, and his name as a misnomer.

Now if I cannot keep the Sabbath without there being a law compelling everybody else to keep it, then in that thing the State is the saviour.

But why then not go the whole distance? If the State is capable of saving a soul from the sin of Sabbath-breaking, it is capable of saving him from all other sins. What need of Christ then? What need of the Holy Spirit?

But Christ is able to save, and to the uttermost, from the sin of Sabbath-breaking. The State is not. That being so, why look to the State for help? Why not to Christ?

The Law of Liberty.

BY A. T. ROBINSON.

So speak ye, and so do, as they that shall be judged by the law of liberty. James 2:12.

JAMES here speaks of the law of the ten commandments, which he calls "the royal law," or the law of the great King. This is evident in that he quotes two of the precepts of that law. See verses 8-11. Why is this called the law of liberty? What is liberty? The child will answer, "The right to do as I please." It is evident, however, that to this there must be some limitations. I might please to do something which might justly displease many others. My liberty would then, in this sense, mean their slavery. It is evident that liberty, in its truest sense, must be a blessing which is possible to every one at the same time, and not to a few only, and that at the expense of the many. There must be recognized, therefore, some boundary lines of right between man and man, else liberty is impossible.

The Bible, in several places, represents the law of God as a hedge or fence. What is a hedge or fence?—What but a boundary line of right between two individuals? It says, "You must not come over this side to infringe my right, and I must not go over on that side to infringe yours." Just such a hedge, just such a boundary line of right, is each one of the ten precepts. This is not more true of the last six commandments than of the first four, but it is more apparent. "Thou shalt not steal." That means that you must not step over the line to take what is mine, and I must not take what is yours. "Thou shalt

not commit adultery." "Thou shalt not kill." These two precepts fence in or guard the sacred rights to families and to life. "Thou shalt not bear false witness." This guards the right to reputation, and also to property. These are rights between man and man.

Even so between God and man there are rights. It is God's right to have the supreme love and worship of every human creature, for he made us "for his pleasure," and his pleasure is our love. It is man's right, also, to worship the true God. He must, from his nature, worship something; but who, knowing the true God, with his infinite tenderness and love, would worship idols? God is infinitely above every human conception of him, and he seeks ever to lift us into higher conceptions, and unite us more closely to one another, by uniting us all to himself. But an image is only a creed in marble, seeking to make permanent the present conception of him, and robbing men of the right to walk in the dawning light. Taking his name in vain, also can do naught but rob that name of its sacredness, and of its mighty power to uplift the soul and set it free.

But how shall I in few words speak of the fourth precept? God, who created all things, has a right to set apart and sanctify what he will unto himself. He has chosen to set apart and sanctify the seventh day of each week. He has made it a weekly memorial of the fact that the only God worthy of worship, the only being in the universe who has a right to command the consciences of men, is the Creator. All history proves that when men seek to command the consciences of other men, the result is always to enslave the soul, and to bind it in priestly fetters, and tether it to stationary and dying creeds. But God, the Creator, commands the soul but to uplift it and set it free. He who worships the Creator only finds an infinity of beauty, which he cannot fathom, in every flower at his feet. Flower, and tree, and earth, and star, and sun, each made by him, and each touched with his infinity, are so many stepping-stones by which the soul mounts to God, and learns never to confine itself by any creed from learning more of him. Who cannot see that here is the very guard and guide to liberty and freedom, and that all men, had they not been deceived, and robbed of their rights, would have rejoiced in his holy day? God's law, then, states the very principles of liberty. It marks out the boundary line of right between God and man and between man and man, *a boundary line which must be recognized else liberty is impossible to intelligent beings, either in this world or in any other.*

But while these boundary lines of right must be recognized, else liberty is impossible, there is still a kind of slavery in being compelled to recognize them against our wills. So God does not compel us. He made us, and he leaves us free—as free to do wrong as to do right, seeking all the while, however, by his infinite love, through the new covenant, to write these principles in our hearts. See Jer. 31:33; Heb. 8:10. When that law is written by the finger of divine love, not on tables of stone merely, but on the fleshy tables of the heart, then we with Jesus

can say, "I delight to do thy will, O God; yea, thy law is within my heart."

When a man is free to do what he delights to do, and delights to do what will make him free, he has perfect liberty. This is the liberty of the angels, and of all the sons of God. It is the result of the "perfect law of liberty" being perfectly written in the heart. When this is accomplished, all the redeemed will throughout eternity enjoy perfect liberty to do what they please, because they please to do just what is in harmony with liberty and joy. Fruit is an easy growth, the result not of effort and struggle, but of indwelling life. "But the fruit of the Spirit is love, joy, peace, long-suffering, goodness, faith, meekness, temperance; *against such there is no law.*" Gal. 5:22,23. Such are free, and *can do the things that they would.* See verse 17, compared with verses 22 and 23. "Christ is the end of the law for righteousness" to such as thus believe. Rom. 10:4. The law commands them no more, simply because it is no more an external law. It has become instead the inner, living, actuating principle of the whole being. Ah, then, there is joy and privilege in keeping God's commandments, not duty merely. The good stepmother does her "duty" by the wayward boy. She will not turn him out-of-doors, because she knows people will say, "That is what you might expect of a stepmother," and she has resolved to do her duty. This is obedience to law. Could she but wake some morning and know that she was indeed his mother, and feel her heart thrilling with the unspeakable tenderness of a mother's love, she would be free. Love and privilege would have taken the place of duty. Others might say, "She makes a slave of herself for the child," but she knows that she is enjoying the perfect liberty to do just that which gives her the most pleasure.

May it please God to write his perfect law of liberty in all our hearts, that we, too, may be free as he is free. This he will do if we submit to him, saying with Jesus, "Not my will, but thine be done."

Sunday Bicycling in New Jersey.

THE latest "turn of the wheel" in the effort to discover the meaning and application of the Sunday law in New Jersey, brings up the discovery that Sunday bicycling, so lately discouraged by several court decisions, is right in New Jersey after all. The law under which it is considered to be justified, is the following, passed in 1893:—

"It shall not be unlawful for any person or corporation, on the Christian Sabbath, the first day of the week, commonly called Sunday, to print, publish, and sell newspapers, to sell and deliver milk, or to walk, ride or drive for recreation, and to hire horses and carriages or other conveyance for riding or driving."

It ought to be apparent to thinking people that the effort to secure Sunday observance by law only tends to obscurity and uncertainty so far as concerns its application, and confers no dignity, but rather the reverse, upon law in general.



AN authority on "Christian citizenship" says that "the Christian citizens of the United States can no more afford to be apathetic in the face of existing political corruption, than the health authorities of Southern cities dare tolerate filth in the streets and alleys while confronted by the yellow fever plague."

* * *

It is no new thing to say that Christians cannot afford to be apathetic. The Word of God—the Christian's guide-book—makes this fact plain upon every page. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8)—this and many similar admonitions from the volume of inspiration are familiar to the Christian's ears. But "Christian citizenship" vigilance means something a little different from this; that is, something which has to do with political corruption,—a thing which has until recently, been supposed to be somewhat out of the line of the Christian's education and work.

* * *

THE Christian's warfare, as set forth in that Word upon which Christianity is based, is first a warfare against corruption lurking in his own heart, and then against the abounding corruption in the world without. And "corruption," to him, is anything that is a transgression of the divine law. Now suppose that Christians are busily waging this warfare against corruption, is there any necessity for calling their attention to "political corruption?"

* * *

WHAT does such a call mean, anyway? Does it mean that Christians have become apathetic as Christians? or does it mean that Christians are remiss in their duty if they do not engage in a crusade against political corruption, in addition to their regular warfare, as Christians, against sin?

* * *

REFERRING again to the inspired volume, we learn that to "fear God and keep his commandments" is the "whole duty of man" (Eccl. 12:13), and that "pure religion" is "to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27. We learn also that the followers of Christ—Christians—are commissioned to go into all the world, and preach the gospel to every creature (Mark 16:15),

and that "he that believeth and is baptized shall be saved; but he that believeth not shall be damned (verse 16). But in all this there is nothing that points out the supposed duty of purging the land from "political corruption."

* * *

WE learn further that the Christian goes forth to his warfare clad in a certain armor and equipped with certain weapons. It might be interesting to note what part of this is adapted to warfare against political corruption. In the sixth chapter of Ephesians we find this exhortation given: "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God." Verses 14-17. Thus equipped, the Christian is clad in the "whole armor of God." Verse 11.

* * *

LET it be noticed that there is but one offensive weapon in this equipment, and that is "the sword of the Spirit, which is the Word of God." Whatever attack therefore is to be made by the Christian upon corruption, must be made with this weapon. All the rest of his armament is adapted only for defense.

* * *

Is this weapon sufficient for all the requirements of the Christian warfare? Is it powerful enough to accomplish every work that can ever devolve upon the Christian to perform? For answer we may quote the words of the psalmist: "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. . . . Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him. For he spake, and it was; he commanded, and it stood fast." Ps. 33:6-9. As we know of no greater exhibition of might than that which brought into existence the heavens and the earth, we may safely conclude that the word of the Lord is powerful enough for any undertaking which can properly fall to the Christian's lot upon the earth.

* * *

WHAT, then, about the supposed Christian duty of driving out political corruption? Can this be done by the Word of God? If it can, well and good; but if not, it is certainly not because the undertaking requires more power than the Word of God contains.

* * *

No; it is not power that is lacking in this divine implement of warfare. Is it, then, a design of Providence that the Christian warfare shall include a fight against political corruption? If so, then the "sword of the Spirit" must be adapted to this task.

But it is evident that no such adaptation exists. Political people recognize this fact. It is not proposed to make any use of the "sword of the Spirit" in accomplishing the intended purification. And how is it proposed that this shall be done? Oh, it is to be done by turning all the "rascals" out of office. And this will be done—by the Word of God? Oh, no; but by the ballot. "Above all, taking the ballot, which is the instrument of political righteousness," is an alteration which the "Christian citizenship" theory requires to be made in the text quoted from St. Paul's Epistle to the Ephesians. But if such an alteration were in harmony with the mind of Omniscience, the text would have been so worded at the first.

* * *

As Christians, we prefer to take simply the "sword of the Spirit, which is the Word of God," and fight our battles with that. That is so great and so mighty a weapon that we are not able to carry another weapon without letting that one drop. Moreover, we find plenty of scope for the utmost activity with this weapon alone. It was by this that Jesus Christ overcame the devil in his temptation in the wilderness; and we believe his example to be the best one for Christians of this day. The devil has not grown apathetic, and Christians who are resisting his temptations and assaults will have no chance to become so. Indeed, with the Word of God abiding in the heart, apathy is impossible. There will be, on the contrary, a manifestation of all that Christian zeal and activity which marks the life of Christ.

* * *

A SINGULAR humiliation has befallen Pope Leo; he has just figured as the losing party in a lawsuit in the Italian courts. The suit was to obtain control of a church that was being built to commemorate the pope's recent jubilee. The work of collecting funds and building the church was in the hands of a French abbe, and on account of alleged mismanagement by the latter the pope decided to take the business out of his hands and intrust it to a commission, headed by a cardinal. The abbe brought the matter into the courts, where it has been decided that Pope Leo must not only surrender the church to the abbe, but must pay the costs of the litigation, which are by no means light.

* * *

THE pope, it is understood, will even matters up by placing the church under interdict and excommunicating the abbe.

* * *

At the opening of the public schools for the school year in New York City recently, it was found that the applicants for admission far exceeded the number which the capacity of the schools would accommodate. The papal church authorities saw in this situation an opportunity

for missionary work, and, as usual, they rose to the emergency, with an offer to turn the parochial schools over to be used as public schools, provided an hour each day be devoted to religious instruction. The offer has not yet been accepted.

* * *

OF course it is very good of the Catholic authorities thus to come to the aid of the metropolis in the matter of providing for the education of its youth,—from a standpoint which does not take into account the evil principle of combining religious with secular instruction in the public schools. To secure the establishment of this principle in the United States, any church which would profit by it as would the papacy, could afford to be quite generous.

* * *

IT is to be hoped, however, that the city government, bearing in mind the axiom that two wrongs do not make right, will set about remedying the evil by providing such an extension of the public school system as will be adequate to the demands that are made upon it.

Enjoined from Preaching the Gospel.

"Union Signal," September 9.

THE latest encroachment of the "blanket injunction" covers the preaching of the gospel! The Rev. Mr. Wiley, of the Methodist Church, is enjoined from holding Sunday services and week-day religious meetings on or near the property of the Worthington Coal and Coke Company in West Virginia. Truly the judges could not emphasize more effectively than they are doing the dangers attending government by injunction, nor aid in a more practical manner in securing its abolishment.

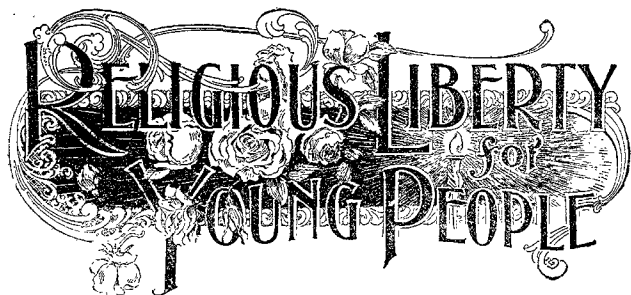
Sunday Golf in Massachusetts.

"New York Journal," October 12.

BOSTON, Oct. 11.—Golf as a Sunday sport is tabooed at Watertown. For some weeks past the police have received complaints from residents that they object to the games being played on Sunday in the vicinity of their homes. Sunday morning the police proceeded to the fields. Just before noon nine golfers, said to be Harvard students, were placed under arrest.

Bail was furnished and the party left for home. It is expected that the case will come up in the Waltham Police Court some day this week.

LAST summer, the pope favored Queen Victoria with an autograph letter. Now, we are informed, the queen has returned the compliment, requesting the pontiff to kindly interfere in Irish politics, to secure the "pacification" of Ireland.



Why It Concerns the Youth.

THE principles of civil and religious liberty are principles which are concerned in the life of every individual, in youth as well as in later years.

These principles are violated by the children in their conduct toward one another quite as frequently as by older people. It is in the period of childhood and youth that people learn either to respect the rights of their fellow beings or to disregard them.

The despots who have cursed the earth with their injustice and oppression, from the king on his throne who ruled over an empire, down to the day laborer whose tyrannical sway extended over only his own unfortunate family, have only put in practice in their despotism that disregard of human rights which they learned when they were young.

The inborn selfishness of human nature shows itself at a very early age; and it is only this natural selfishness that has caused all the oppression and persecution that the world ever saw.

The boy who wants to "boss" the affairs in which his youthful associates take part on an equality with himself, will naturally, as a man, want to "boss" the affairs of his fellow men.

The boy who shows a disposition to regard himself as entitled to the "lion's share" of good things among his young associates, will as a man be ready to deny to his fellow men the privileges and rights which he claims for himself.

The boy who rules over his playmates because he is bigger and stronger than they are, individually, will as a man have very faint conceptions of right independent of might. He will believe in the rule of the majority in everything, as though the minority had no rights which the majority were bound to respect.

All this applies equally, of course, to young people who are not boys. The girl who grows up without having learned to respect the rights of other people, will, as a wife and especially as a mother in the training of her children, exert an influence more baneful to the cause of liberty than would be possible to one of the opposite sex.

There is nothing more beautiful in human conduct than the recognition, by those of tender years, of the God-given rights of their young associates, in the spirit of the Golden Rule.

This is true politeness—the politeness which is based

on principle, rather than on policy. Principle is to the character what a fine grain is to wood. It renders it susceptible of a natural polish which otherwise it could not possibly have. The politeness of the policy man is like a veneer polish on the surface of soft wood. It is not a part of his natural self.

The Lion with Eagle's Wings.

"This seems to be a very strange chapter, mama. I've been studying the first few verses as you told me to. Now listen, this is what the prophet says, 'I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea.'

"Now, mama, I know the Bible tells us that the four beasts represent four great kingdoms, but does it tell what the wind and these stand for?" asked Charlie Ross, as he came for his promised talk.

"Water, in prophecy, stands for multitudes of people. Rev. 17:15 says: 'The waters which thou sawest . . . are peoples, and multitudes, and nations, and tongues.' There are other passages that lead us to the same conclusion. Daniel writes of an army as 'a flood that shall overflow and pass over,' and in another place a nation is spoken of as a sea,—'the waters of the Assyrian Sea.'

"There seems a peculiar fitness in this symbol. If you ever cross the ocean, you will see it more clearly. The whole world of men and nations is like a tossing sea. It is true that in the sea there are currents, tides, and streams that have a steady course, just as in the tossing sea of humanity there are servants of God who are guided into peaceful courses; but the mass of the world is like a tossing sea."

"I know one text that says, 'The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.' Well, what is the wind for?"

"Wind is an element of strife in nature, and the Bible interprets it as a symbol of war. Now, let us look at these symbols as they are interpreted, and we have war raging among the people, and resulting in the rise and fall of four great kingdoms. You have studied enough of history to know that is the way nations do rise and fall. As I think of the nations to-day, they seem to me like so many beasts waiting to spring upon each other."

"O, yes; I remember a picture where Russia was represented as a bear reaching out its paw over Turkey. And I remember seeing Great Britain represented by a lion. That reminds me," said Charlie, "of the next verse here."

"Read it."

"The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.' This, mama, was the first kingdom named in the prophecy."

"Yes; and it was lion-like. Tell me some of the characteristics of the lion."

"Well, the lion is the king of beasts. I read yesterday that a lion has both good and bad qualities. Of course, it is savage, and has a very frightful roar. It does most of its prowling by night; but the father lion takes care of his mate and cubs, and is often faithful and sociable. But all the other beasts have to give way before the lion. This lion here has eagle's wings. That is rather queer; what does it mean?"

"Well, before I answer, I will ask you to tell me about an eagle."

"The eagle is the king of birds. It is a bird of prey, and can even stare at the sun. The eagle is very strong, and is capable of enduring long flights."

"That's good, Charlie, and I hope the talks we are having will spur you up to study not only history and the Bible, but to find out all you can of the beasts and birds used as symbols."

"Now, what do the eagle's wings indicate? You may read what I have marked in Hab. 1:6-8. 'For, lo, I raise up the Chaldeans, that bitter and hasty nation. . . . They shall fly as the eagle that hasteth to eat.' Here is a nation described in the act of conquest, as an eagle flying for its prey. The wings indicate the swiftness of the conquests of this lion-like beast."

"Well, now, mama, what was the first kingdom that is represented by this first beast?"

"Can you tell what was the first city built after the flood?"

"Let me see if I can find about it. Here's the flood, —oh, here it is. Why it was in the plains of Shinar. They said, 'Go to, let us build a city and a tower, whose top may reach unto heaven.' It was the city in which was the tower of Babel."

"Now, Charlie, turn to the map. Right along the Euphrates was the plain, and the first kingdom noticed by prophecy was called Babylon. From this grew the wonderful kingdom represented by the lion with eagle's wings. In many things it surpassed any other kingdom on earth. God has spoken of this kingdom as 'the golden kingdom,' and in the second chapter it was represented as 'the head of gold.' In another place in Isaiah it is called 'the beauty of the Chaldee's excellency,' 'the glory of kingdoms.' Please read the first verse of the first chapter of Daniel, and see who was king at the time it was represented under this symbol."

Charlie read, "In the first year of the reign of Jehoiakim, king of Judah, came Nebuchadnezzar, king of Babylon."

"That will do, Charlie. Who was king of Babylon?"

"Nebuchadnezzar."

"Under this king it was represented as a lion with eagle's wings. In Nebuchadnezzar's day it reached the height of its power. The first chapter opens with an account of the conquest of the Jews, and their captivity in the land of Babylon. Among the captives were Daniel, Shadrach, Meshach, and Abednego, who afterward served

to bring out still clearer the beast-like characteristics. But before we go into that part of the subject, I would like to tell you a little of the wonders of Babylon, to show you how apt was this figure of its majesty.

"The city of Babylon, or the capital of the kingdom, was a city that seems always like a dream of beauty and power to me. It was laid out in a perfect square, and was surrounded with walls three hundred and fifty feet high and eighty-seven feet thick. That would be as high again as our church steeples, and its depth was capable of giving space to four of our ordinary dwellings. Twenty-five gates of brass, with as many watch towers, adorned the wall, and four large chariots could ride abreast on its top. From the top of the walls one could look over onto a most beautiful city, whose streets were one hundred and fifty feet wide, paved with polished marble, from which was reflected its stately palaces. The king's palace was eight miles in circumference. In the city were large temples; one was the tower of Babel, known as the temple of Bel—another name for Baal; for the Babylonians were self-worshippers. The city was built on either side of the Euphrates, and its parts were connected by bridges that were closed away from travel at night by gates of brass. Every house formed an enclosed court in which was a beautiful garden, and beside this one of the seven wonders of the world was there."

"Oh, I know," said Charlie,— "the hanging gardens."

"Yes. They were built up until their tops reached the height of the wall."

"How I should have liked to have been on the top of the wall!" said Charlie. "But what about its being a beast, and how else did it show its lion-like character?"

"Well, it subjected the people by force, and then preyed upon its captives, and especially showed its beast-like character in the way it enforced Baal worship, or even in seeking to enforce the worship of the true God.

"The Lord had given Nebuchadnezzar a dream, which Daniel had been enabled to interpret to him. It was just as convincing as was the fire Elijah called down from heaven of the fact that there was a living God. Through the four young men in his courts, he had repeated evidence of the truth, and he knew they were ambassadors of the King of kings. You know it is an insult to a government to insult its ambassador; but Nebuchadnezzar set up a golden image—"

"Oh, I know, mama, and he was angry because these young men would not bow down and worship, and thus break God's law, and he had them cast into the fiery furnace."

"Yes, and when he saw the form of the Son of God in the furnace, and the young men walking in the flame, he was frightened, and had them delivered. But his heart was still unchanged. With a great show of righteousness, he then made a law that everybody in his kingdom should refrain from saying anything against the God of heaven, on penalty of death."

"But, mama, wasn't that right?"

"No, Charlie. In doing this, he put himself in the

place of God. This law, in the sight of heaven, was worthless; for God is a spirit, and those who worship him, must worship him in spirit and in truth. No worship compelled by law is acceptable to Him who sees the very heart."

"I see it," said Charlie. "What he ought to have done was to have given his subjects full liberty to worship according to the dictates of their own consciences, as the Constitution of our nation does. Our government is all right, isn't it?"

"Every government is all right as a civil affair, till it goes back on the principles of liberty, and forgets that it exists for the protection of our natural rights. Well, Charlie, here is Rollin's Ancient History. I want you to read up all you can about Babylon. In our next talk, we'll study the change that came over the lion that was lifted up as a man and had a man's heart given unto it."

F. B.

A "Christian" Government.

WILLIE.—Mama, is the United States a Christian nation?

MAMA.—Why—I suppose it is, Willie; but why do you want to know that?

Willie.—Well, our school-teacher said it was, but I've read the Declaration of Independence and the Constitution all through, and couldn't find anything about it in either one (Pause). Oh, I know,—I'll find out what church it goes to.

Mama.—It doesn't go to any church, Willie.

Willie.—How can it be Christian if it don't ever go to church? Don't it belong to any church?

Mama.—Not that I ever heard of, Willie.

Willie.—I guess that's what Bill Meeker meant the other day when I asked him what church he belonged to. He looked at me rather funny, and said he belonged to the United States church. That meant he didn't go to church at all.

Mama.—Very likely.

Willie.—Seems to me, mama, the United States sets a bad example by being Christian and not joining any church.

Mama.—If it should join a church, Willie, it would make a union of church and state, and we don't want that in this country.

Willie.—Then it can't be Christian at all without setting a bad example.

Mama.—It would be a very bad example indeed if it should join a church.

Willie.—But it's right to be a Christian, mama?

Mama.—Why, certainly, my boy; that is a very necessary thing for everybody.

Willie.—Well, this looks rather mixed up. It's right to be a Christian, and yet this government can't be Christian without setting a bad example. Fact of the

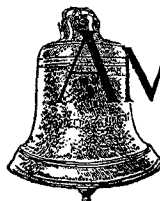
matter is, I guess, that Christianity don't belong to governments, even if my teacher did say so.

Mama.—Well, Willie, I would n't wonder if you were right.

If the charge that Americans are a race of dyspeptics be well founded, it is also true that here have scientific research and business energy provided the best dietetic means for overcoming the evil. For that large class of people who suffer from weak digestion, acidity of the stomach, and constipation, the "Gluten Flour," prepared by Farwell & Rhines, of Watertown, N. Y., supplies in a form that is easy of assimilation food for the brain, nerve, bone, and muscle. The diet based on "Gluten Flour" is varied by the use of bread, biscuit, gems, rolls, and gridle cakes made from it, and in making which much less of this specially prepared flour is required than when ordinary flour is used. As a food for children and nursing mothers it has been found of the highest value by medical practitioners who have prescribed it. When simply prepared with milk in the form of porridge or pudding, it is delicate and strengthening nutriment in cases of severe stomach troubles. It is as nearly free from starch as it is possible to make a flour suitable for general use. The health preparations of Messrs. Farwell & Rhines have been on the market for nearly twenty years, are unlike all other products, and have been highly indorsed by physicians and the public at home and abroad. The same firm makes "Barley Crystals," a preparation of the heart of the barley grain, from which indigestible cellulose and fibrous matter have been eliminated so that "Barley Crystals" is 99.1 per cent. pure food. Another of their famous products is "Special Diabetic Flour." Pamphlets describing their cereal products, adapted for use in various special cases, and free samples, will be sent in response to inquiries.

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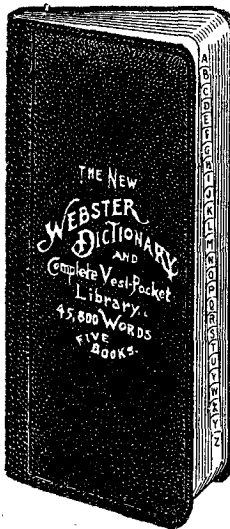
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KEY—The first **RV** on page 608 appears in verse 37 of the 9th chapter, before "dominion." In the King James Version the reading is "dominion over our bodies," etc. By referring to the foot-notes it will be seen that the word "dominion" is changed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

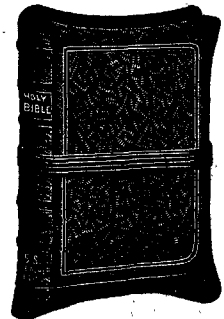
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| <i>They that sealed the covenant.</i> | NEHEMIAH, X. | <i>The points of the covenant.</i> |
|---|--|---|
| <p>they have ^{rv} dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.</p> <p>38 And ^{rv} because of all this we ^g make a sure covenant, and write it; and our princes, ^{rv} Lē'vites, and ^{rv} priests, ^{2 h} seal unto it.</p> <p style="text-align: center;">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-mi'ah, ⁴ the Tir'shā-thā, ^b the son of Hāch-g-li'ah, and Zid-ki'jah,</p> <p>^{2 c} Sēr-g-i'ah, Az-g-rī'ah, Jēr-g-mi'ah,</p> <p>³ Pāsh'ūr, Ām-g-rī'ah, Māl-chī'jah,</p> <p>⁴ Hāt'tūsh, Shēb-g-ni'ah, Māl'luch,</p> <p>⁵ Hā'rim, Mēr'g-mōth, Ō-bā-di'ah,</p> <p>⁶ Dān'jēl, Gīn'nē-thon, Bā'ruch,</p> <p>⁷ Mē-shūl'lam, Ā-bī'jah, Mij'a-mīn,</p> | <p>B. C. 445.</p> <p>^f Deut. 28.</p> <p>^g 2 Kin. 23. 3.</p> <p>² Chr. 29.</p> <p>¹⁰; ³⁴ 31.</p> <p>Ezra 10. 3.</p> <p>ch. 10. 29.</p> <p>² Heb. are at the sealing, or, sealed, h ch. 13. 1.</p> <p>³ Heb. at the sealings, ch. 9. 38.</p> <p>^a Ch. 8. 9.</p> <p>⁴ Or, the governor.</p> <p>^b ch. 1. 1.</p> <p>^c See ch. 12. 1-21.</p> | <p>all they that had separated themselves from the ^{rv} people of the lands unto the law of God, their wives, their sons, and their daughters, every one ^{rv} having knowledge, and ^{rv} having understanding;</p> <p>29 They clave to their brethren, their nobles, ^g and entered into a curse, and into an oath, ^h to walk in God's law, which was given ⁵ by Mō'seg the servant of God, and to observe and do all the commandments of the LORD our LORD, and his judgments and his statutes;</p> <p>30 And that we would not give ^t 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> |

³⁷ power ³⁸ yet for all this—our—our ⁹ namely, Jeshua etc. ¹⁴ chiefs ²⁸ Nehinim,—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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