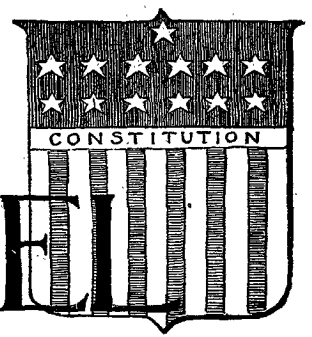


AMERICAN SENTINEL



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

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THE seat of conscience is the heart of the individual; and it has no other.

THE heart that is truly given to God, is given to the best service of home and country.

THE sacredness of a right does not depend in any degree upon the number of people who possess it.

THE Sabbath is, the Lord's day, but this does not mean that the day should be monopolized by the church.

IT is easy enough to do right when you are allied with God, whether there is any law of the state backing you up or not.

EVERY step in the direction of forcing people to keep the Sabbath proclaims to the world that the gospel of God is a failure.

WHAT I ask of you, and you ask of me, is not that you shall decide for me in matters of conscience, but that you shall respect my rights.

THERE is not a Sunday law upon the statute books of any State in the Union which is strong enough to meet the wishes of the people who want the State to be religious.

A UNION of religion with the state means a religious state; and a religious state means a state religion. And where was there ever a state religion without a union of church and state?

"GET a Sunday law enacted, all ye that labor and are heavy laden, and ye shall find the needed rest." Is this the language of the divine Counselor?—No; but "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Is the Saviour right in this statement? Try it and see.

IF the Lord had not wished Peter to forgive his trespassing brother seventy times seven times, he would not have labored to convert him to the true religion. In other words, the true religion is only for those who can forgive trespasses against them seventy times seven times. Can the state do this? and if not, can it profess the true religion?

No Reform Possible by Law.

THERE can be no such thing as reform by civil law. This is a fact that should be evident to every Christian, and to every thoughtful student of history.

There never was any such thing as reform by civil law since human history began.

There never was a law enacted by any power whatever that could make a good man out of a bad man, or bring a good life out of an evil heart.

Even the law of God is powerless to produce good in the life of an individual fallen, as all upon earth are, under the power of sin. This is a fact plainly set forth in the scriptures of truth.

Yet the law of God is a perfect law; every other law that was ever passed, or that ever can be, is inferior to it. How, then, can it be expected that a law of man can produce results which are beyond the power of that law?

Yet reforms are necessary. Without them the world

would have gone to destruction long ago. And there have been great reforms accomplished, which have brought benefits that have reached down through the ages. There is nothing to which history testifies more plainly than to this.

What, then, is the true agency in real reform? Both history and inspiration answer, The Word of God.

In the first place, the Word of God formed all things, and made them perfect. This being so, it is evident that the same Word has power to re-form all things and restore them to their original state.

When God would destroy the world by a flood because of its wickedness, he sent Noah, "a preacher of righteousness" unto the people, for a hundred and twenty years. The world would not be reformed, it is true; but no Christian will question that God employed a means which would have wrought a reform, if the people had received the message which Noah preached.

When God's ancient people, Israel, fell into sin, he sent to them, from time to time, the prophets, who proclaimed the word that the Lord had given them. And when the people heeded that word, it brought them again into the ways of righteousness.

Coming down to modern times, we note the great Reformation which swept over Europe in the sixteenth century. What was the power of the Reformation? Was it any other than the power of the divine Word, proclaimed by Luther and his associates?

After them, Wesley, Whitefield, Bunyan, and others, by the same preaching of the Word, wrought reforms which swept over wide communities, and contributed powerfully to the realization of the peace and prosperity which English-speaking nations enjoy to-day.

And now come the great organizations which number in their ranks nearly every person who professes religion, and essay to inaugurate another great reform—to turn the people again into the way of righteousness and peace—by an agency of which the great reforms of the past know nothing. They propose to inaugurate their great reform through politics.

They propose to mass all their forces at the polls. They propose to have politics preached from the pulpit. They propose to desert the prayer-meeting for the primary when the two assemblies are held on the same evening. They propose to lay siege to every legislature until they shall have such laws enacted in every State, and by Congress, as they deem necessary for the regeneration of society and the preservation of good government.

In the face of the fact that no reform was ever in the history of the world accomplished by such means, and of the equally plain fact that the Word of God is the one divinely appointed agency of true reform, they propose to reform society and the nation by civil law. This very next month, one great division of these church forces will send in a petition of a million and a half names to Congress, calling for a recognition of God in the national Constitution.

What will be the result of this work? It will have some result, that is certain. It will have a tremendous result; the magnitude of the forces employed, and of the interests affected, afford sufficient evidence upon this point. But as it cannot produce a genuine reform, the result will be of that nature which every counterfeit must produce,—that of damage to the people. It will bring ruin upon their interests, both material and spiritual.

"By the law is the knowledge of sin;" and by the law is condemnation. But the trouble with the world is not that it has no knowledge of sin, or is not condemned. The world does not need more law; but more of the preaching of the power of love, and of the righteousness of God, which is not by the law, but by the faith of Jesus Christ.

THE important question is not that of whether we are citizens of this or that country on earth, but whether we are "fellow citizens with the saints," or belong to the "strangers and foreigners." Eph. 2:19. No foreigner can set foot on the shores of the land of promise.

State Recognition of God and the French Revolution.

THE oft-asserted idea that social disorder and revolution are the outcome of non-recognition of God by the state, receives a rude shock from the facts of history. It is not generally known that the worst scenes of the French Revolution, which is so much pointed to as illustrating the results of national repudiation of God, followed hard on a formal recognition of God in the constitution adopted by the revolutionists; but such is the fact. The first two articles of that constitution read thus:—

"ARTICLE I.—The French people acknowledge the existence of the Supreme Being, and the immortality of the soul.

"ARTICLE II.—It acknowledges that the worship most worthy of the Supreme Being is the practice of the duties of man." (See Theirs's "French Revolution," Vol. III, p. 354.)

Just two days after the adoption of the constitution, June 10, rivers of blood began to flow from the deadly guillotine; and between June 10 and July 17, twelve hundred and eighty-five persons put their necks under its descending knife.

But did not a national convention at Paris repudiate belief in the Deity, and institute in its place the worship of reason? it may be asked. Yes, that is true; but that was before the adoption of the revolutionary constitution. When this document was drawn up, there was put into it a formal recognition of God; and under this constitution the terrible work of the Revolution went on to its greatest climax of horror. The streets of Paris ran red with blood, and this was after God had been put into the constitution!

Of course, there was no real putting of God into the constitution; but the very thing had been done which it is proposed to do with the United States Constitution, in order to avert national demoralization and disaster.

But in the light of the French Revolution, what good may be expected to result from a formal recognition of God by the state?

THAT government is the best government which leaves most freedom for the development of individuality, by the exercise of every useful faculty of the individual organism. And not the least among these is conscience.

The State Bows to the Christian Endeavorers.

RECENTLY the state officials who are in charge of the work of constructing the capitol building at Albany, which work has been in progress seven days in the week, were visited by representatives of the Christian Endeavor Society and told that Sunday work on the building must stop; and—the work stopped.

There is a law in New York against Sunday work, and of this law these State officials were certainly aware; but to the law they paid no attention. But when the Christian Endeavor Society—a religious organization powerful in numbers and influence—told them that Sunday work under their charge must stop, they at once became obedient to the law.

Will some one tell us what there is in this other than an act of homage by the State to this religious society? What is there in it but an acknowledgment by the State that its own laws are less to be honored than the mandate of this church organization?

What, then, in the logical order of things, is there to hinder the society of Christian Endeavor from governing the State, and through that the people of the state? Where now is the real seat of civil authority in the State of New York?

The Religious Boycott.

BY W. A. COLCORD.

AT the Christian Endeavor convention held in Perth, West Australia, September 8, a resolution was passed by which the members present pledged themselves to refrain from doing business with men who do not observe Sunday. Thus in Australia, as in America and other professedly Christian countries, the religious boycott is being advocated by professed Christians as a means of inducing men to observe the Sunday institution. And ere long we may expect the long-foretold decree to go forth, that "no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Rev. 13:16, 17.

Evidently the Sunday institution is the mark here referred to. It is the mark of the beast, the spurious Sabbath which the papacy has put in the place of the Sabbath of the Lord; and professed Protestants are seeking to enforce it by the boycott, which in plain language means, Come to our terms or we will starve you out. In what contrast is such a course to the command, "If thine enemy hunger, feed him; if he thirst, give him drink." Rom. 12:20.

Melbourne, Aus.

The Sunday Movement in Alabama.

BY E. D. HASKELL.

ABOUT a year and a half ago, the "Coöperative Sunday Association of Alabama" was organized at Montgomery, the capital city, as an auxiliary to the American Sabbath Union. (See AMERICAN SENTINEL, March 5, 1896.)

Since then active work has been put forth to create public sentiment in its favor throughout the State. Yet no decisive step was taken until recently in Birmingham, the second city in the State, or including its many suburbs, even the first in population.

A mass meeting was called to consider the "better preservation and rightful observance of the Sabbath." This was held on the night of November 8, at the First Presbyterian church. About twenty people were present, and at least six of these were pastors, but the "Jefferson County Sabbath Association" was started on its career, as a branch of the State association.

Several speeches were made in which were many significant statements. The prominent thought was that the religious forces must combine, and make an irresistible attack upon the legislature for more stringent laws in behalf of Sunday observance. One speaker had learned only recently, by examining the civil code, that Alabama had practically no Sunday law, as the provisions touched only a few of the many ways in which Sunday was being desecrated. One church could not engage successfully in this work. It would require the union of all interested forces. This is a work which Catholics will join with the various Protestant bodies. They did not expect any assistance from the Jews, nor from the seventh-day Christians, neither did they ask it; but the latter especially were too insignificant in numbers to amount to anything.

The Sunday law was upheld from a civil standpoint, but many statements revealed its religious foundation. The Sunday newspapers should be abolished, because of keeping people from church and filling their minds with secular thoughts. The fruit-stands and confectioneries should close because they tempt children to spend their pennies and nickels on the way to Sunday-school. The furnaces, railroads, etc., should stop work, because they keep many from serving God and attending church who would like to do so.

They seem to have lost sight of the power of the gospel, which is able to reform men and cause them to obey God despite all obstacles, though it involve the loss of position or all worldly possessions, even the sacrifice of life itself. But their purpose is to get laws passed to make it easy for people to serve God, or at least to appear to do so.

The majority of the officers chosen were men who were not present, but whose influence was desired to give strength to the movement. In selecting vice-presidents, there was some question whether a certain minister named was in sympathy with the movement. It was stated that his influence was second to no minister in Alabama when it came to politics. He had recently taken the lead in a strong and successful move upon the legislature against horse-racing and pools. They ran the risk, and accepted his name. If the doubts mentioned are correct, it is to be hoped that this minister will have the courage of his convictions, and sever his connection with this religio-political organization. At the organization of the State Association, some of the Montgomery pastors took a firm, decided stand against the effort to secure Sunday observance by law.

The new organization expects to enter upon an active campaign, and, as one of the daily papers recently stated, the Sunday question is rapidly becoming the "issue of the hour:"—

"A fortnight ago it was a nebulous fleck on the horizon.—To-day it is a portentous cloud; with enough electricity within its folds to blast many a promising political career. It is going to figure in the county campaign, principally in the election of members of the legislature. The municipal election is a long ways off, but if this Sunday question is not settled between now and then, it will be the pivotal point of the campaign."

Then, after speaking of the movements of the contending forces, the same article concludes:—

"These preliminary skirmishes are full of significance to the keen observer. They forecast a pitched battle, that is only a question of time."

Two weeks ago, some eight or nine saloon men were arrested in this city for cleaning up their bars and premises in the early hours of Sunday morning. They were all dismissed, but, as indicated, this is only a skirmish preceding the conflict that is inevitable.

This is the golden opportunity to place the true principles of religious liberty and the evils of religious legislation before the people of this community, and the time will be improved by those who are awake to the situation. O that the people everywhere would sense the danger that is threatening the whole land from the spirit of religious intolerance that is gathering like a tempest, soon to burst upon the heads of those who cannot yield their consciences to the dictation of men. "We ought to obey God rather than men."

Birmingham, Ala.

Our final account must be to God, not to man.

Sir George Turner on the School Question.

On the question of teaching religion in the state schools, and in reference to some features of the agitation for it, Sir George Turner, Premier of Victoria, Australia, in a recent speech, made the following pertinent remarks:—

"If religious teaching is to be any good, it must be doctrinal teaching, and it must be given by somebody who has studied and who understands the work."

"If all the leaders of denominations would meet and agree among themselves as to the lessons they desire to have taught, that would clear the ground of much of the difficulty; but I think if we got them together they would be something like the Kilkenny cats."

"If you had read some of the letters I have had to read about the matter, and had heard some of the sermons I have heard about it, you would see that it is not mere religious instruction in state schools of the kind asked for which is wanted. That would be the introduction merely of the thin end of the wedge."

"I regret very much the proceedings which have been taken by those who are leading this movement. You are asked to pledge yourselves to vote against me at the next elections if I have conscientious scruples against this platform. You are asked to pledge yourselves against every man who will not vote for the introduction of these books. Is that fair? Is it a fair way of obtaining a test vote on the question? I am surprised that those who attempt to lead Christian society are capable of adopting such tactics."

All of which applies forcibly to the situation which exists to-day in the United States.

The Sabbath the Sign of the Cross.

BY E. J. WAGGONER.

JESUS says, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." Matt. 11:28. He gives rest because in him the works of God are perfect. "We are his workmanship, created in Christ Jesus unto good works." "If any man be in Christ, he is a new creature." In him "we have our redemption, the forgiveness of sins, . . . for in him were all things created." Redemption through Christ is nothing else than creation—a new creation. Just before his crucifixion, Christ said to the Father, "I have finished the work which thou gavest me to do." John 17:4. And when he hung on the cross he cried, "It is finished; and he bowed his head, and gave up the ghost." John 19:30. Thus he indicated that in the cross are to be found all the perfect, finished works of the new creation.

Now the Sabbath was given as the sign of a perfect creation completed; therefore it is the sign of those perfect works restored by the cross of Christ. That is to say, since the Sabbath is the sign of a perfect creation completed, and by the cross of Christ a new creation is accomplished, the Sabbath must be the sign of the cross. Try it and see if it is not.

A GIFT, NOT A TASK EXACTED.

Here is where so many people mistake: they think that the Sabbath is a hard requirement that God lays on men, and then they soon get in the way of thinking that God cannot require it of us, since he does not desire his people to be burdened. But salvation is not a thing required of us, but a gift to us; and the Sabbath is the sign of Christ's saving power: he saves by the power by which he creates. Rest is not a burden, it is a pleasure. Nothing more absolutely delightful can be imagined than rest in the consciousness of work all done and well done, and this is the privilege of the people of God: "All thy works shall praise thee, O Lord, and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men thy mighty acts, and the glorious majesty of thy kingdom." Ps. 145:10-12. "One generation shall praise thy works to another, and shall declare thy mighty acts." Verse 4.

The Sabbath is the pledge and assurance to us that the power by which the worlds were made has wrought good works for us in Christ, and that these works are all ours if we believe. This is the rest prepared for us from the foundation of the world.

The Rights of Man.

WIDELY differing views are held upon the question of man's rights, nearly all of which seem conclusive, considering the premises from which the argument is drawn. But as these conflicting deductions cannot possibly all be correct, it follows that some radical defect is present, somewhere, either in antecedent propositions or in methods of drawing conclusions. In dealing with this issue, therefore, the foundation for conclusions should be established in truth, rather than upon some selfish ground.

A "right," as defined by Webster, is that which is "conformed to the constitution of man and the will of God, or to justice and equity; not deviating from the true and just; according with truth and duty." Man was created in the "image of God," and was therefore constituted by the will of God to render service and honor to his Creator. Rev. 4:11. He was required as his personal duty, to obey God, and follow his ways in all things, that continuing like his Maker, he might retain the image in which he was made, and so ever be true and just. This was the original, and eternal "right" conferred upon man in the beginning, as a personal gift, and is still his if he will but use it. But beyond this personal duty, no right was bestowed giving one creature authority to command another in the way.

More than this, no man or set of men were given authority to pronounce upon another's moral standing, or to define his rights. Being made like his Creator, man was a son of God, and like the divine Son, was to delight

in doing the divine will, because the law of Jehovah had been seated in his heart to prompt his ways. Ps. 40:6-8. Thus man was made capable of self-control under the guidance of divine suggestion. Like the angels of heaven, he was to be entirely led by this inner consciousness without the restraining influence of outward legality. Homage to God was not to be that of a servant, but of a son. Obedience was in no sense to be a forced service, but one of love. No higher motive was to be known than a spontaneous desire to do right and be right, which is the highest point of happiness it is possible to reach.

Such was and is the undoubted right of every man to-day who chooses to assert that right; even though it has been forfeited through evil association. How strange that so few seem to recognize the fact that the sum of human rights is contained in securing the highest joy, and that such joy is to be had only in God, through Jesus Christ. Separating human rights from heavenly joys, many seem to think that while one is from above, the other can be secured only through human legislatures and earthly courts of law. But civil courts can never restore these lost rights, simply because such gifts are above and beyond human jurisdiction. Its authority falls short in this work for the reason that it has no higher power, morally, than those whose rights it seeks to return. Being destitute of these rights themselves, earthly courts are absolutely without power to confer them on men, however much they might desire to do so. Even though a judge on the bench may have been fortunate enough to have acquired such endowment for himself, he could not possibly share it with another, for the reason that this heavenly gift is a personal allowance sent direct from heaven to the receiver. Whoever, therefore, undertakes to legislate, or pronounce sentence from an earthly bench, with the view to conferring a religious benefit, so that men may advantageously carry out the will of heaven, puts himself (unwittingly though it be) in the place of God, and assumes the prerogative of divinity.

The gifted Macaulay saw much truth along this line. When a candidate for parliamentary honors in 1832, he delivered a speech at Leeds, in which he is reported to have said:—

"I am for personal freedom in every part of the globe,—freedom to the white, and freedom to the negro. . . . I am for religious liberty in the fullest sense of the word. I detest all disabilities,—everything which is galling to the conscience, or which can shock the sincere scruples of any individual. . . . We act most in support of religion, and act in a manner most calculated to strengthen the interest of that religion, when we give universal freedom to religious belief. We hear it said that a policy which does not give a decided advantage to one sect over another is infidel policy. These words have been echoed and re-echoed in the country. According to this authority, justice is infidelity, and mercy is infidelity, and toleration is liberalism, and liberalism is only another name for infidelity. It is infidelity, it seems, to think worthily of God and justly of his law, and not to encircle with worldly defences that religion of which the weapons are

not carnal, and whose kingdom is not of this world."—*Arnold's "Life of Macaulay," pp. 123, 124.*

This is not only good logic, but heavenly truth as well. For a state or civil power of any rank to dictate how one may exercise his divine right of worship, is an unwarrantable infringement of that which is wholly another's. By doing so it assumes that the permission to worship God is dependent on a grant from the civil government. But if the civil power can confer such a right as a mark of favor, it can withhold that right without injustice. In that case no one could claim it as his right, but must receive it, if at all, as an absolute gift from the government.

There is much involved here. In the first place such an assumption puts the government in the place of God to every citizen, and leads all who obey its dictates into idolatry. It also destroys the right of private judgment and makes every one subject to the religious caprices of those who, for the time, happen to hold the reins of civil power; for it follows that if at any time one set of legislators frame regulations for forms of religious worship, their successors may modify or change those regulations for others better suited to their ideas of fitness. Thus all would become subject to a change of religious practice with every change of government.

This may be thought an extreme view of the case, but as ultra as it may seem, this was exactly what was done in the reigns succeeding that of Henry VIII of England. Under the governments of Edward, Mary, and Elizabeth, Protestant and Catholic religions alternated as the spiritual law of the realm, and all subjects were required to change their form of worship to meet the demand of the reigning sovereign, or suffer punishment by the civil authorities.

No sane person would think of attempting so much in other matters than of religion. A man is little concerned about his neighbor's management of his estate. He does not legally interfere because his neighbor's methods of tilling land differ from his own. He would not think of applying to the courts for power to control the size and shape of a house being erected by another. In all secular things man enjoys the fullest liberty of private judgment, but when he attempts to exercise this right in matters pertaining to his highest joy here, and the fullness of bliss hereafter, some would seek to restrain and control his operations by legal process, because, forsooth, they are not just in harmony with his idea of doing such things. He himself has exercised his own judgment in deciding his religious practice, but is not willing to accord the same privilege to others. When unregenerated human nature controls the individual, how prone is he to lose sight of the Golden Rule: "As ye would that men should do to you, do ye also to them likewise." Luke 6:31.

There can be no logical reason given why men should not exercise the same right of judgment in religious, as in secular affairs. Was not man endowed of God with power of mind to observe, weigh, and make comparisons

from which to draw conclusions? Is it possible for the mind to be enlightened without the exercise of these faculties? Can the average mind restrain such operation if it would?—Certainly not. Then what folly to think that one with strong convictions of religious preference could tamely yield that consciousness to an arbitrary statute, the product of minds with no higher endowment of discernment than his own. Such an one could well say with John Boyle O'Reilly:—

"I care not for the outer voice
That deals out praise or blame;
I could not with the world rejoice,
Nor bear its doom of shame;
But when the voice within me speaks,
The truth to me is known;
He sees himself who inward seeks—
The riches are his own."

J. O. C.

Church-and-State Agitation in Australia.

PROPOSED GOVERNMENTAL RECOGNITION OF THE DEITY.

BY G. T. WILSON.

The Australian Christian World, of July 2, 1897, under the title, "Recognition of God," says:—

"The framers of the Constitution need not be irreverent, and the formal acknowledgment we ask for is simple and pious, and it may be simply and piously made."

This paper voices the sentiments of the Council of Churches in New South Wales, and it thus reveals the real wishes of many persons in the churches who are no doubt sincere in their desire to see God's name piously recognized in the Constitution and laws of the proposed Commonwealth.

But it is more than a mere "formal acknowledgment" that is asked for, as is evident from the expression, "It may be simply and piously made." The word "pious" has two definitions:—

First, "Godly; reverencing and honoring the Supreme Being in heart and in the practice of the duties he has enjoined;" second, "Practiced under the pretense of religion; as, pious frauds."

The recognition of God in the preamble of the Federal Constitution will give a religious coloring to the whole Constitution, and will make it possible to introduce religious legislation into the Federal Parliament a little after or after the Constitution has been adopted. The thing that is really desired by the class who appear so anxious for the acknowledgment of the Supreme Being in the Commonwealth Bill, is to enforce upon the citizens of federated Australia what they hold to be his law, or their interpretation of that law.

That this statement is true, one needs but to recall what the Council of Churches did recently in Sydney, when it sent a deputation to visit the acting premier, to get all the shops closed on Sunday by governmental authority. This very act on the part of the Council of

Churches shows that the leaders in this movement would not stop with a mere "formal recognition of God" in the Constitution. It is a "reverent" and "pious" acknowledgment of God, according to their idea of what that means, that is desired. The enforcement of Sunday observance by law especially would be demanded.

Infatuated with the idea that the kingdom of Christ must "enter the realm of law through the gateway of politics," the religio-political reformers of to-day are turning from the heaven-appointed means for reforming men to the satanic agencies of force in religious matters. It has been the use of force which has brought persecution to dissenters in all ages. But force in matters of religion never made one true Christian. It has filled millions with a fear of ecclesiastical and civil penalties, and made many hypocrites, but it never made a Christian. The gospel draws the sinner by its own inherent power of love. It compels no one's will, but wins its way to the heart by its mercy and compassion.

God's way of reforming men is indicated in the following scriptures:—

"I beseech you, therefore, brethren, by the mercies of God." "I, Paul, myself beseech you by the meekness and gentleness of Christ." "Exhort one another daily, while it is called to-day." "As though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled to God."

Such is the tenor of the Scriptures all the way through. We are to beseech, entreat, exhort, persuade, and constrain men by the love of God, but not to force any one. It is all to be done in the manner set forth in the Golden Rule: "As ye would that men should do to you, do ye also to them likewise." Luke 6:31. Love is that secret cord by which the Infinite One draws the souls of men to Christ for salvation. This is evident from many passages. The Lord says to the sinner, "I have loved thee with an everlasting love: therefore *with loving-kindness have I drawn thee.* Jer. 31:3. "*I healed them; I drew them with cords of a man, with bands of love.*" Hosea 11:3, 4.

The Lord does not put upon us any grievous yoke. He does not force us into his service. He invites us to come. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." He takes off the grievous yoke that the compulsory service of sin has imposed and sets us free that we may render to him voluntary service. He says: "And I was to them as they that take off the yoke on their jaws, and I laid meat unto them." Hosea 11:4. And he tells his people that they too should "break every yoke" and "let the oppressed go free." Isaiah 58. This is the gospel way. This is God's way, the way of mercy and love.

Christ said to Peter, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword." Matt. 26:52. Our Saviour used no outward force to gain followers, and he asked no armies to help his disciples to carry on the gospel after his ascension. He told them that they should be witnesses for

him after they should receive power from on high; but Jesus plainly taught that his kingdom is not of this world, and that therefore his servants do not fight. John 18:36.

Why, then, do many of Christ's professed followers seek to use the very means which he condemned? Let him answer it. He says, "If they have persecuted me, they will also persecute you; . . . but all these things will they do unto you for my name's sake, because they know not him that sent me. . . . They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you because they have not known the Father, nor me." John 15:20, 21; 16: 2, 3. This is the reason why professed Christians persecute the true children of God; they are not acquainted with either Christ or his Father. Persecutors know only Satan's gospel of force, and that is why they want the aid of the civil law to back up their church practices and religious forms, and it does not require any change of heart to do this. A formal recognition of God in a civil constitution comports very well with a mere outward profession of religion.

True religion is a matter of heart service to God, be gotten of love, not fear, for fear has only torment. Such a recognition enters into all the social and business relations of life. He who makes it ever remembers that his Maker sees him; and that he must render account to God for all his acts. It is a matter of personal faith toward God. The Scriptures declare that "without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:6. "Whatsoever is not of faith is sin." Rom. 14:23. Then if any recognition of God is not a matter of personal faith in God on the part of the individual who makes it, it is sin.

The church has never yet joined hands with the civil power to enforce religious practices without soiling its garments, corrupting the state, and bringing disgrace upon the church and opprobrium upon the very name of religion through the persecution of godly men and women, under the garb of piety. Let all consider what such a union means.

Be Tolerant.

WHAT is known is sure; therefore be tolerant. There is much to be discovered; be therefore twice tolerant. For want of this diffidence and modesty certain great persons in the past—such as Reformers and Puritans—were not by any means tolerant, were indeed filled at times with the spirit of persecution. They were very much convinced of truth, and were also certain they had all truth, and so fell into an arrogant and insolent temper, whose influence has not quite departed from their children.—*Rev. John Watson.*



No believers in the Koran are wanted in this country. Such was the decision arrived at recently by the Federal Board of Immigration in this city.

* * *

THE case was that of six Mohammedan immigrants, who had arrived from the Orient on the steamer "California." At the Barge Office, upon being questioned, it was learned that they all believed in the Koran. The Koran sanctions polygamy. And from this the decision was arrived at that they must not be allowed to land.

* * *

As a matter of fact, not one of the six Mohammedans had more than one wife. That they were polygamists in practice, or contemplated becoming such in this country, no one claimed. They simply believed in the Koran, like all good Mohammedans; and this was the whole case against them.

* * *

THERE was an act of Congress passed in 1891 which enumerates polygamists among the classes which it is thought proper to exclude from this country. Among others named in this class are idiots and insane persons, criminals, those suffering from loathsome or contagious diseases, etc. To classify among such persons simple believers in the Koran is a proceeding in which there is neither reason nor justice. And when it is done, as in this instance, the conclusion at once suggests itself that the real opposition in the matter is directed against the religion for which the Koran stands.

* * *

This conclusion would not so readily come into view but for the fact that the United States has within recent years been posing as a Christian nation. Not yet have the last echoes died away of that decision by the Supreme Court, in February, 1892, that "this is a Christian nation." And with the opening of Congress next month, a million and a half of names will come before the national legislature calling for a recognition of God in the Constitution. These names represent the great society of Christian Endeavor: and other great religious organizations are helping to permeate the country with the same idea of a national Christianity: Such being the circumstances of the situation, it cannot be regarded as impossible or even improbable that this sentiment may have

had something to do with this decision against the adherents of the Koran.

* * *

IF it is to be established as a rule of national procedure that such a theoretical violation of the law as exists in the adherence of these six Mohammedans to the religious guide-book of their race, which sanctions polygamy, without the slightest allusion, actual or contemplated, to any violation of the law in practice, is sufficient ground for excluding an individual from residence in this country, then it is evident that justice is here about to take on an inquisitorial character which will be fatal to the survival of liberty. And of this there are, indeed, many existing indications.

* * *

A QUESTION which has arisen in connection with the flag salute which has become a feature of the exercises in some of the public schools, as noticed last week, is that of what constitutes loyalty to country. It appears that a refusal to salute the flag in the manner prescribed, is quite apt to be taken as justifying a charge of treason against the objector.

* * *

THERE is a legal definition of treason, but this can hardly be applied to the circumstances under consideration. In a general sense, it will no doubt be acknowledged that treason can only be that which tends to the destruction of one's country, and that nothing which tends to its prosperity can rightfully be called by that name. But, determined from this standpoint, many individuals appear as traitors who by reason of prevailing sentiments and conditions, have been able to pose before the people as patriots, and who were even persuaded that they were such in their own minds. History is acquainted with many individuals of this class.

* * *

WE might go back to ancient times to find an illustration upon this point. In the reign of Ahab, king of Israel, there was great distress upon the land by reason of a three years' drought, sent by the Lord upon the people because of their apostasy from him. For this apostasy King Ahab was himself responsible, having set the example in it and promoted it by the decrees of the kingdom. But when at last Ahab met Elijah, the prophet of the Lord, he exclaimed, "Art thou he that troubleth Israel?" He accused Elijah of being a traitor to the realm; when the truth was that he himself was a traitor, because by his course he had brought the country to the brink of ruin.

* * *

NAPOLÉON is not generally regarded as a traitor to France. On the contrary, he is honored by the French nation as one of their greatest heroes. But what did he

do for France? He sacrificed her treasure and the lives of many thousands of her people upon the altar of his ambition. He brought the armed hosts of the enemy to the gates of Paris, and the country itself to the brink of ruin. No traitor ever did more than this, in his efforts to serve himself at his country's expense.

* * *

It is not always the man who is most ready to go to war that has the best interests of his country at heart. It is not always the person that calls most loudly for the government to resent by force of arms some real or fancied insult, who is doing most for his country's real good. It is easy to be filled with enthusiasm over the prospect of demonstrating our national prowess upon the traditional field of glory, with very little thought of the ruin and misery that must inevitably come upon the country as the result. This country has not yet recovered from the ruinous effects of its great Civil War. Remembering the terse definition of Gen. W. T. Sherman, that "war is hell," it must be admitted that there is a belligerent sort of "patriotism" which is itself of the nature of treason, seeking as it does to plunge the country into needless war.

* * *

THERE can be no question but that whatever tends to promote peace, and respect for right and justice, tends to promote the highest welfare of the country; and the life that is devoted to this end, cannot by any shadow of right bear the stigma of treason. And therefore the Christian cannot justly be regarded as a traitor to the land of his birth or residence, since the Christian life tends only to promote peace on earth and good-will among men. It tends only to promote those conditions under which the highest national prosperity is attainable.

* * *

YET the Christian may refuse to do that of which popular sentiment approves; and because of this he may be stigmatized as a traitor. But he does this knowing that allegiance to God means always allegiance to the best interests of the community and the country in which he lives. He refuses to make the state his god by giving to it instead of to God his supreme allegiance; but he knows that he can best serve the state not by turning away from God, but by remaining a worshiper of him. The three Hebrew worthies of old refused to worship the state of Babylon in the form of Nebuchadnezzar's great image; yet the state had no more faithful servants than they, and the king afterward recognized this fact by promoting them to a higher station in the province of Babylon.

* * *

No persons honor more than do Christians the just principles of government for which the flag of stars and stripes is supposed to stand. As the ensign of freedom

it is worthy of all honor. But the flag itself has been prostituted to the uses of despotism. For as a keen observer of events has said:—

"Knaves have stolen thee, Old Glory,
For their Babylonian bowers;
O'er their festal halls and towers
Floats the flag that once was ours;
O'er their crimes thy beauty trails,
And the old-time answer fails
When from chain-gangs, courts, and jails,
Men appeal to thee, Old Glory!"

In the "flag salute" of which we have spoken, "Old Glory" is made a party to a proceeding which invades the rights of conscience; and Christians must therefore refuse to become participants in it. And they do this in the name of conscience, of honesty, and of the rights of man and of God. And in so doing they manifest, not treason, but allegiance to the foundation principles upon which this great Republic was established.

Emperor William as a Sabbath Desecrator.

RECENTLY Emperor William gave a big hunting party at Romitan, in East Prussia, on a Sunday, whereupon the Consistory of the Lutheran (state) Church of that province passed a unanimous vote of censure upon the Kaiser for having "desecrated the Sabbath." Under Emperor William's sanction, stringent Sunday laws have been enacted in Germany, to which the state church now has the audacity to hold the Kaiser amenable. But the latter probably reflects that, as representing the state, he is at least on an equal footing with the church in their alliance; and that if Sabbath observance is merely a matter of state regulation, it is no great sin for a kaiser to observe it about as he pleases. That is the natural result of regulating Sabbath observance by state law.

A Rebuke to Immoral "Reform."

IN the days of Parkhurst and his wicked reform in this city there was established the practice of inducing people to commit crime, and partaking with them in the crime, in order to have a chance to prosecute them. Col. Fred Grant, to his lasting honor, resigned the office of police commissioner rather than remain a member of a board that sanctioned such conduct. And now Judge McMahan, the other day in general sessions, administered a sound and deserved rebuke to the same thing. In charging a jury in such a case, the judge said:—

"Now, as to the testimony of these two officers. The offense against morality, against good conscience, and against public order is the same, whether the officer does it under the orders of a superior and it is paid for by public money or paid for out of his own pocket. This is not the first time I have called attention to this, and I hope this will be the last time, because I hope this system will be abandoned once and forever.

"Now, then, you have to pass upon the credibility of these witnesses. The statements of the officers are that

under the orders of their superiors they have been engaged in this nefarious business for a considerable period of time, inducing persons to commit crime in order to convict them of it. You have the testimony of the first officer that when he entered these premises he deliberately said what was not true, that he came there from some person named Jack, a friend of his, and that is a circumstance that you have a right to consider in determining the credibility of a witness. I believe most firmly that a man who lies in the ordinary course of his duties will lie with his hand on the Bible."

THE propriety of the agitation made by the SENTINEL for the separation of religion and the state is shown by many incidents in the volume of current events. One of these is mentioned by the *Washington* (D. C.) *Post* of the 18th inst., thus:—

"Joseph Bradfield filed a petition in the District Supreme Court yesterday praying for an order to restrain Ellis H. Roberts, treasurer of the United States, from paying to the directors of Providence Hospital [a sectarian institution] any money out of the treasury belonging to the United States or to the District of Columbia, upon and by virtue of an agreement or contract entered into between the surgeon general of the United States army and the directors of Providence Hospital, or on account of an agreement made with the directors by the District of Columbia."

The impropriety of appropriating public funds for sectarian uses generally has to be argued in the courts before it is admitted by the parties seeking the appropriation.

Sunday-Law Agitation in Connecticut.

It appears that the church people of Connecticut, and the Congregationalists in particular, are not satisfied with the present Sunday law of that State, and want a new and more stringent one enacted. This became one of the chief topics of discussion at the late Congregationalist Conference at Bridgeport, and steps were taken to secure a concession to this end from the legislature. The *Danbury News*, of November 24, gives the following report of the procedure of the conference upon this point:—

"The legislative committee threw aside the draft of a law submitted by Rev. Mr. Hall, Lawyer G. H. Newton, of New Haven, and other gentlemen of a committee appointed by the Congregational Conference at Winsted in the fall of 1896, and substituted a law which only slightly amended the old Sunday law, making it less restrictive in its prohibition, but increasing the penalties.

"During the conference proceedings, Tuesday afternoon, Lawyer Newton, a delegate from New Haven, secured the floor, and spoke on the subject of Sunday laws in general. He advocated the cessation of all work on the Sabbath which was not absolutely necessary for the health, comfort, and reasonable enjoyment of the day. The day ought not to be so observed that it would keep people from the churches. The law had been so changed by the influence of the church that the saloons in nearly

if not all towns were practically closed on the Sabbath, and he thought the church had done a good work to bring this about. He held that if it is necessary to keep the markets open for the Sunday meals because the people cannot afford to maintain refrigerators, then let these be open at a time that will not in any manner interfere with the church. He could not see why certain work had to be done on Sunday, or, at least, was done, that could be done on any other day.

"He advocated the appointment of a committee of five to frame a Sunday law to present to the next general assembly that would be so clear and concise and so satisfactory to the masses of church-going people and law-abiding citizens, that it will be readily passed and rigidly enforced. He believed in calling to their assistance in this respect the Catholics and Hebrews, and, in fact, all organizations outside of the church, as he believed the honorable people outside the church desired a practical Sunday law that would be observed and one that would be a credit to this commonwealth.

"Some discussion followed in which several speakers were in favor of leaving the Sunday law as it is at present. A vote was taken and the resolution for the appointment of a committee to frame a new Sunday law was adopted."

Enforcing God's Laws.

BY M. E. KELLOGG.

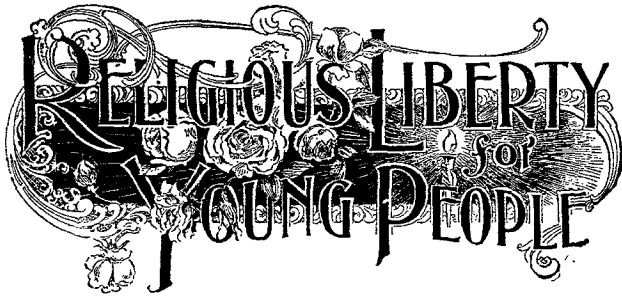
THE late Henry George, who died in the midst of his campaign for the mayoralty of Greater New York, was a philanthropist and a philosopher, and now that he is dead a most generous meed of praise is being bestowed upon him both by those who were with him in the political contest and those who were against him. In one of his speeches, delivered the last day of his life, he made the following statement which deserves to be perpetuated among the recorded sayings of the wisest men of the world:—

"I believe that God, the Father, can take care of his own laws; there is no need for us to gain trouble trying to meddle with God's laws—to enforce them."

If this suggestion were carried out, the Sunday laws which now disgrace the statute books of nearly all the States of the United States would be eliminated, and the persecution which they are sometimes made to authorize would be unknown. The whole conception of all Sunday laws starts in the thought that God requires Sunday rest in honor of himself. He requires nothing of the kind; and if he did, he would not have his laws which relate to his worship enforced by corrupt governments of earth.

Can earthly governments say to any man "Thou shalt have no other god but God?" Can they search the hearts of men for hatred, lust, envy, and pride and prescribe the penalty?

How, then, can they tell whether a man keeps the Sabbath or not? Idleness is not Sabbath-keeping; but to command idleness is all that the law can do toward commanding Sabbath-keeping! How can such laws be pleasing to God or beneficial to men?



Harold's Dream.

I'LL tell you what it is, Ray Roberts; I'm captain, and you and the other boys are common soldiers, and you'll have to obey my orders, I tell you!" said Harold Willis. "Napoleon Bonaparte made his soldiers obey him, and I'm going to see that my army is well disciplined. We'll march over to Mr. Brown's orchard to-morrow night, and help ourselves to the big, red apples that I saw on the tree by the barn to-day. You see," continued Harold, as Ray Roberts rose to object, "you see there's lots of them, and Mr. Brown never'll miss them,—besides, we're only foraging, like all other soldiers."

"Well," objected Harry Dane, "I'm never going to go prowling around after apples in that way even if I am a soldier."

"Then I shall put you in the guard-house, and hang you up by the thumbs, and keep you on bread and water!" thundered the pompous young captain, "until you obey orders, sir."

"I shall never obey you, Harold Willis; for I'm sure it's wrong, and my mother would not allow it if she knew, and I'll not do anything to make me feel mean when I look into her eyes."

"Very well," said Harold, "come on, boys,—I mean soldiers; we'll have nothing to do with him. We won't let him march with us nor hold the flag nor beat the drum nor anything. I'll show you, Harry Dane, that I shall be obeyed;" and the silly boy, with as many of his "soldiers" as he could coax or threaten into submission, started down the street.

Harold was naturally a kind-hearted boy, but his desire to make every one come to his exact terms was fast making him a disagreeable, domineering lad. A selfish desire to rule or ruin was growing stronger and stronger.

That night, when he went to bed, his last thoughts were about Harry Dane, and how he could arrange to "bring him to time," as he expressed it. He had not told his mother anything about this grand expedition which he had planned, for he knew very well that she would never allow him to do so disgraceful a deed as to rob Mr. Brown's orchard, even under the pretext that they were only "soldiers, foraging."

"I'll bring that boy to terms, or we'll boycott him—

that's it! we'll refuse to play with him or have him in our company," he whispered to himself, as he turned over in bed, and gave his pillow a pat, by way of stronger emphasis.

"Boycott him, will you?" exclaimed a coarse, rough voice in his ear. Harold turned and saw a giant form, more like a demon than a man, with great, dreadful, black wings, and eyes like fiery torches. Harold tried to run away, but the frightened feet refused to move, and the stammering tongue could only falter:—

"Who are you?"

"So you believe in *making* people come to terms, do you? you believe in boycotting?" was the answer. "Well, I am a great prince, and my name is 'King Might,' and my motto is 'Might makes Right.' You shall be my subject, and I'll show you just how I and my slaves manage that kind of business. Come with me." Then the great arms took Harold up, and the black wings flew away over land and sea.

"I don't want to go!" protested Harold. "I want you to take me back home; I don't want to see the way you do bad, wicked things."

"O yes, you do," replied the sneering voice; "if you don't, it doesn't make a bit of difference. That's my business—to *make* people do as I want them to, whether they think it's right or not. Here's some of my work; what do you think of it, my boy?" Then the frightened lad heard the hum of machinery, and saw long rows of pale, weary looking women, with their lunch baskets in their hands, enter through the gloomy door of the great factory, and he saw them no more. But just as the door closed upon them, one of their number, a pale little woman, with great black eyes, whispered in his ear: "I must work hard, my lad, day after day, for wages which will hardly give my hungry children a morsel of bread daily. I do this that my employer may lay up heaps of shining gold. But God will hear my prayers, and he will avenge me."

"King Might is lord here, you see," croaked the ugly presence, and again the scene changed. Harold stood before the grated cell of a man who looked so kind and benevolent, and withal so pale and worn, that the lad asked him why he was there among such wicked men.

"I have done no crime," was the quiet answer. "I am here because I do not agree with the people in my religious belief. I would not care for myself, but my little children need me very sadly."

"Well, how do you like the way our principles work?—our principles—yours and mine?" demanded the fierce voice. "If people don't agree with me, I *make* them, that's all," chuckled the burly fellow. Now I'd like to take you up to Siberia, and let you see a little of my work there among the wretched fellows." And great King Might spread his big, black wings, and bending over, was going to take Harold in his arms again, but he cried and kicked and struggled so desperately that he awoke.

He did not sleep again till morning, so fearful was he of seeing the big King Might again; and when, the next

day, he met with his playmates, they were astonished and pleased to see how generous he had grown.

"I don't believe it's a good plan to go after those apples, boys, *soldiers*, I mean. I think Harry Dane's right, and even if he wasn't, I guess it wouldn't be my business to *force* him to believe just as I do."

And then Harold told them his dream about OLD KING MIGHT. MRS. L. D. AVERY-STUTTLE.

Battle Creek, Mich.

Keeping Saturday for Sunday.

"Good evening. Please come in and accept a seat near the fire, as it's a little chilly to-night," said Mr. Wilson, as he opened his door in response to the knock of our friends James and Johnny. "What can I do for you, my boys?"

"We have called," said Johnny, "to buy a few peaches. We heard that you have them for sale."

"I am sure, boys, that you intended no wrong in asking to buy some at this time. As it is the Sabbath, I cannot sell you any, but you are welcome to what you wish to eat."

"Excuse us, please, Mr. Wilson, for calling. We thought you kept Saturday for Sunday, but this is Friday night."

"We do not, my boys. Saturday is made of a part each of the seventh and first days of the week. Saturday will commence to night at midnight, but the seventh day of the week, which is the Sabbath, commenced an hour ago at sunset, and will end to-morrow at sunset, about six hours before Saturday ends."

"Well, we never understood that before; but what makes you keep the seventh day, Mr. Wilson?"

"Here is my Bible; read the commandment for yourself in the twentieth chapter of Exodus."

"O, you do just as the Lord tells you to, then, don't you? It's queer how our folks can read that commandment and say it means Sunday, when they own that Sunday is the first day of the week. Well, good evening, Mr. Wilson, we must be going. We will call some other day."

"Wasn't it too bad, Jim, about their sending Mr. Wilson to work in the chain-gang with a lot of bad men, and all because he dug a few potatoes in his own field on Sunday? It was Ed Day's father, that boiled maple sap on Sunday, who swore out a complaint against Mr. Wilson. He said his minister wanted him to."

"I say 'Sunday law' to you! I don't believe it's right anyway. As Mr. Wilson says, Sunday is n't the first day of the week any more than Saturday is the seventh. 'Most all those church members, and ministers too, will work from Saturday at sunset, sometimes till midnight, and then fine folks for working on the rest of the day which they call Sunday. I met a man the other day who was selling books, and he told me that Sunday used to be the heathen Sabbath when folks worshiped the sun,

and that was why it was called *sun* day. If I keep any day as the Sabbath, I'd rather keep the one God tells me to."

"And so would I. Good-bye."

A. SMITH.

The Right of Freedom of Conscience.

FREEDOM of conscience is something that hardly needs to be defined to any person of intelligence, old or young. All persons have a conscience, and each conscience should be left free to dictate the conduct of its possessor.

Conscience is our natural monitor. Its office is given it by the Creator. The person who is not guided in his conduct by conscience, is not a safe person to be at liberty.

This does not mean that conscience may not become perverted, so as to become an unsafe guide. The Creator himself is the ultimate Guide of mankind, and conscience is designed to act always in harmony with him.

He has given to mankind his revealed will—the Bible—and his Spirit is continually striving with men, to lead them in the pathway of right and truth.

This is included in the provisions of God's government. There is a government of God on earth, as well as a government of man.

"The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all." This statement of Scripture includes the earth as well as all other portions of the universe.

God's government on the earth is not a visible government like those of the nations; but it is none the less a reality. And it is the highest government upon the earth. It is universal, and to it every person owes allegiance.

The governments of men are instituted to protect rights. The object of God's government includes this, but it aims at that which is vastly higher—the development of a perfect character.

The free exercise of conscience is absolutely essential to the government of God. Without this the purpose of his government cannot be realized. When it is taken away from a person, the government of God comes to an end with that individual, until it is restored.

Hence when an earthly government sets up a state conscience, as we may call it; that is, when the state dictates to an individual in regard to his religious conduct, the state sets itself squarely against the government of God.

Earthly governments are a necessity; and we should give to those in authority the most willing honor and obedience. But as Christians, we must remember that God has also a government in the earth to which we owe supreme allegiance. We cannot maintain this allegiance to God's government when we go contrary to the dictates of conscience. No person can discard his conscience

without at the same time discarding his allegiance to God.

God's government on the earth is not now what it was in the beginning, when the earth and man were created. It is the same in principle, but it is different in form. This change in form was made necessary by the fall.

When sin came into the world, man became in his very nature contrary to God and prone to violate the laws upon which God's government is established. God then withdrew his visible presence from men, because, having become sinners, they could not dwell with him and live. No sin can abide in God's presence.

Instead, then, of having God as a visible ruler and source of authority, men had only themselves for visible rulers, and were obliged to set up some government of their own. Yet for a long time they acknowledged that God was the real ruler, and that their earthly rulers were but acting in the capacity of God's agents.

Finally, however, in the days of the mighty hunter, Nimrod, they disclaimed God as their ruler, and set up independent governments of their own. Acknowledging no higher ruler than the state, they virtually put the state in the place of God; and in process of time earthly rulers came to be deified and worshiped as gods.

This would not have happened if men had maintained their allegiance to God's government, as still set up on the earth in the realm of conscience. The governments of the earth have no rightful concern with conscience. They cannot have, because they are administered by finite, sinful men, and are in no way fitted to direct conscience.

They are fitted, however, to maintain the rights of individuals, so that people can live in the enjoyment of peace and civil liberty; and in so doing these governments are in perfect harmony with the government of God.

But when they try to dictate to the consciences of men, they usurp the place of God's government, and set up finite, sinful man as a being to be worshiped.

To allow freedom of conscience is to recognize that there is a higher government on the earth than the civil governments,—the government of God. To interfere with this right is to interfere with God's government, and also to turn civil government out of its proper channel, and bring it to a disastrous end.

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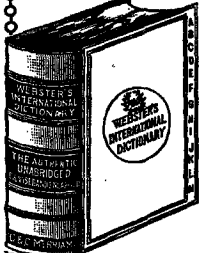
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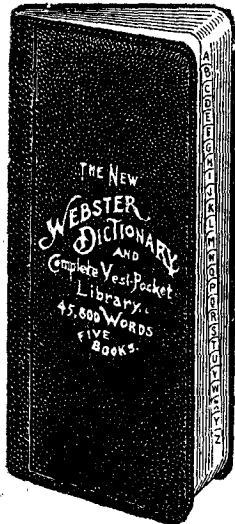
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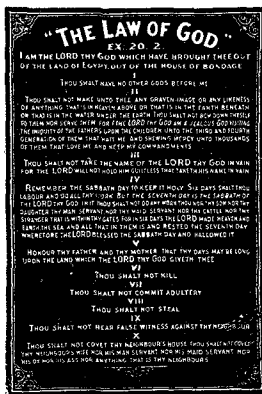
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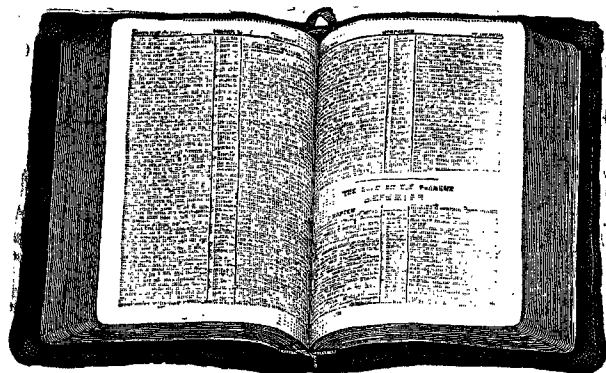
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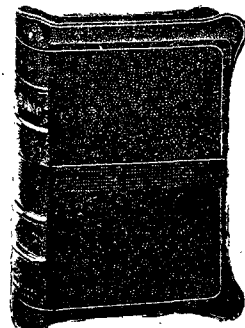


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They that sealed the covenant.

NEHEMIAH, X.

The points of the covenant.

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

CHAPTER X.

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

NOW ³ those that sealed were,
^a Nē-hē-mī'ah, ⁴ the Tīr'shā-thā, ^b the son of Hāch-a-lī'ah, and Zīd-kī'jah,
² Sēr-a-ī'ah, Āz-a-rī'ah, Jēr-e-mī'ah,
³ Pāsh'ūr, Ām-a-rī'ah, Māl-chī'jah,
⁴ Hāt'tīsh, Shēb-a-nī'ah, Māl'luch,
⁵ Hā'rim, Mēr'e-mōth, Ō-bā-dī'ah,
⁶ Dān'jel, Gīn'nē-thon, Bā'ruch,
⁷ Mē-shūl'am, Ā-bī'jah, Mīj'a-mīn,

D. C. 443.

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

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

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

²⁹ They clave to their brethren, their nobles, ^g and entered into a curse, and into an oath, ^h to walk in God's law, which was given ⁵ by Mō-seg the servant of God, and to observe and do all the commandments of the LORD our LORD, and his judgments and his statutes;

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

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

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

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

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