

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

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No individual can be compelled to walk in the path of righteousness.

God cannot accept any service that is sought to be rendered to him through Cæsar.

THE preservation of individual rights is necessary to the formation of right character.

HUMAN law fights crime by shutting up the criminal; the divine law fights sin by liberating the sinner.

THERE is good conduct by law in the penitentiary; but this does not make a model community out of the inmates.

A SUNDAY law never developed anybody's moral courage, manliness, independence, honesty, or love of principle.

"THE kingdom of Satan failed because it was founded upon the love of power. The kingdom of Christ succeeded because it was founded upon the power of love."

THE effort to enforce Sunday upon the people by law is an effort to make one man's liberty judged by another man's conscience, which is directly contrary to Christianity. 1 Cor. 10:29.

Is it true that the church's power and her opportunities to do her appointed work are provided her by the Lord? or are they contingent upon the popular ballot and the action of legislatures?

THE difference between a Christian and a "Christian nation" is that a Christian is phenomenally slow to take offense at an injury or insult, while a "Christian nation" is phenomenally quick to do just the opposite.

THE theory that men can be compelled to be good, by law, is the old pagan and carnal theory that a person must do good in order to be good. The truth, as embodied in the gospel, is that a person must be good in order to do good.

For Conscience' Sake.

THE Christian is, in all things governed by the dictates of conscience. For conscience' sake he is careful to render to Cæsar that which is Cæsar's, as well as to give unto God that which is God's.

This is in accordance with the plain instructions of that Word which is the Christian's rule of life. "Whatever ye do, do it heartily, as to the Lord and not unto men," is the exhortation given in the epistle to the Colossians (chap. 3:23), and the apostle Paul makes a still more definite application of the principle in the thirteenth chapter of Romans. There the Christian is enjoined to be "subject unto the higher powers," and it is said (v. 5), "Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake."

Only conscientiously, therefore, can the Christian be subject to the "powers that be," in a scriptural way.

When a law is made, therefore, which conflicts with conscience, it strikes at the very mainspring of the Christian's action as regards his duty toward the state.

If he yields his conscience in deference to the demands

of the law, he cannot, "for conscience' sake," be subject unto the civil authority.

When the state wants a Sunday law, the Christian, believing it to be his duty to sanctify the seventh day and not the first, according to the fourth commandment, cannot, "for conscience' sake," render obedience to the state in it.

For the very sake of the duty he owes to the state, which is to be conscientiously rendered, he must refuse to yield his conscience to the state.

The Christian who parts with conscience can serve neither God nor the state. And no law can ever be in the interests of the state which brings any pressure to bear upon Christians in this direction.

Which Is the Better?

THE gospel of God aims to lead an individual to the highest plane of heroism,—so to develop personal independence, courage, and love of truth and justice that he would dare do right though all the world should do wrong, and though he should suffer death for doing it. It aims to make of him a Moses, an Elijah, a Daniel, a Paul, a Luther.

The Sunday law (and all religious legislation) tends to make an individual move with the masses, to lean upon the crowd, to think that he cannot do right independently of others around him, or without a law to make it convenient and easy for him. It tends to make him go as all moral cowards go, to do as they do, and think as they think. It tends to make him more a moral coward than he is already.

No individual ever rose to distinction in this world who followed such a plan of action.

The one tends to elevate the individual to the highest plane of moral development, the other tends to sink him to the lowest level of moral cowardice.

Which is the better of these two systems? Which of these two classes of individuals does the nation want?

"Sunday Slavery."

THE Constitution of the United States declares that "neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction."

This being so, the millions who are in the bondage of "Sunday slavery," about which so much is now said by the advocates of Sunday laws, have a plain remedy for their situation in an appeal to the fundamental law of the land.

Why, then, is not the Constitution invoked by somebody for this purpose? For that it never has been appealed to as a remedy for "Sunday slavery" is an evident fact, although the agitators for Sunday laws are not in ignorance of its provisions.

The plain reason is that these agitators know very well that the Sunday work about which they are talking is not slavery at all. They know that there is not a court in the land that would for a moment sustain the idea that the anti slavery provision of the Constitution had any application to such labor.

This "slavery" is a myth. There is a great deal of moral slavery in the land, but only the gospel of God can deliver any person from that.

Hypocritical Laws and their Enforcement.

THE New York *World*, of the 12th inst., alludes to the operation of the excise and Sunday laws under the new Tammany administration, and says that "President York, of the Police Board, expressed the true idea in saying that the excise and Sunday laws should be 'broadly construed and liberally enforced.'"

We want no laws that have to be construed and enforced in this way. We want laws that are plain in their meaning, that mean what they say, and that will be enforced in exact accordance with their wording. Anything less than this can be only hypocrisy and fraud.

D. L. Moody on "Reform."

REFORM! What we want is the regeneration of the city by the power of the Holy Ghost. You can't make good governments out of bad men.

Proposed "Sabbath" Legislation at Albany.

THE daily press has announced that the question of Sunday legislation will shortly be raised at Albany, by a bill to be introduced by Assemblyman Harburger.

This proposed bill will so amend the sections of the code which relate to the observance of Sunday as to permit baseball on the National League grounds, and almost every kind of show and sporting contest "between the hours of 8 and 11 o'clock in the evening."

This of course is simply to say that those whom the bill represents do not care a fig for any principle that may be involved in Sunday legislation, but only for the dollars which such legislation may shut out from their pockets. They are willing that honest business should be prohibited, and also innocent sports and pastimes except in such a way as will affect their own pecuniary interests.

It is not at all certain that the bill will pass; but it may be taken as a straw that shows which way the wind is blowing. It is clear that the cause of religious liberty has nothing to expect from this so-called "liberal" element on the ground of principle.

That cause has nothing to gain from a law which would wink at injustice, ignore consistency, and rest upon no foundation but that of selfish policy.

Then and Now.

BY G. S. HONEYWELL.

WHEN Peter took the sword to defend his Master, the first and only thing he did was to cut off the high priest's servant's right ear. When Christians take up the sword to-day in defense of their Master's cause, the first and only thing they can or will do is to cut off the High Priest's (Christ, Heb. 6:14) servant's *right ear*, which is the ear of faith; leaving the church deaf to the things of God: as it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." But it was the work of Christ to restore that important member. "Now, then, we are ambassadors for Christ;" and as such, we should be found "laborers together with God."

It Is a Union of Church and State.

THE *Christian Citizen* complains of "unfriendly critics" who "misrepresent" the Christian Citizenship League, "by assuming that Christian citizenship means a union of church and state." Then the *Citizen* sets up the following defense against that charge:—

"Now it ought to be so clear as not to require repetition that a separation of church and state does not separate the individual Christian from the state. Under the old absolute monarchies there was a difference between duties to the state and to God. Then the Christian only had to see that he 'render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.' But in a republic like ours the individual is himself a part of the state, and becoming a Christian and a member of the church, which is separate from the state, does not make him any less a part of the state."

Now, whether we shall be counted an unfriendly critic or not (we think we are friendly), this defense needs to be analyzed. From what we *know* is in it, it is possible that there may be something there that the *Christian Citizen* has not seen.

First. "A separation of church and state does not separate the individual Christian from the state." And "the individual is himself a part of the state, and becoming a Christian and a member of the church, which is separate from the state, does not make him any less a part of the state."

The individual is originally a part of the state. He is originally not a Christian, and therefore has no connection, nor any part, with the church, because the church is separate from the state. Originally, then, the individual is wholly of the state alone.

But now he chooses to be a Christian. He wants to unite with the church. In other words, he desires to form a *union of himself and the church*. He "is a part of the state;" and the church "is separate from the state."

Now the problem is, How can he remain "a part of the state" and form a *union of himself and the church without at the same time and in that very act*, so far as it is possible for him to do, forming a union of the church and the state?

The *Christian Citizen* says he can do it, but does not tell how. We say that he cannot do it, and tell how.

The church is composed of individuals, and the state is composed of individuals. The church is composed of individual *Christians*: the state is composed of individual *citizens*. The individual citizen is first; he is born to that; he is a "part of the state"—there is a *union of himself and the state*. He chooses to *form a union of himself and the church*. He does so. The *Christian Citizen* says that when he does so, he is "not any less a part of the state;" and at the same time insists that the church is separate from the state. But *in that individual citizen* it is *not* separate from the state. In him the individual citizen and the individual Christian are the same identical person. And as he is still a part of the state, and has now become also a part of the church—it follows as certainly as that two and two make four, that *in that individual* there is a union of church and state.

"The church is separate from the state." The individual citizen is "a part of the state." He forms a *union of himself and the church*, still remaining "a part of the state." Then it is absolutely settled that *in himself* there is formed a union of church and state. It is therefore as impossible for an individual citizen to form a union of himself and the church and still remain a part of the state, without at the same time and in that very thing forming *within himself* a union of church and state, as it is for two bodies to occupy the same identical space at the same identical time, or for the same individual to be two distinct persons.

The great difficulty with this whole National Reform Christian Citizenship people is that they set up outside of and away from individual men a figment that they call the church and another figment that they call the state. Then, as they conceive that these two figments can never be united in what they are doing, so they insist that they as individual men can go on and do all that they choose without forming any union of church and state. But it is in the individual man where the union of church and state is always first formed. No union of church and state was ever formed, or ever occurred, outside of individual men, until a union of church and state was first formed *inside* of individual men. And the union of church and state was never formed inside of individual men, in any other way than that which is set forth in this defense of the *Christian Citizen*. This defense itself is essentially the advocacy of a union of church and state.

Second. "Under the old absolute [obsolete?] monarchies there was a difference between duties to the state and to God. Then the Christian only had to see that he 'render to Cæsar the things that are Cæsar's, and unto God the things that are God's.'"

Now it was the Lord Jesus who first put this "difference between duties to the state and to God," as announced in the words "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." And this difference was made by the Lord Jesus Christ for Christians, for church members, for those who believe in him, as certainly as for anybody else in the world, if not more so. This commandment—"Render unto Cæsar," etc.—was given for Christians, as well as for others, and for all time. It is a vital principle of the Word of God and of the religion of the Lord Jesus, and cannot be relegated to the old absolute (or obsolete) monarchies to pass away with them.

To say that this scripture relates only to the old absolute (or obsolete) monarchies, is only to say that the authority of God and the Lord Jesus Christ is that of an old absolute (or obsolete) monarchy.

The *Christian Citizen* allows that where this scripture applied, "under the old absolute [or obsolete] monarchies, *there was a difference between duties to the state and to God.*" And the only way in which the *Citizen* can save itself from that difference now is to fasten this scripture to "old absolute monarchies" and repudiate them both together. But any scheme that is compelled to repudiate the words of the Lord Jesus to save itself, is dangerous on the face of it. And any "Christians" or Christian citizens who are ready to repudiate the words of Jesus Christ to save their scheme, are not to be trusted in any pretensions that they may make in their efforts to make that scheme successful.

In the Name of Liberty.—No. 1.

BY MRS. S. M. I. HENRY.

THESE are days for laying bare the foundations, as well as making careful note of building material, that the actual relation between man and God, and man and his fellow man, may be determined and adjusted before the day of final examination dawns.

There are a few principles which were spread by the hand that framed all things, in unbroken layers of bed rock under the entire surface of humanity. Some of these have been "discovered" by social speculators; mined, quarried, and sold in the market to the loss of many, and the selfish gain of the few; and so perverted in their use that they have often become a source of despair instead of a basis of hope.

The more necessary anything is to the individual, the more that it is personal in its application, the more capable it is of arousing all the selfishness that is in human nature. If it is incapable of being safely divided into unequal portions, it is incapable of *any* safe division or apportionment, except such as naturally follows each man's appropriation for himself of what he needs.

This is true of air, water, heat, cold, food, love, happiness, liberty, salvation.

Among the greatest of these, because it is that upon which depends the power of appropriation and use, is that of liberty.

No other principle has been more diverted and perverted—in fact, it has ceased to be recognized as a *principle*. It has been made over into a luxury which only a favored class can afford, and in the enjoyment of which they do not hesitate to afflict the helpless.

This is not peculiar to our times. Paul saw the same evil, and gave warning when he said, "Take heed lest by any means this liberty of yours become a stumbling-block to them that are weak;" and Christ saw it, and made it the especial mission of his gospel to adjust these disputed claims which have been staked out over the world-wide field of personal liberty, and sold to the highest bidder, regardless. It is the work of the gospel to reveal that magnificent truth, that the *personal* character of liberty makes it as universal as life itself, and as sacred as the right to be.

A man may be so incapable of using, or may so abuse, his liberty as to forfeit it; but when this forfeiture takes place it must be to that individual or power that has suffered from such misuse.

Every human being is between two stones of responsibility,—his responsibility to God, and to man,—and if he has his rights, must be left alone to adjust his relations to each in his own way, and must take the consequences upon himself.

Whenever man, by law or undue influence of any sort, undertakes to interfere with man's relation to God, he assumes a prerogative which God has most sedulously avoided, for he does not attempt to meddle between man and man, except as he furnishes light to live and work by, and in his tender, Fatherly way gives instruction in principles, and gives help when it is desired in executing every benevolent purpose.

Imagine a family of children taking the law of the home into their own hands, and punishing each other for disregard of the father's requirements. Such conduct would be a reflection on the father's intelligence, to say the least. The only conditions that could warrant interference upon the part of one child between another one and the father, would be incapability in him to perform the duties of his office.

A great deal of human legislation is in the nature of this kind of selfish interference upon the part of one portion of the family between a strong, competent, and magnificent father, and other of his children. He has delegated all the power that men have any right to exercise over each other, and given plain instructions for its use between man and man; but as concerns all relations between *himself* and each individual, he has held everything in his own hands.

As between man and man, man must have certain limited rights of legislation, and all human relations can be safely adjusted and controlled by the power which God has delegated for that purpose if properly used, but our Father is still the Father in his own house. He has not

delegated to any man or government the right to legislate between him and his. He is perfectly able to attend to each individual case; and for man to undertake to make laws which touch upon matters of conscientious belief, is the height of presumption.

A conviction of these truths was at the foundation of the recent effort which I made to call attention to the inconsistency of "Sabbath legislation" by any organization of Christians.

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The Best Men for War.

LORD CHARLES BEESFORD, one of the most prominent men connected with English naval affairs, is quoted in the London papers as saying on the subject of fighting and fighters:—

"The best fighting men were the 'scallywags' of society, amongst whom he placed himself. He did not wish to be misunderstood, and he therefore mentioned that in his youth he was a boy who robbed orchards, who hated the idea of life at the desk, and to whom the prospect of a career in the army or navy was always most attractive. It was such men, he believed, who made soldiers and sailors."

This eminent authority on the subject no doubt tells the truth.

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The Nature of God's Kingdom.

THE word "kingdom" signifies a government, or system by which intelligent creatures are ruled over by one who is considered a superior. At least five elements, or component parts, must enter such an organization to render it complete and effective. These are: 1. Certain territory by which to mark the extent of the kingdom. 2. Subjects to occupy the territory and sustain the government. 3. The king or ruler to whom the subjects are amenable. 4. A throne from which the decrees of the government emanate. 5. Laws by which the subjects may be governed, and the unity of the kingdom preserved.

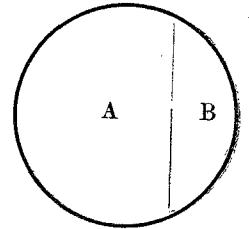
The heavens and the earth, with all things in them, being the product of God's creative power, it could be truthfully said that, though his throne was prepared in the heavens, "his kingdom ruleth over all." Ps. 103:19. His may be known as the "kingdom of heaven," because his throne is located *in the heavens*, but his kingdom extends to the farthest limits of the universe, because every part of that wide domain is dependent on him for its existence.

One part of his vast domain was entrusted to man, whom he made in his own image, after his own likeness. Given all the noble qualities of the King of heaven, man was commissioned to rule the earth under the direction of the king himself. Gen. 1:26. Through man, as God's sub-ruler, the whole earth was to render homage to the Creator-King, and so manifest its loyalty to the rule of heaven. But man was only fairly installed in this office

before a bold usurper appeared to wrest that power from him, and take to himself the rule of the territory intrusted to man's dominion.

The story of how this was accomplished is familiar to many. Man was induced to disobey one of the precepts of the kingdom of God, and by this declare himself an enemy of heaven's rule, and a friend of him who would dismember the kingdom. This act severed the earth from the rule of God, and placed it under the sway of Satan, God's greatest enemy. The situation at this juncture may be well illustrated by the following diagram:—

Let all the space within the circle represent the entire universe, once in harmony, under the sway of God's rule, thus constituting it the kingdom of heaven. Let that part marked B stand for the earth which Satan wrested from the power of man, into whose possession it had been intrusted, as the representative of the kingdom of heaven. The kingdom being thus dismembered by Satan, it follows that the rule or government of the separated part will thenceforward be distinct from all the rest of the universe, which is still loyal to the rule of heaven, as shown by that part of the diagram marked A.



No kingdom, however small and insignificant, whether it be a dependency or an imperial rule, can fail to disclose in its subjects the character of its ruler and the effect of his government. It is the same with the government of the two great general divisions of the universe. In God's kingdom, no force is used to compel obedience, but every subject of that government is such voluntarily. God's representative on the earth—the Lord Jesus—said, "If any man hear my words, and believe not, I judge him not." John 12:47. It was *God's love* for man which caused him to send Christ to die in place of the sinner. John 3:16. He asks no one to obey him except in love. He says, "If a man love me, he will keep my words." Again, "He that loveth me not keepeth not my sayings." John 14:23,24. It is thus plainly revealed that *love alone* is the motive power of God's rule over his creatures, and that none can obey his rule except through love. This, then, shows that God, the Ruler of the heavenly kingdom, is love. 1 John 4:16.

Not so, however, with the ruler of the disjointed portion of the universe. As he employed force in its usurpation, so force must be the constant rule of his government as long as he maintains it. Since its seizure by Satan, every portion of the earth has, therefore, been ruled by force, more or less absolute, under the name of *civil* government. Whoever does not outwardly conform to the rule of this system, is immediately made an example of summary vengeance, as a warning to all others who may have thoughts of insubordination. Thus, the fear of punishment, instead of love for the ruler, is made the motive of obedience in the kingdoms of earth.

Men have been so long associated with this sort of

government, that their ideas of heavenly citizenship have become molded after the earthly pattern, which is coercion through punishment. Laws are therefore enacted by which men may be constrained outwardly to conform to certain religious observances to indicate that they are favorable to the reign of God's kingdom. Of course, those who themselves care nothing for the prosperity of God's government do not desire to coerce others to follow its requirements, and this accounts for the reason why straightout worldlings have never been found as persecutors of others on account of their religion.

But since Satan has himself revolted from God's authority, it cannot be that he desires to coerce man into subjection to that kingdom. On the other hand, those who manifest a determination to be loyal to heaven's requirements, are sure to meet opposition from the arch enemy of righteousness. Then, why does his system of government admit such procedure? It can arise from nothing else than the desire to oblige every one to be, at least outwardly, loyal to the government under which he finds himself. And inasmuch as it seems less harsh to appear to force people to be good rather than bad, certain laws having a religious tinge, but being opposed to God's requirements, are promulgated, and those who are somewhat religious are drawn to believe the best thing to be done is rigidly to enforce such laws, thus aiding in the work of opposing the kingdom of God, while professing to be loyal to it. This has ever been the system of tactics employed by Satan in his attempts to destroy the reign of God over men.

On the other hand, the King of heaven sent his Son into the disaffected territory to point out to the enslaved ones a kingdom having a better system of government. So, as soon as he had received the public recognition of the Father by the anointing of the Holy Ghost, he began to preach "the gospel of the kingdom of God." Mark 1:14. Standing upon the enemy's territory, as indicated by B in the diagram, he pointed to that part of the universe, marked A in the diagram, which was still loyal to heaven, and said, "The kingdom of heaven is like a grain of mustard seed;" "The kingdom of heaven is like unto leaven;" "Like treasure hid in a field;" "Like a merchantman seeking goodly pearls," etc. Matt. 13: 24, 31, 33, 44, 45, and many other places.

Choosing twelve apostles, he sent them forth also to tell men of this same better kingdom, of which he was the representative, giving them power to heal the sick, to cleanse the lepers, to cast out devils, and even to raise the dead, in order to demonstrate the nature of the kingdom to which they invited men to be loyal, and to show its life-giving power in restoring to soundness those who had become diseased through sin. Matt. 10:7, 8.

It should not seem strange that such teaching, accompanied by such demonstrations, met with such decided and unqualified disapproval from Satan, since the success of Christ's mission meant the overthrow of his system of government. He would not then, nor will he now, permit the true nature of God's kingdom to be pre-

sented among men, without seeking the destruction of those attempting to do so. The reason for this will be considered in a following paper. J. O. C.

Religious Liberty in the Friendly Islands.

BY E. HILLIARD.

THE people of the Friendly Island Kingdom claim that their constitution grants religious liberty. Doubtless those who framed and adopted it aimed to have the principles on which governmental action is based, such as would be restrictive to the rightful liberties of none. It is evident that the design was to exclude all class legislation, and permit the enacting of only such laws as could be enforced alike upon all. It reads:—

"There shall be but one law in Tonga for chiefs and commoners, for Europeans and Tongans. No law shall be enacted for one class and not for another class, but the law shall be the same for all the people of this land."—*Declaration of Rights, Art. 4.*

This constitution then declares religious liberty for all in the following terms:—

"All men are free to practice their religion and to worship God as they may deem fit in accordance with the dictates of their own conscience, and to assemble for religious service as they may appoint."—*Art. 5.*

The remainder of this article prescribes the limits of this freedom. It says:—

"But it shall not be lawful to use this freedom to commit evil and licentious acts, or under the name of worship to do what is contrary to the law and peace of the land."

Any government has a right to restrict all acts that are an infringement on the rights of others. While the framers of this constitution, doubtless, intended that it should grant to all full religious freedom, yet it is apparent upon close examination that it falls somewhat short of this. Let us see. The article immediately following the one quoted above, is restrictive of religious freedom. It reads:—

"The Sabbath day shall be sacred in Tonga forever, and it shall not be lawful to do work or play games or trade on the Sabbath. And any agreement made or document witnessed on this day shall be counted void and shall not be recognized by the government."—*Art. 6.**

Why cannot legislators see that the Sabbath is a religious institution, and that a man has a right to keep it as such or to disregard it entirely? True religious liberty involves the right to be a Sabbath-keeper or a Sabbath-breaker. Is it not the privilege of every individual to keep any day he chooses? It certainly is. If, then, he chooses to keep some other day than the one declared to

* This constitution was framed by Europeans, and adopted by both the European and native elements of the government. The European element, however, is the power behind the throne.

be forever sacred by the constitution of Tonga, must he in addition to it observe the day enjoined by that constitution? If so, he by no means enjoys religious freedom. Should he labor on the day that the constitution declares sacred, and on which it says that no work shall be done, then he would be charged with doing that which is unlawful and contrary to the peace of the land. So we see at once that the exercise of religious freedom is curtailed by the highest law of the land. It is very evident that no such law should compose a part of any governmental constitution. It is civil power entering the domain of God-given individual freedom.

If the individual conscientiously observes another day than the one enjoined by the government, and then is compelled by the civil power to observe in addition the one commanded by its constitution, he is taxed fifty-two days per year for his religious convictions, without the least benefit to the government. Counting his time at the moderate sum of one dollar and a half per day, he virtually loses seventy-eight dollars each year, and all because he chooses to worship God according to the dictates of his conscience.

No, no; any government that enjoins Sabbath observance upon its constituents does not grant religious liberty. The Lord gives a man the liberty of choosing between good and evil; but civil government does not propose to do this in the matter of Sabbath-keeping. The Lord says: "See, I have set before thee this day life and good, and death and evil." "Choose ye this day whom ye will serve." Deut. 30:15; Josh. 24:15.

The lack of knowledge as to what constitutes true liberty has made the martyrs' graves. A man may know considerable about religious liberty; that is, about the privileges granted by the civil power respecting the practice of any religion; and he may live under a government that grants him this liberty to the fullest degree; and yet he may be an absolute stranger to true liberty. True or Christian liberty does not come from civil government. It emanates from a higher source. The choosing or rejecting of it involves life or death. Christ, the author of life, is the only one who has power to give life. The Word, in speaking of Christ, says, "Whoso findeth me findeth life." Prov. 8:35. This liberty, which is the freedom of soul from the slavery of sin, is within the reach of all. All are born into this world the servants of sin. Said the patriarch David: "Behold I was shapen in iniquity; and in sin did my mother conceive me." Ps. 51:5. Said the Saviour, "Whosoever committeth sin is the servant of sin." John 8:34. Reader, are you in the slavery of sin? Do you desire to be set free? Here is the remedy. "Ye shall know the truth, and the truth shall make you free." John 8:32. It is the truth brought into the inner sanctuary of the soul that sets the captive free.

Now, when the divine law enjoins the observance of the seventh day of the week, and civil government demands obedience to the first, which will the Christian obey? He has tasted the pardoning love of the Infinite One, his soul is free, and he feels that he must stand fast

in the liberty wherewith Christ hath made him free. Gal. 5:1. It matters not whether he dwells in a dungeon or a palace, he will maintain his allegiance to the divine government, and through obedience to the immutable law of God keep his name recorded in the book of life.

How unjust and cruel for earthly governments to enforce a law upon their constituents which is diametrically opposed to freedom of soul, and squarely in opposition to the divine law of God! O that those who are laboring in the interest of such a law could see from the light of God's Word what an evil thing they are doing. We trust some, at least, who are engaged in this wicked work, will find it hard to "kick against the pricks," and, like Saul of old, will be brought into harmony with the mandates of heaven, and find *true liberty* through the blood of Christ.

Tonga, Friendly Islands, South Pacific Ocean.

Bogus "Public Sentiment."

ON this subject the *Detroit Free Press*, in a recent issue, speaks as follows:—

"One of the most pronounced nuisances in either branch of Congress is the 'petition fiend' who devotes himself to 'creating public sentiment' by sending out great quantities of blank petitions for various purposes to religious and other organizations for signature. Upon being filled out, these forms are returned to the sender who dumps them in on the senators and representatives from the districts in which the signers reside. Just at present Senators McMillan and Burrows are suffering from an inundation of petitions ostensibly from Michigan religious organizations urging reforms in the morals of the people of the District of Columbia, including the abolition of the sale of intoxicating liquors in public buildings, the raising of the age of consent, and the observance of a puritanical Sabbath. A large number of these petitions are regularly put in circulation, collected and delivered to the senators by Wilbur F. Crafts, a gentleman who seems to find the employment most congenial. As neither branch of Congress regards the question covered as pertinent, and citizens of the District of Columbia regard them as exceedingly impertinent, the senators hope the flow of petitions can be diminished somewhat by an exposition of the methods employed in obtaining them."

Our correspondent who sends us the above adds the following by way of illustration:—

"I was present at a Sunday evening service in a town in Michigan several months since, when one of these petitions referred to was presented. The minister read it. The motion was made and seconded. The house was full. About six, or such a matter, voted in favor, none against. Result, as declared by the pastor in charge, 'Carried by the unanimous vote of the members of the First M. E. Church, at Memphis, Mich.'"

MR. GEO. F. B. UNGER says concerning the SENTINEL, "To part with it seems like burying an intimate friend."



AMONG the various schemes and ideas which have of late been sprung upon the public in the name of reform by law, is that of the establishment by Congress of a "bureau of matrimony," to rest upon a law to be passed making marriage compulsory upon all persons of marriageable age. As yet, this innovation has not a very strong backing, the visible power behind it consisting of one determined woman, by name Mrs. Charlotte Smith. Just what reasons the latter is able to set out in support of her proposition, we have not yet learned; but doubtless they are as numerous and quite as weighty as those urged in behalf of other proposed reforms with which the public have long been familiar.

It might be said in its support, for instance, that man was not created to live by himself, and that the married state is the one ordained for him by the Creator: and this is certainly true. Therefore it might be argued that, as a general rule, it is the duty of all persons of marriageable age to get married; and this being so, that there ought to be a law to make them do it. Statistics might be invoked to show—as they unquestionably do show—that criminals are proportionately more numerous among the unmarried part of the population than among the married; and hence it would be clear that by increasing the proportion of married people there would be secured a diminution in the amount of crime. And it will not be questioned that the prevention of crime is one of the chief ends of civil government.

THAT is the way people argue in support of some other and quite popular reforms, and the argument holds just as good in the one case as in the other. It is upon just this line of argument that the great movement for "Sabbath reform" rests. It was ordained that man should keep the Sabbath; and if all men would do this, the benefit to society would be incalculable. Crime and the evils which spring from human depravity would disappear as if by magic. Therefore, say the promoters of the movement, let us have laws which will oblige all people to keep the Sabbath. Their "logic" involves the same mistake that is involved in the idea of a compulsory marriage law,—a mistake which is fatal to the success of the scheme as a means of promoting the welfare of mankind.

THE mistake turns upon the point of compulsion. Marriage was not ordained as a state to be entered into by compulsion; and neither was the Sabbath so ordained. A person who marries under compulsion makes the poorest kind of a marriage partner, and the poorest exhibition of Sabbath keeping is furnished by the one who observes the day against his own free will. Unless his heart and soul are in it, the individual himself is not in it; and then the thing itself, whether marriage or Sabbath keeping, becomes only hypocrisy and sham.

THE trouble with Mrs. Smith's scheme of reform by enforced matrimony is not in the scheme itself, but in the principle on which it is based. It would be all right to compel people to get married, if the principle of reform by the force of law were a sound one. But it is not; and whenever this principle is embodied in a scheme of reform, things are made worse than they were before. This is the only result that can ever follow in such a case.

BUT although this is as plain as a b c, the efforts made to reform the city, state, and nation by law still keep up, and are becoming more widespread than ever. Morally, the world is moving backward, not forward.

THE state of Ohio has just passed through an acute attack of politics, which, while it has not furnished the rest of the country with a very edifying spectacle, has given the observer a fair idea of what politics can become under the developing influence of nineteenth century civilization.

THE most conspicuous thing in this contest was the open and specific charge of bribery made by the leaders of one political faction against the successful candidate for the office of United States senator. The latter having escaped defeat by a single vote, the President says that in his victory "all right-minded people will rejoice;" whereupon a prominent politician of the state makes reply to the President that his words are an "insult to every honest man in the United States." This is bad enough, certainly; but what would it have been if all the preachers in the state had been involved in the contest, imparting to it a distinctly religious character? Certainly it would have been worse, in such a case, than it was.

THERE is news just now of a rather strange and startling character from Italy. The pope, it is said, has made a pronouncement in favor of republics. This is contrary to the traditional policy of the papacy, which has always favored monarchical government. This pronouncement is made in the *Civiltà Cattolica*, the official organ of the

papacy in Italy, in an article which is referred to as "evidently inspired."

* * *

THE article says that the co-existence in Rome of the Vatican and the Italian monarchy is not possible, and that one or the other of them must go. Which means, of course, that the monarchy must go, since the pope has no intention of going himself. The article says that there are many examples to prove that national unity may exist in other forms, and cites the republics of Switzerland and the United States as illustrations. There is in this no flattering significance as regards this "land of the free."

* * *

At this date, looking back at events which have transpired within recent years, it is not very difficult to see why the papacy has come to look with favor upon a republic. Traditionally, as stated, the policy of the papacy has been in favor of monarchy. The republics which are upon the earth to-day are of comparatively recent origin. They represented, at the time of their rise, a movement of the people away from long standing despotisms which had come down from the Middle Ages, in the direction of popular liberty. A republic—a "government of the people, by the people and for the people"—contained the promise of liberty for the people, both civil and religious. For this reason the papacy feared such a form of government, and stood against it.

* * *

BUT the papacy has discovered that things were not really so bad as it feared. It has discovered that even a republic may be "run" upon papal principles; that indeed the greatest republic of modern times is conducted upon lines which afford no real guaranty of that religious freedom to which she stands opposed. She has discovered that the United States Constitution, as now interpreted, is not the formidable document she thought it was; so that she has instructed her adherents to go forth to the spread of papal principles, bearing a copy of this Constitution in their hands. The pope was not long since assured by Mr. Burke Cochrane, a Catholic and one of the most prominent of American politicians, that church and state are not really divorced in this country, but are in fact firm supporters of each other. He sees too that an untiring effort is being made in this republic to secure as close a union of church and state as was ever known in the papacy's palmiest days. What wonder then that Rome has lost her fear of republican government. But how will the suggestion of an Italian republic be received by the crowned heads of Europe? This remains to be seen; though we may be sure that the papacy always feels her ground before she treads on it.

—————▶♦♦♦◀—————

"OUR citizenship is in heaven."

Items from Washington.

UNDER date of January 15, our Washington correspondent sends us the following:—

"The prospect is good for the defeat of the Sunday bill in the Congressional Committee.

"The three daily papers in this city have declared themselves in favor of opening the National Library on Sunday.

"No bill for the 'God-in-the-Constitution' amendment has yet been offered. Such a bill would have no chance of passing."

—————▶♦♦♦◀—————

"Sabbath Reform" in the Transvaal.

THE *Cradock Register* (South Africa), in a recent issue printed the following item of "reform" news:—

"THE SABBATH.—The Rev. Mr. Murray, Moderator of the Dutch Reformed Church, in Natal, has addressed a letter to Afrikaners, expressing his sympathy with those who have suffered great losses through rinderpest. He considers the plague as a punishment for sins; the main transgression of the country being the violation of the Sabbath. 'Not only is the Sabbath considered as a "visiting" day by many, but even inoculation of cattle is being performed on that day.' The Transvaal Volksraad has decreed that officials shall in future be compelled to attend divine service on Sundays."

The *Transvaal* legislature is noted for its "whole-souled" way of doing things, and the present instance is no exception. Having set out to reform the community by law on the point of Sunday observance, the members of this body do not stop with any half-way measures, but decree that "officials shall in future be compelled to attend divine service on Sundays." They see that attendance at the churches is the ultimate step in this reform, and this is just what is seen by the promoters of the Sunday-observance movement here; but the latter are governed less by logic and more by policy.

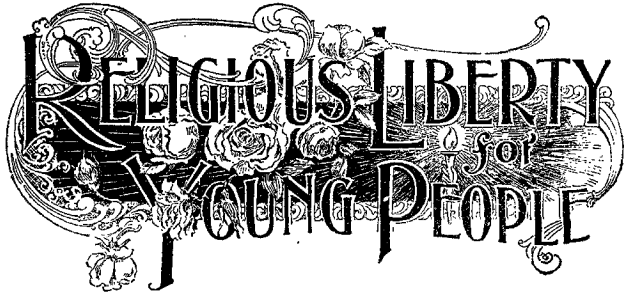
But the logic of the Sunday law movement is the same here that it is in South Africa. The logic does not stop short of a decree compelling the people "to attend divine service on Sundays."

—————▶♦♦♦◀—————

A "CIVIC FEDERATION" has been organized in Lincoln, Ill., the chief purpose of which is given as "the enforcement of Sunday laws."

—————▶♦♦♦◀—————

THE usual annual session of the Tuskegee Negro Conference will take place in Tuskegee, Ala., Wednesday, February 23rd. The Workers' Conference, composed of officers and teachers of the various colored schools in the South, takes place February 24th, at Tuskegee, Ala. These conferences present an opportunity to study the condition and progress of the negro that is afforded nowhere else. Further information can be had from Booker T. Washington, Tuskegee, Ala.



RELIGIOUS LIBERTY FOR YOUNG PEOPLE

Your Conscience.

I WONDER how many of the youthful readers of the SENTINEL can really tell for what reason the Creator gave them a conscience.

And how many can tell what a person ought to do with his conscience?

Ought you to be master of your conscience? or should your conscience be master of you?

Some people try to quiet their conscience when it reproves them for a thing they have done, instead of correcting the wrong as conscience tells them. They seem to think they will be better off with a sleeping or a dead conscience than with one that is alive and wide-awake. But what is the right condition for every conscience to be in?

Of how much value do you think conscience is to you? Did you ever see a person who had no conscience at all, or almost none? And if so, did you envy him? Try to imagine what this world would be like if the people in it possessed no consciences.

Like every other thing that is of great value, conscience ought to be carefully cherished. And being a faculty of the mind, it must grow and become educated as the mind develops. But how ought it to be educated? Should it be by what men say; by the maxims of the world and the traditions that have come down to us from the past? Or is there some other and better way for it than this? and what is it?

When you go contrary to your conscience, because some person tells you to do so, what are you really giving up? If a law should be passed telling you to do a certain way, and your conscience should tell you differently, how much would you really surrender if you should yield your conscience?

How much do you think any person could serve the Lord without the aid of his conscience? Could any one who should surrender his conscience exercise faith?

The Bible tells us that whatsoever we do, we should do it not merely unto men, but unto the Lord. Now if you should surrender the conscience which God gave you, could you do anything unto the Lord? What do you say to this?

But is your conscience, or anybody's conscience, the standard of right and wrong? Could you say that your conscience told you to do a thing that interfered with

some one's rights? Some people have said this, but it did not justify them. It was really not their conscience, but something else, that led them to do such things. God is the author of both conscience and rights, and he never made two things that conflict with each other. When conscience and law come in conflict, an appeal must be made to an authority which is higher than either, and that is the Word of the Creator.

The principle of the Golden Rule will always settle any seeming conflict between conscience and individual rights.

Studies in French History.—5.

"WHAT became of King Childeric III?" asked Florence Ray at the next study. "The time to go home came so soon last week that we did not find out, and I have been worrying about him ever since."

"Poor fellow," answered Professor Carman, "they shaved his head again, and sent him back to his cloister."

"Then I suppose Short Pepin had his way," snapped Joe Palmeter, spitefully.

"Pepin the Short," corrected Edna Phillips, whose memory of names and events never deserted her.

"Yes; Pepin the Short had his way, and now became the first of the Carolingian kings, so-called from the word 'Carolus,' the Latin name for Charles.

"Now to renew: Our last study took us over a period of 241 years, bringing us to the year 572 A. D. Who was the first French king?"

"Clovis," answered a dozen voices.

"When did he rule France?"

"From 471 to 511 A. D."

"After him came the later kings, hardly worthy the mention. But Pepin the Short was the first real king worth speaking about after Clovis. You will remember that his father was the great Charles, called the Hammer; but he was not really a king—only a mayor. This Pepin the Short was also the father of Charles the Great, or Charlemagne; he, Pepin, fought and conquered the Saracens and Bretons, went down into Italy and reduced the Lombards to submission, then gave their territory to the pope. This 'Pepin's Donation,' as it was called, was the beginning of the wonderful friendship which existed many years between the popes and the French kings.

"Pepin was a very strong and courageous man. Once when he with many of his people were witnessing an exciting fight between a lion and a bull, as was the cruel custom, he asked, 'Who dares separate them?' No one caring to distinguish himself by running so fearful a risk, the king himself leaped between them, and finally cut off both their heads, saying as he did so, 'Now am I not worthy to be called your king?'"

"When he died, he left the kingdom to his two sons, Charles and Carloman. But Carloman soon died, leaving to his brother, Charles the Great, or Charlemagne, as he is more commonly called, the entire kingdom. This was

about the year 768 A. D. You should make a note of this date in your books, for now there was at last what the world calls a great man seated upon the throne of France. He was a man of great energy, military genius, and wonderful achievements. He was also a great friend of learning. But in those days, people did not have such books to read as we do now, for you must not forget that the art of printing had not yet been invented."

"I don't see," said Jennie Jacobs, "how in the world they could learn anything without books, I have a hard time nowadays to learn even with them."

"Well, you see," replied Professor Carman, with a smile, "they had a few books, but they were very expensive, and were all copied with pen and ink; so you may imagine the labor they involved."

"It is said that Charlemagne made fifty-three warlike expeditions, and was always a victor, except in those against the Moors, who lived in Spain. Once when he was coming back home from one of these, he had to pass through the country of the Basques, and when he was crossing the Pyrenees with his army, these Basques, who were friendly with the Saracens, threw down great rocks, stones, and tree trunks upon them. This killed many and so frightened the others, that they became an easy prey to the fierce Basques, who killed them without mercy."

"O I don't see how any one could have been so cruel," said Florence Ray, "it seems as if people were not half so bad as they were then."

"But, Florence, human nature, without the renewing influence of the grace of God is pretty much the same in all ages."

"It is from this battle that the romantic legend of Roland and Oliver sprang."

"I've heard of them," said Harry Ray, who was a great reader.

"O, please tell us about them," pleaded Milly Brown, who was very romantically inclined.

"But, you see, I'm teaching *truth* now, and not *fiction*," said Professor Carman, with a smile, "so you'll

have to get some one else to tell you the improbable stories."

Milly looked quite disappointed, but the professor proceeded: "Charlemagne had a war with the Saxons, which lasted over thirty years; but they were finally forced to submit to the mightiest warrior of the age. But this war was another of those carried on in the name of religion. The zealous king wanted the Saxons to believe as he did. But I think he would have better succeeded if he had shown a more Christlike disposition toward his enemies. Only think of his ordering the wholesale slaughter of four thousand helpless prisoners at once, and

then declaring that the war was carried on for the purpose of *converting his enemies!*"

Julia March raised her hand quickly. "I think he did not follow the teachings of Christ very closely, for he said, 'Love your enemies, do good to them that hate you, and pray for them which despitefully use you and persecute you;' he didn't say to *kill* them."

"No, indeed. Well, when Charlemagne had reigned thirty-two years as king of the Franks and Lombards, Pope Leo III crowned him also emperor of the Romans in the year 800 A. D."

Professor Carman paused a moment, as nearly all seemed to be very busy with their note books. When the eager eyes were again raised to his, he continued:—

"Foreign princes and kings were all anxious to form a friendship with this

wonderful man. The Caliph Haroun Al Raschid, the famous hero of the 'Arabian Nights,' sent him a clock that struck, an elephant, and a monkey,—wonderful curiosities then.

"He created what was called the 'School of the Palace.' There Charlemagne would sit in great dignity, surrounded by his children, and some of the favored nobles, while Alcuin, a wise monk, brought on purpose from England, lectured to them about grammar, astronomy, and theology.

"The emperor tried to learn to write. But his hands were so stiff and accustomed to the sword, that he made sad work of it. But so anxious was he to improve every



CHARLEMAGNE BAPTIZING THE SAXONS.

moment that he used to have some one to read to him even while he ate. He built a beautiful cathedral at La Chapelle, in Germany, which you can still see; therein is the very chair in which he was buried for near two hundred years, till Otho III removed the remains. Please write: Charlemagne died in the year 814, when he was seventy years old, having reigned nearly fifty years.

"Now you may all be dismissed, and see how much you can tell your parents to-night about Charles the Great or Charlemagne."

MRS. L. D. AVERY-STUTTLE.

He "Shall Wear Out the Saints of the Most High."

"WELL, Charlie, what is the next specification in the prophecy concerning the papal power?"

"He . . . shall wear out the saints of the Most High," read Charlie.

"What does it mean to wear out anything, Charlie?"

"Why, mama, I should think you would know when you have a boy like me. See here, my knees are almost coming through my pants, and they will soon need another patch."

"Well, how did you wear them out?"

"Why, just by wearing them out, by giving them a knock here, and a scuff there, by tumbling, climbing, and scuffling at school, by straining and tearing, you know, mama."

"Then you did not do it all in a minute?"

"No. I did it by slow processes, as it were."

"All right. How did the papacy wear out the saints of the Most High?"

"By keeping at them. By all sorts of persecutions. I'll show you," said Charlie, taking "Foxe's Book of Martyrs" from the shelf. "Look at these pictures, and you'll see. Here is a man on the rack. They would rack him for awhile, and then if he would not recant, and be a hypocrite, they would put him in a cell for a few days and rack him again. They hung heretics up by the thumbs, burned them at the stake, baked them in slow ovens, sealed them up in the walls of buildings, flayed them and rubbed them with salt, pulled out their tongues, and seared out their eyes. O mama, it is dreadful to think of the way in which men used to be tortured. The martyrs must have had a living connection with God, and have known real help, or they never could have stood true to truth. How glad I am it's all over."

Mrs. Ross sighed and looked troubled. "All you have described is wonderfully real and vivid to me; for I have visited places in London, and in other parts of the world, where men were burned at the stake, and where these very tortures were enacted. I stood on the very spot at Smithfield, London, where some of the most godly men were burned at the stake for their faith, and entered the old Norman cathedral opposite the spot, at the door of which the priest stood holding up the crucifix, and urging the martyr to recant ere the flame touched him."

"I should think the sight of Christ dying on the cross would have helped the martyr to die for him. How very inconsistent it was to hold up the crucifix for such a purpose!"

"After visiting Smithfield I went to Madame Tussaud's wax-work exhibition, and there in 'the chamber of horrors' saw a very realistic representation of the Inquisition.

"For weeks after seeing that horrible sight, I felt nervous and frightened when alone; but now I am glad that I visited the chamber of horrors. There are many places in the world where you may still see frightful instruments of torture. At Nuremberg is a building given up to a diabolical display of torture instruments. Even in this generation buildings have been torn down in Spain, whose double walls were found packed with the skeletons of martyrs. The whole earth is sprinkled with the graves of those who died because they chose Christ for their heart's king, and would not permit self in any form to wield the scepter."

"Mama, how many martyrs do you suppose there were?"

"The very lowest estimate given by history is fifty millions. But I think with others that it is more than likely that they never will be numbered till the earth discloses her dead. Now I want you to read a few scriptures just to see by what figures the prophet describes the blotting out of the saints of God. What is to cover the earth? Read Isa. 62:2."

Charlie read: "For, behold, darkness shall cover the earth, and gross darkness the people."

"When darkness covers the earth, what do we call the time?"

"Night time," said Charlie.

"The darkness spoken of here is spiritual darkness, or spiritual night.

"What appears in the sky at night?"

"The moon and stars," said Charlie.

"Why do the moon and stars give light?"

"The moon and the planets reflect the sun's light; the stars are suns in themselves."

"For carrying out the figure, we will call the moon and the stars or planets that reflect light, the people of God. Our Saviour is the Sun of Righteousness, and the moon and stars of God are those who shed his light into earth's spiritual night.

"What does the prophet declare shall be seen upon God's people?"

"The glory of God."

"What is God's glory?"

"You told me once," said Charlie, "that it was his love. Moses prayed, Show me thy glory, and God said he would let his goodness pass before him."

"Then what is to appear on the people of God?"

"The goodness or character of God."

"What did Jesus say his people were to be in the world's darkness?"

"The light of the world."

"But if the spiritual condition is one that may be compared to darkness or night, what may God's people be compared to?"

"To the moon and stars."

"Now, Charlie, you may read in the eighth chapter of Daniel another prophecy that brings out the manner in which the horn was to war against God's light-bearers."

Charlie read the 10th verse: "And it waxed great even to the hosts of heaven; and it cast down some of the host and of the stars to the ground. Yea, he magnified himself even to the prince of the host."

"You can see how the horn warred against the stars of God, and gather from the violence of the figure that there was a deep-set malignity back of its action. What does the name 'Lucifer' mean?"

"Light bearer," said Charlie.

"Yes. You remember in one of our first talks how Lucifer shed the light of God's glory throughout heaven, and that through self exaltation he lost his light and his position, and was cast out. You can see by the scriptures we have read that God has chosen us, who have been the captives of Satan, to become his light bearers, and take the place of the great angel who lost his first estate. O how Lucifer hates us when we shed abroad the glory of love, of which he is now incapable,—when we believe God's Word and follow the footsteps of Him who is meek and lowly in heart. It is this malignant spirit of jealousy that is behind all persecution, that bids the horn tear down the stars of God, and stamp them out."

"But persecution did not blot out the people of God," said Charlie. "I read somewhere that the fagot was like a taper that lit up other stars, and that when a martyr died, his ashes were like seed that sprang up in a great harvest of souls."

"That is true, Charlie, praise God. No one can do anything against the truth. But the object of the persecution was the blotting out of God's people. The privilege of becoming God's light bearers is too sacred, too dear, too full of heavenly joy, to be lightly given up. Once let a soul catch a glimpse of the glory of God, and realize that that glory may be seen upon him, and death itself loses its terrors. Besides the promise is sure that we shall never perish, neither shall any man pluck us out of the hand of omnipotent Love."

"But, mama, how was it that the papacy had power to persecute the people of God? It doesn't have that power to-day. Why, there's liberty everywhere. You know our Constitution says that Congress shall make no law respecting religion, or to hinder the free exercise thereof. What could any church do in the way of open persecution in the world to-day?"

"It certainly does not look as if it could do anything; but in the Dark Ages the Catholic Church could command the power of the state. God's plan is to keep the state and church separate; but Satan's plan is to put into the hands of the church the power of the state, so that he, through a perverted church, can control the faith of men, or at least make them conform to certain outward

standards. Satan would like to run the world through one mold,—the self-mold. Whenever the world consents to his scheme of government, and he is always alert to push it on the world, then persecution can be carried on under the sacred name of law, and then God's saints are treated as was their Master, who was known as one of the malefactors."

"But, mama, why is it that the people of the past had to endure all this, while to-day we have things so pleasant? It doesn't seem quite fair."

"Every generation has its own test. But we will answer this question more fully at another time. I will give you one text, however, to think about. The apostle says, 'Yea, and all who will live godly in Christ Jesus, shall suffer persecution.' The image of Christ is too faintly traced in those who profess his name to provoke enmity from him who was the murderer of the Son of God. When the image is clear, your question will receive the answer of ages. But we have talked a long time; let us close with prayer."

Mrs. Ross prayed fervently that they might reflect the glory of God, and be strengthened to bear all the consequences. Then they sang together—

"Be Thou my pattern, let me bear,
More of Thy gracious image here;
Then God the Judge shall own my name,
Among the followers of the Lamb."

"There is just one thought more, Charlie. The great day of vindication is at hand. Very soon the martyred hosts will hear the voice of the Life-giver. John saw these hosts of God, and said, 'These are they who have come up through great tribulation, and have washed their robes and made them white in the blood of the Lamb.'

"Let us wash our robes, my boy, and be made white; then we shall be tried, and after the cross will come the crown."

F. B.

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Take Note.

Our friends will please take note that the special rates offered on individual short-time subscriptions during December expired with January 1. The offer cannot be continued indefinitely. It was simply given as an inducement to do missionary work for the paper during that month.

Also that the special clubbing rate of \$2.00 on the Review and Herald and SENTINEL expired with the first of the year, and the publishers refuse to honor orders at this rate since that date.

The Cyclone Washer.

THE Cyclone Washer, advertised in another column, is continuing its whirl, even though times are hard. The secret is found in its merit. Mr. W. W. Locke, one of the agents, in Hamilton Co., New York, writes: "I have found various styles of washing machines in use here, and the only way I can succeed is to put a washer on trial wherever I find a person who says he would buy one if it gave satisfaction after testing it. I have never yet failed to sell a machine wherever I have left it on these conditions." For terms to agents and other particulars, address Messrs. Coon Bros., Battle Creek, Mich.

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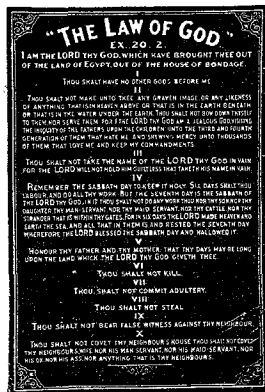
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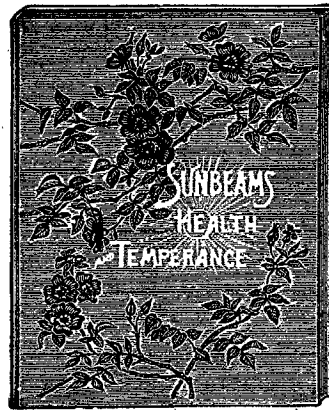
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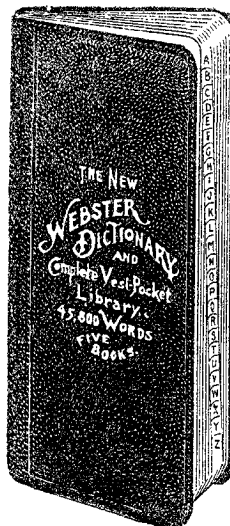
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<p><i>They that sealed the covenant.</i> NEHEMIAH, X. <i>The points of the covenant.</i></p> <p>they have ^{rv} dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.</p> <p>38 And ^{rv} because of all this we ^g make a sure covenant, and write it; and our princes, ^{rv} Lē'vites, and ^{rv} priests, ^{2 h} seal unto it.</p> <p>CHAPTER X.</p> <p>¹ The names of them that sealed the covenant. ²³ The points of the covenant.</p> <p>NOW ³ those that sealed were, ^a Nē-hē-mī'ah, ⁴ the Tīr-shā-thā, ^b the son of Hāch-g-lī'ah, and Zīd-kī'jah,</p> <p>^{2 c} Sēr-g-i'ah, Āz-g-rī'ah, Jēr-g-mī'ah,</p> <p>³ Pāsh'ūr, Ām-g-rī'ah, Māl-chī'jah,</p> <p>⁴ Hāt'tūsh, Shēb-g-nī'ah, Māl'luch,</p> <p>⁵ Hā'rim, Mēr'e-mōth, Ō-bā-dī'ah,</p> <p>⁶ Dān'iel, Gīn'nē-thon, Bā'ruch,</p> <p>⁷ Mē-shūl'am, Ā-bī'jah, Mīj'a-mīn,</p>	<p>B. C. 443.</p> <p>^f Deut. 23. 43.</p> <p>^g 2 Kin. 23. 3.</p> <p>² Chr. 29. 10; 34. 31.</p> <p>Ezra 10. 3. 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. 33.</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 ^{ro} 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'ses 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 ⁱ 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, <i>that we would not</i></p>
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³⁷ power ³⁸ yet for all this—our—our ⁹ namely, Jeshua etc. ¹⁴ chiefs ²⁸ Nethinim,—peoples—that had—(having) ³⁰ peoples ³¹ peoples—(it)—a— forgo ³³ meal—(an) ³⁴ (the)—(among)—according to our fathers' houses, ³⁵ manner of trees,

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