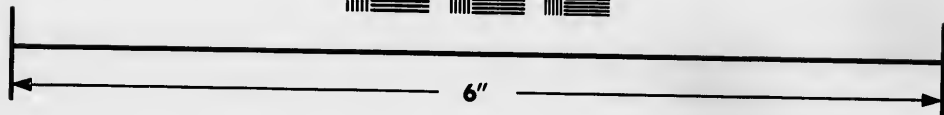
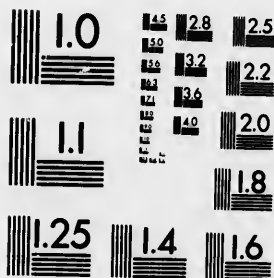


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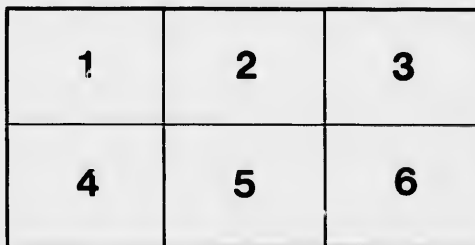
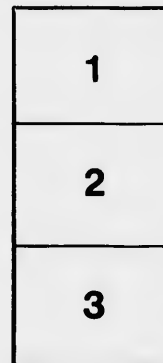
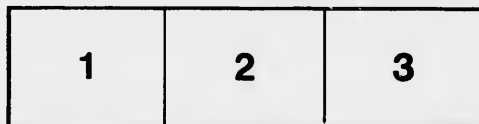
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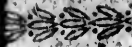
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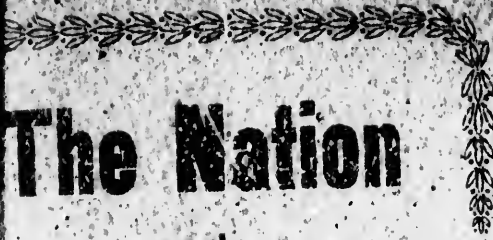
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By the

REV. W. H. JAMIESON, Ph.D., D.D.

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THE NATION AND THE
SABBATH

BY

REV. W. H. JAMIESON, PH.D., D.D.

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INTRODUCTION.

“First the blade, then the ear, then the full corn in the ear.” Such was an incidental statement of a great law. Everywhere and all along the course of divine operation that law is discernible. A gradual development has been the plan running through the ages. No pause has broken the progress; no step has been retraced. Far back, “in the beginning,” Omnipotence created matter, and through unmeasured ages order was evolved. Every wind that swept over the dark waters, every wave that rippled on the rising shore, every plant that grew to moulder in the ocean’s bed, every insect that built its coral home, wrought under the great Architect. Steadily, through advancing stages, the stupendous works of nature rose, till her firm foundations stood secure and the author looked on a finished world and saw that it was good. The execution of God’s purpose to people the earth was not instantaneous. One pair received existence direct from the hand of Deity, and thus

the stream of human life began. Through centuries the world's population increased and divided into tribes and nations, and, doubtless, in the distant future every isle shall be inhabited and the waste places of the earth shall be the scenes of busy life. Religion was not instituted at once full and complete. A Saviour was promised; but, at first, only the dim shadow was given. By rude altars of earth and stone, for ages, the patriarchs worshipped. Then came the tabernacle with its vessels and sacred rites, then the glory of the temple with its solemn service, to be succeeded, in time, by the greater glory of the Christian dispensation.

On this uniform, progressive plan history has been running its course. In their culture and conquests the nations of the earth, unconscious of the fact, have been gradually working out the purpose of God. Each, as it rose and flourished and fell, accomplished the design of its existence. Neither wicked men nor ungodly potentates have ever defeated the counsels of infinite wisdom. He "who hath his way in the whirlwind and in the storm," who "causeth even the wrath of man to praise him," who "doeth according to His will in the army of heaven and among the inhabitants of earth," has been ruling the world and controlling destinies. The course of

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events, through the ages, has tended steadily upward.

Prophecy, likewise, may be distinctly traced in the workings out of God's plan. In nature, from the first seaweed up through the ascending scale of vegetable life, from the earliest and simplest animal form up to the latest and most complex, something rudimentary gave promise of a higher development. In revelation, from the first hope-inspiring promise, with each successive prediction, from primitive patriarchal worship up through the higher ceremonial observances, the future was more and still more clearly shadowed. In history the same principle is seen. The thought and civilization of each succeeding age have given token of the future. With the world's progress prophecy has been pointing, with increasing clearness, toward the goal of history.

Along the lines indicated, development and prophecy, we propose pursuing our subject—
THE NATION AND THE SABBATH.

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THE NATION AND THE SABBATH.

CHAPTER I.

THE NATION.

It is not our intention in this chapter to discuss questions of political science, or to define the nation as commonly understood, but to consider its importance in the workings out of the divine purpose, and to arrive at that of which earthly nations are but the prophecy. With this object in view we shall take a brief retrospect of some of the great powers that have played a prominent part in the world's advancement.

The Hebrew nation occupies the first place. Of all the kingdoms of the world, in its origin and life the divine purpose is most distinctly visible. In the ages succeeding the flood, with the increase of wickedness again in the earth, it became necessary that God should have a separate

people among whom the truth might be preserved and along whose history religion might be developed. He, therefore, chose Abram and called him to leave his country and his kindred, and promised to make of him a great nation. From a single family that chosen race increased until, under divine guidance and discipline, it became a power among the nations. It was indeed a privilege to be a descendant of Abraham and to enjoy the advantages peculiar to that people; but the distinctive position of the nation was not always to continue, nor were its institutions to be permanent. As the husk is necessary in the early development of the corn and gives promise of the future, but is cast aside when the grain has matured; so that nation, as such, with its peculiar institutions, was but to serve a purpose and to be the prophecy of a higher, and when the fulness of time came and the world was prepared for a more spiritual dispensation, when Christianity came forth from Judaism, the husk, no longer necessary, was cast off. The divine purpose in that nation was accomplished, and, in the providence of God, it ceased to be.

From this point in history we go back beyond the nations to a time when the whole earth was of one language and of one speech. The com-

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mand of God to Noah and his sons after the flood, was that they should go out and replenish the lands. Their families multiplied and the people increased, but the command was not obeyed. As they journeyed from the east they found a plain in the land of Shinar, and they dwelt there. To prevent their being separated, and as if to defy the Almighty, at the instigation of Nimrod, they set to work to build a city and a tower; but above their perverse will there was a stronger power, and their efforts were vain. God confounded their language and scattered them abroad over the face of all the earth. Infinite wisdom directed the course and fixed the destination of each family. Thus, in the will and under the control of God, originated those first nations. They peopled the earth and progressed in the arts of life. Each wrought out a civilization of its own. As the ages passed many of them were lost sight of by history, but the eye of God was upon them. Most of them forgot God, but they were not forgotten by God. Though permitted for a time to walk in their own ways, and apparently left to themselves, there was a mysterious hand over-ruling and guiding their movements. He who "hath made of one blood all nations of men to dwell on all the face of the earth, and hath determined the

times before appointed and the bounds of their habitation, that they should seek the Lord," has never been unmindful of the heathen. In the natural boundaries of nations, in their rise and fall, in their culture and progress, in their changes and revolutions, this benevolent purpose has been dominant. Rude tribes, in their struggle with more advanced, have almost invariably succumbed, and in the end have been benefited by a higher civilization. Thus, in the workings out of the divine plan, it has been true of nations, that the fittest have survived.

We leave those early nations in their pursuits and callings, in their migrations and conquests, unconsciously working out the purpose of God, and we pass over centuries till we come to the first great power that stands out prominent in history. Mighty Egypt, with her ancient civilization, lived through successive dynasties, and left to after ages the gigantic monuments of her greatness. In letters, in science and arts, that age of advancement is still the wonder and the admiration of the learned. In the mysterious providence of God, Moses, the great future leader, lawgiver and sacred historian, was brought into contact with that civilization, and was educated in all the learning of the Egyptians, and, to that extent, was fitted for the part he played in

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laying the foundations of God's own nation. Thus we see God's hand in history. But the day came when Egypt's sun began to decline. The next great form of civilization that rose to prominence was the Assyrian monarchy. In many respects a higher condition of life was reached. In architecture, sculpture and the useful arts an excellency was attained hitherto unknown. The world was progressing. Again we see at least a considerable part of the Hebrew people brought in contact with the highest material advancement of their time. The ten tribes were carried away captive into Assyria, from which, as a whole or in their tribal character, they never returned, though doubtless many found their way back to Palestine and became absorbed in the Jewish nationality.

But another great power was fast rising. On the site of Babel, ages later, stood magnificent Babylon with its massive walls and hundred gates. Under Nebuchadnezzar that power attained to a world-wide dominion. Human ambition and the force of arms had been at work, but the hand of God was in that greatness. In Daniel we learn that the most high God gave Nebuchadnezzar a kingdom, and majesty, and glory and honor: and for the majesty that He gave him all people, nations and languages trembled and

feared before him: whom he would he slew, and whom he would he kept alive; and whom he would he set up, and whom he would he put down. That great power was made subservient to the Omnipotent will. In one instance at least we see the divine purpose. Through it God chastised His people on account of their wickedness. Nebuchadnezzar carried away the remaining two tribes from their own land captive to Babylon. Among the earlier captives was Ezekiel, who predicted the overthrow and destruction of Jerusalem. The cherubim that he saw by the river Chebar under the God of Israel represented the conquering host of Nebuchadnezzar. Above the cherubim was a firmament, and above the firmament the likeness of a throne, and upon the likeness of the throne was the likeness as the appearance of a man upon it. This last, of which a vivid description is given, we are told, was the appearance of the glory of God. And when the army of Nebuchadnezzar actually came down upon Jerusalem, above their glittering spears was the invisible throne of the invisible God. "As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about." Thus mercy was symbolized. God designed the chastisement for good. After

the restoration of the Jews from Babylon they never again lapsed into idolatry.

But suddenly in the reign of Belshazzar the Babylonian empire fell, and the Medo-Persian kingdom succeeded to universal dominion. Under Cyrus, the first king, the Jewish captives were restored to their own land, and the prophecy in reference to their return was fulfilled. We see, then, another of the world's great powers working out the will of God, and executing the plan devised by infinite wisdom. Civilization advanced and widened. The religion of the Persians, though pagan, was superior to the idolatry of Babylon. The heathen world, not entirely in vain, was feeling after God.

Two hundred years passed, and the Medo-Persian kingdom tottered and fell, and on its ruins the Græco-Macedonian empire rose to a world-wide monarchy. Humanity was prepared for a higher civilization. For centuries it had been maturing in Greece, the home of philosophy. The time had come for its diffusion, and a fit agent had appeared. Through the conquests of Alexander Greek culture was spread over all the lands whither he went. Old barriers were broken down, and Greek thought and Greek life circulated freely throughout that vast empire. New cities were built, and became

centres of learning and commerce. Greek trade, hitherto confined to the borders of the Mediterranean, found its way into every land, and the Greek language became familiar to the world.

God had a purpose in the long mental and moral discipline of the Greeks, and His hand controlled the movements by which their civilization reached other lands. Their natural surroundings were favorable to their feeling after God; and the hearts of many sincere lovers of truth were disposed to seek the light. In their philosophies thought struggled upward toward a first cause, until, in Plato, we find a tolerably clear conception of the one God. Nature revealed Him to the inquiring mind in which there was still some affinity and capacity for God; and some beams of that light which lighteth every man that cometh into the world, doubtless shone upon their heart and aided human reason in the search. But philosophy only increased the longing that it failed to satisfy. It deepened the consciousness of imperfection and guilt, and suggested the need of an atonement. As it drove out the many Gods of nature that had brought the Divine down among men, it awakened a sense of distance and estrangement from God, and the need of a Mediator. While it recognized conscience as a law of life and ele-

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vated the moral sentiment, it had not the vital power that humanity needed. Both by what it did and by what it could not do Greek philosophy was a preparation for something higher. Those long centuries of reflective thought also developed and perfected a language the most delicate and expressive that the world has ever known. In that beautiful language the evangelists recorded the life of Christ and His sublime utterances; in it the apostles wrote and preached; in it the doctrines of the Church were discussed by the early fathers; in short, it became the language of the New Testament and of theology. Its diffusion throughout the world served as a medium, when the time came, for the spread of the Gospel.

But that great nation was not to last forever. It, too, accomplished the purpose of God, and ceased to be. For centuries a power had been rising in the west. From a small beginning Rome had been gradually gaining influence till the aim became universal conquest. Strength of will and force of arms characterized that growing power. But not until Rome had become largely Greek did it attain to universal dominion. Thus Greek culture and the Greek language were preserved, and permeated the world, whilst the diverse elements of that vast

empire were held together by Roman arms and ruled by Roman law.

But we must not lose sight of God's chosen people. Whilst Greeks and Romans in large numbers lived at Jerusalem, Jews might be found in almost every land. Their dispersion began in the Assyrian captivity, when the ten tribes, forming the kingdom of Israel, were carried away from their own land. Later followed the Babylonian captivity, when from time to time, the greater part of the two remaining tribes, constituting the kingdom of Judah were carried away. Permission being given them by Cyrus to return, large numbers preferred remaining in the land whither they had been carried. Over the Jews whom Nebuchadnezzar left at Jerusalem he placed a Babylonian governor. The Jews slew him and fled into Egypt, where they continued to live. When Pompey, the Roman general, conquered the Jewish nation and took Jerusalem, he carried away a great number of the inhabitants to Rome and sold them as slaves. Their fidelity to the religion of their fathers rendered them very impracticable servants, and their masters were glad to free them. They were assigned, probably out of respect to their religion, a place of residence beyond the Tiber. Through these

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Rome, Jews had become scattered far and wide
over the world. Thus the Hebrew religion was
brought in contact with Greek culture and
Roman civilization. In almost every heathen
city, side by side with a pagan temple, rose the
Jewish synagogue, where the true God was
worshipped. Many of the Gentiles had become
proselytes to the Jewish faith, and many more
had learned to respect its sacred rites. But
Judaism was only a prophecy of something yet
to come. Many earnest hearts were longing for
a deeper and more spiritual religion.

It was at this juncture of Greek and Roman
and Hebrew civilization that the greatest events
of history transpired. The fulness of time was
come and Christ entered into the world, accom-
plished His atoning work and established His
Church.

In the state of the Roman empire at this time
we see a negative preparation for Christianity.
The world had been prostrated by the force of
arms, and the nations lay bleeding and lacerated
under a cruel tyranny. Humanity needed con-
solation and a balm. We see also a positive
preparation. A powerful government held all
the lands together, and channels of communica-

tion were opened to every country. Thus the means of a speedy dissemination of Christianity were provided. Paul, the great apostle of the Gentiles, a Roman citizen, enjoyed the protection and privileges of Roman law wherever he went on his missionary journeys. The time came, however, when Rome assumed a hostile attitude toward the Christian religion. But those days of persecution passed and Christianity triumphed. Rome at length became nominally Christian. But the dissolution of that vast empire was drawing near. Rome, unconscious of the divine purpose, had held the world together for the propagation of Christianity. That purpose accomplished, the last world-wide monarchy was broken up.

From the fall of the Western empire came forth the nations of modern Europe. Whilst, let us believe, the truly pious have never grown fewer, yet that widespread Christianity was largely in name and external form. But in that it was a negation of the paganism of preceding ages, and also contained germs of truth, it was the preparation for a deep and extensive spiritual revival, and thus proved a step in the world's advancement. True, errors increased and the growing system of ecclesiastical tyranny became oppressive, but every system of injustice and wrong contains the elements of its own ruin.

The more unjust that system the sooner will it work its own destruction. The history of the mighty revolutions that have agitated the world is but the history of the rise and fall of those systems, and the bringing about of that day when truth and right shall rule supreme. As the centuries went by the great heart of humanity struggled for religious freedom. It came. In the Protestant Reformation spiritual Christianity burst every restraint and asserted its supremacy.

Circumstances had been transpiring which, in the providence of God, prepared the way for the development and dissemination of this great religious movement. The art of printing had furnished a new medium for the diffusion of knowledge. The general use of the magnetic compass had given invaluable aid to navigation. The discovery of a new world had opened a home for millions on a free soil.

Though the Protestant Reformation broke out in Germany, it spread and was felt more or less by all the nations of Europe. Britain, however, was destined to be the centre from which the most permanent and wide-spread influences were to emanate. True, the Reformation in England was slow, and lacked at first the deep spirituality that was so distinguishing a feature of the movement in some of the other lands; yet

Protestantism, after varying fortunes, became at length firmly established. Spiritual influences from the Continent deepened the desire for a greater reform in England. But even Protestantism became intolerant. The attempt to enforce uniformity of worship led to a revolt of the Puritan party, and some for conscience sake left their native land, and after a short settlement in Holland, found at length a free home on the virgin soil of New England. Others followed and increased the number. The hand of God was in that movement. Who can estimate the influence for good of that early community in moulding the character of what afterward proved to be a rising nation? But to return, the Reformation in Scotland was, from the first, more startling and thorough. At a later time Protestantism pervaded the north of Ireland. The persecution of the Huguenots in France drove thousands of skilled workmen with their families to seek a refuge in England, bringing with them their industries, increasing her wealth and population, and deepening the spiritual life of the people. Looking at the British Islands, can we fail to see in their history and geographical position the purpose of God? Too small to support the increasing millions of their population, multitudes have been

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forced from year to year to seek homes in foreign lands. They have gone forth from the midst of Christian institutions and Christian influences to carry with them the Gospel. Thus Christian civilization has been spread over this broad American continent. One nation has become two. They have gone to Africa, to India, and to the Islands of the sea. Through migratory movement, by missionary effort, and on the wings of commerce the truth is being carried into every land. These great English-speaking powers are being used by God, as no other nations are, for the evangelization of the world.

Looking abroad on the progress of to-day we see a civilization in advance of that of any preceding age. The wheels of time have not revolved in vain. In the present, too, we see a prophecy of the future. Indications are pointing to another universal kingdom. That power has been growing and extending. It is not of this world, and yet it shall rule the nations. It is a kingdom of righteousness and peace. Earthly powers are receding from prominence, and this kingdom is coming more distinctly in view. It is the kingdom of our Lord and of His Christ. Already we have in the Christian spirit of the age, a prophecy that confirms in its widest sense the prediction of the ancient seer: "He shall

have dominion from sea to sea, and from the river unto the ends of the earth. Yea, all kings shall fall down before him: all nations shall serve him." Even now His gentle reign is being felt. Nations at peace with each other are learning that prosperity depends, not upon the sword, but upon the implements of industry, upon friendly relations and mutual interchange. We are living in the deepening dawn of that day when "nation shall not lift up sword against nation, neither shall they learn war any more." Disbanded armies shall then "beat their swords into ploughshares, and their spears into pruning-hooks," and turn their attention to the arts of peace. Then shall the earth yield her increase, and the nations shall be confederated in Christian love. But this kingdom on earth, in its highest glory, shall be but the prophecy of something higher. Human history shall run its course, the nations shall cease to be, time shall end; but Christ shall reign for ever and ever, "and of his kingdom there shall be no end." From every age, out of every kindred, and people, and nation and tongue, separated from the disobedient and lawless, the redeemed shall be gathered home, a countless multitude. This shall be the end of prophecy, the goal of history—**THE NATION.**

CHAPTER II.

*THE RISE AND PROGRESS OF THE
NATION.*

WHEN Christ stood before the high priest and was asked if He were the Son of God, He replied: "I am; and ye shall see the Son of man sitting at the right hand of power and coming with the clouds of heaven." In that reply there was evidently an allusion to the vision recorded in the seventh chapter of Daniel. The prophet saw four beasts coming up in succession out of the sea, after which he saw one like unto a son of man coming with the clouds of heaven. The four beasts, so minutely described, represented the four great powers that were in turn to exercise universal dominion. Their rising out of the sea indicated that they were to be of this world, or earthly powers. They were the same as were represented in Nebuchadnezzar's image, viz., the Babylonian, the Medo-Persian, the Græco-Macedonian and the Roman. The fifth was, likewise, to exercise a universal dominion; but the fact that it was represented as coming from above meant its heavenly origin.

In two respects it was to differ from all the others: It was to be a spiritual kingdom, and it was to have no end. It corresponded to that represented in Nebuchadnezzar's vision by a stone cut without hands out of the mountain. Such was to be the dominion that was to be given to one like unto a son of man. In the book of Daniel, then, we think we have the key to the interpretation of the term that Christ so often applied to Himself. Over forty times, as recorded by the Evangelists, He called Himself "*the Son of man.*" He claimed this title because He had come to obtain a kingdom—the kingdom of which that vision was the prophecy. John, the forerunner of Christ, spoke of the kingdom that was at hand. Christ Himself declared that kingdom to be His, and explained its nature. The fact that One like unto a son of man was seen coming "*with the clouds of heaven.*" was significant of the way in which that kingdom would appear. Cloud is an emblem of mystery. That same mysterious origin was indicated in Nebuchadnezzar's vision by the fact that the stone was cut out of the mountain "*without hands.*" The event was to take place within the lifetime of the generation contemporary with Christ. "There be some of them that stand here," said He, on one occasion,

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“which shall in no wise taste of death till they see the Son of Man coming in His kingdom.” And to the high priest: “*Thou shalt see the Son of Man coming with the clouds of heaven.*” That high priest before whom Christ uttered the prediction lived to see its fulfilment. Christ’s coming was, from time to time, in every great movement that signalized the progress of His cause; but His coming on the day of Pentecost was the event that marked the first appearance of the Christian Church as a distinct power in the world. On that day the high priest, in accordance with the prediction of Christ, saw the Son of Man coming with the clouds of heaven. Before his very eyes, in Jerusalem, that kingdom then took definite form, though he knew not the manner.

From the time of its supernatural origin, on through the remainder of the world’s history, this movement was destined to increase, attaining, at length, to immense proportions. Such was the course pointed out in prophecy. The stone cut out of the mountain without hands was to grow until it would fill the whole earth. Christ, especially in the parables of the mustard seed and the leaven, taught the progressive character of the kingdom and its ultimate greatness. John, late in life, after the rest of the

apostles had passed away, witnessing its intense vitality and its expansive power in the midst of bitterest opposition, and looking down through the vista of the future, saw the time when the kingdoms of this world would become the kingdom of our Lord and of His Christ.

Such is but a glance at the prophetic outline. Another glance at the history of Christianity, and at the present state of social and political life, will reveal to what extent, thus far, that outline has been filled in.

A new force entered the world on that inauguration day of the Church. Those timid apostles were changed into bold, fearless advocates of the doctrines of Christ. The company of disciples felt the pulsations of a new life. Thousands were added, and daily the number increased. Persecution at Jerusalem scattered the disciples abroad, only to form the nuclei of other Christian communities. At Cæsarea, the Spirit was poured out upon the Gentiles also, and the Church began to recognize the fact Christ symbolized when, going up through Samaria for the last time, He sent out among that mixed population the seventy as evangelists, viz., that the Gospel was for all people. Turning to the tenth chapter of Genesis we find that, leaving out Peleg, the progenitor of the

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Hebrew race, we have seventy names representing the families of the sons of Noah. Then follows the statement: "Of these were the nations divided in the earth after the flood." The common notion among the Jews, therefore, that seventy represented the nations of the world apart from themselves, rested upon a solid foundation. Thus, while Christ was mindful of the lost sheep of the House of Israel, to whom the twelve were sent, He was not forgetful of the Gentiles also. This symbolic act was in harmony with that utterance: "Other sheep I have which are not of this fold: them also I must bring, and they shall hear My voice; and they shall become one flock, one shepherd." In connection with the conversion of Cornelius and the Gentile Pentecost at Cæsarea, the Church came to understand that God's purposes were not confined to the Jewish nationality. Soon after the Gospel was freely spoken to the Greeks at Antioch, and later Paul and Barnabas were separated, ordained, and sent far away to the Gentiles. The Church had fairly started on its world-wide mission. At the close of the age of the apostles the Word had been preached throughout Palestine, in Syria, in Asia Minor, in Macedonia and Greece, and in the great capital of the Roman empire;

and Christian communities had been established. For centuries onward, the history of the Church was largely the history of heresies and creed-building, of alternate toleration and persecution, and of faithful living on the part of the pious. Yet these were centuries of progress. Notwithstanding opposition and every form of torture that human ingenuity could invent, Christians, in the true sense, multiplied. It was this increase in numbers, in spiritual strength and deep conviction, that enabled the Church to rise in the Protestant Reformation like a mighty giant, and shake off the fetters that had been forged to bind the conscience of men. With greater freedom of thought, with a growing spirit of investigation, with a return to the Word of God as the final court of appeal, and its more general dissemination, with the increasing diffusion of light, outward circumstances were thenceforward more favorable to the growth of the Church, and its progress was correspondingly great. The last three centuries have witnessed an advance, both in the spread of Christianity and in the effects of its uplifting power, truly marvellous. The Christian civilization of to-day with its homes for the unfortunate, its orphanages, assylums, hospitals, and its almost numberless institutions of charity,

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bears testimony to the ameliorating power of the Gospel, and to the fact that Christ's kingdom is coming. A few facts here, compiled by Sharon Turner, the great English historian: In the first century 500,000 Christians; in the second century, 2,000,000 Christians; in the fourth century, 10,000,000 Christians; in the sixth century, 20,000,000 Christians; in the eighth century, 30,000,000 Christians; in the tenth century, 50,000,000 Christians; in the twelfth century, 80,000,000 Christians; in the fourteenth century, 100,000,000 Christians; in the sixteenth century, 125,000,000 Christians; in the eighteenth century, 200,000,000 Christians; while it is the usual computation that there will be, when the record of the nineteenth century is made up, at least 400,000,000 Christians.

And now we take our stand with John on Patmos, and, in the light of Revelation, we look out again into the future, remembering how far nineteen centuries of history have explained and confirmed those visions. Directing his eye forward, he beheld the terrible struggle between the powers of light and darkness—saw the red dragon with seven heads and ten horns, which we recognize as pagan Rome, making war with the seed of the Church which kept

the commandments of God, and held the testimony of Jesus Christ. Again he saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of Blasphemy. In this beast we recognize Papal Rome. And the dragon gave him his power and his throne and great authority. The spirit of pagan Rome was transmitted to Papal Rome, and with the same cruel, bloodthirsty tyranny, that terrible power tortured and killed the saints of God. But John beheld, farther on in time, the first overthrow of that system under the figure of Babylon fallen, and saw plague after plague fall and smite with increasing humiliation. We can hardly fail, in the light of history, to see here pictured the effects of the Protestant Reformation and the subsequent reverses that Rome suffered in the disasters experienced by sea and land, and the revolt of nation after nation from Papal control. The great capital had lost its power, and John again saw that system in its weakened state under the figure of a woman drunken with the blood of saints and the blood of martyrs, seated on a scarlet-colored beast, full of the names of blasphemy, having seven heads and ten horns. We cannot fail to recognize identity under altered circumstances. On her forehead was a

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name written MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH. The woman was Babylon, and Babylon was the beast; for all three were different aspects of the one great system. With her the kings of the earth committed fornication. Papal Rome has ever been ready to prostitute her spiritual functions and to enter into unholy alliances with earthly potentates in order to further her ambitious projects. But John saw her end. The ten horns, representing the nations, turned to hate her, and they accomplished her destruction. These ten horns corresponded to the toes on Nebuchadnezzar's image. They were the nations into which the Roman empire was broken up. They were the same as the horns which Daniel saw in his vision, and which were explained to him as ten kings, which meant ten kingdoms ruled by ten kings. This was indicated in the figure of the beast by the fact that the ten horns had on them ten crowns. The ever-recurring tendency in the European nations to the decimal number has been noted by many distinguished historians, and we in this Western world are, in our origin and in our social and commercial relations, but a part of the same great family of nations. It was these that supported her

and that once acknowledged her authority ; and when her temporal power was gone, they still drank of the wine of her fornication and paid deference to the woman on the seven hills of Rome ; and when these shall have become tired of Papal dictation, and shall turn and hate the system, then her end shall come and her funeral dirge shall be sung. John was not left ignorant of the potent cause of the passing away of that great system. Before the fall of Babylon he saw an angel flying in mid-heaven having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. It was the Word of Truth that led men's thoughts to Christ, and that revealed the hollowness of priestly pretensions. That Word was studied by many an earnest enquirer, and taught by many a reformer before the Reformation. In the theological chair and in the pulpit, here and there, men of deep conviction taught the Truth as opposed to the dogmas of the Church, and many sealed with their blood their devotion to the Scriptures. Thus time went by and spiritual desire was deepened. It was an eventful day in the life of Luther when he chanced to find in the library at Erfort a copy of the Latin Bible. That day was only less important than the day

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when, fully grasping that truth, "The just shall live by faith," he entered into the liberty of a higher life. Luther, fired by the Spirit, proved to be but the spark that touched off the train that had been laid by thousands of earnest men before him. It was the Truth of God, it was the Everlasting Gospel that overthrew the citadel.

But John was favored with a fuller revelation. After the song of triumph over the desolation of Babylon and the destruction of the harlot, he was permitted to see more clearly the mighty force that had been gradually gaining the victory over error, until final conquest was attained. The heaven was opened and he saw One riding forth on a white horse, the emblem of victory. His eyes were a flame of fire, and on His head were many diadems. He was arrayed in a garment sprinkled with blood. He was called Faithful and True, and his name was called The Word of God. And He had on His garment and on His thigh a name written, KING OF KINGS AND LORD OF LORDS. This was the crucified but exalted Saviour. And there followed Him on white horses, for they, too, were victors, the armies of heaven, clothed in fine linen, white and pure. These were the saints who had manifested the truth in their lives, and many of whom had been

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martyred for the Word. In that conquering host there was but one weapon of attack, and that weapon was with the Leader, not in His hands but proceeding out of His mouth, a sharp sword—the sword of the Spirit, the Word of God—that with it He should smite the nations, not in violence, but with gentle, pervasive, illuminating power. This it was that shall yet cause the ten horns to hate that terrible system of iniquity.

But the range of John's vision extended wider and farther still. He saw the souls of them that were beheaded for the witness of Jesus and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; *i.e.*, he saw the principles for which they contended, and for which they died, gain the ascendancy. And they lived and reigned with Christ a thousand years — a definite for an indefinite period; or, taking the scale that seems to be the one adopted in Revelation, a day for a year, three hundred and sixty-five thousand years. We may be living only in the beginnings of history, in the grey dawn of the world's day. John, in the transport of his vision, exclaimed, "Blessed and holy is he that hath part in the first resur-

rection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." What is this first resurrection? It is conversion, a resurrection from the death of sin to a life of righteousness. It is such as have part in this resurrection, and only such, that are blessed and holy. Such are they on whom the second death hath no power, and who shall be priests of God and of Christ. These are they that shall reign with Him. That reign began when Christ established His kingdom in the world. He dominated the hearts of His disciples and all who came under the Spirit's power on the day of Pentecost, and through their lives, as they went forth, that reign extended over other individual lives with ever-widening influence. Days of persecution came, as we have already seen, and the powers of darkness were arrayed against the Truth. It was this period, in the history of the Church, long and dreary, that was represented by the vision when John saw under the altar the souls of them that were slain for the Word of God and for the testimony which they held. The figure was that of the altar of burnt-offering in the inner court of the temple. The blood of the victims that were laid thereon was poured at

the foot of the altar, and was carried off through an underground passage beneath the temple hill. That blood represented the life, and it was as though the lives of the victims lay under the altar. And so in those times of persecution it seemed as though the martyrs had been sacrificed and their souls from beneath the altar called for vengeance. But John saw the principles for which they suffered prevail, and thus they lived and reigned with Christ on the earth. That religion couldn't be crushed. Through the lives of its professors it gradually won respect. Many an executioner at his bloody work, witnessing the faith and constancy of those who died for the truth, threw down his instrument of death and confessed himself a convert to Christianity. More and more that religion moulded public sentiment and influenced public morals. It permeated society until nation after nation became, at least nominally, Christian. True the Church, so-called, afterward, inspired with the same hatred, martyred those who held the Truth; but it was the work of a false system that knew not the Spirit of Christ, and that time is past. No sect or nation to-day dare put to death for religious convictions. Quickly that power would be summoned before the bar of nations, and would be blotted out of existence.

The principles for which the martyrs died have triumphed, and we live in the deepening reign of the Prince of Peace. The great nations of the earth are Christian. They control the world's commerce and possess, to a great extent, its wealth. Through those nations the Truth is bearing rule. Every legislative body, every court of justice, every officer of State in all those great powers is sworn in on a Christian oath. Public opinion and public morals have reached a higher plain than in any past period of the world's history. The idea of good citizenship and purity in political life is taking hold on the minds of men as it never did before.

Simultaneous with the reign of Christ was the binding of Satan. John saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent which is the devil and Satan, and bound him a thousand years—the same long duration through which the saints were to reign with Christ. The angel represented the going forth of the Gospel on its great mission, the chain the moral forces and civil restraints by which Satan was to be held in check. By quickening the moral sensibilities and presenting the true standard of ethics, the Gospel gradually formed public sen-

timent adverse to the lawlessness of Satan. By every successive legal enactment against vice and violence, the chain that bound him was strengthened, until to-day in Christian lands his power is vastly restricted.

And now, as we look back, we see the bow in the storm-clouds of the past, and from our present standpoint we are prepared for an outlook into the future. The progress that history has revealed is a prophecy, and joins with the prophecy of Scripture in giving the assurance that Christ's reign shall continue to deepen, and that Satan shall be yet more securely bound. Already we see a radiancy beaming from the eternal throne, and everywhere we read the meaning of that first Christmas carol: "On earth peace among men." The happy years glide by, generations come and go until the scene dissolves; and, lo, the full consummation of God's plan! A new heaven and a new earth appear wherein dwelleth righteousness, and the great capital, the new Jerusalem, with the throne of God and of the Lamb. And the nations of them which are saved shall walk in the light of it, and the kings of the earth do bring their glory and honor into it, and Christ shall reign for ever and ever.

CHAPTER III.

*THE NATION AND THE NATION—
INTER-RELATIONS.*

"MAN," said Aristotle, "is by nature a political being." If this be true, in his very constitution we read something of the divine plan in reference to citizenship.

The tendency to political life early manifested itself in the formation of those first nations, and later, wherever in the providence of God any considerable number of the race has been thrown together in a place of permanent settlement, apart from old forms of government, this tendency has manifested itself in the origin and development of a new nation. Nor is this inclination to organization something peculiar to human beings. It is a phenomenon appearing in many of the lower orders of life; and, if we can trust the permanency of habit in inferior animals, long before man's advent there were adumbrations of a state of things that at some time would reach perfection. There existed what might be designated forms of government. Various kinds, for convenience or

mutual defence, lived in herds, as the buffalo; or built their habitations in villages, as the beaver. Certain species of birds, if their habits were the same as now, held assemblies for deliberation, and decided on certain courses of action; others, in their yearly migrations, moved in flocks, obedient to a fixed order, and with a system and precision of arrangement unsurpassed by the most perfect military discipline. Communities of the ant and the bee might be found interesting subjects of study along these lines. In all cases such as referred to it was instinct that guided. In them it was strong and uniform, but unprogressive. Neither reason nor experience ever entered as a factor by which results were varied or improved. In man, too, it might be called instinct, perhaps, of a higher order; yet, supplemented by reason and directed by experience, diversity has appeared, and progress has marked the succeeding ages. Thus, under different circumstances and conditions, the political instinct has found expression in varied forms of government, and each nation, in the course of its history, has wrought out a character distinctively its own. But political discipline, even in its most advanced state, is but a prophecy of, and, in some sense, a preparation for, citizenship in a higher kingdom.

But if man is by nature a political being, it is no less true that he is a religious being; and in this fact lies the condition for the exercise of his political functions. Every nation has had its foundations laid deep in a religious faith. A nation built on infidel principles is a spectacle the world has never witnessed. There would be nothing sacred—no oath to bind its members together or to insure fidelity on the part of its officials, no obligations by which its judicatory would be bound to dispense even-handed justice, no standard of right. Infidels may live in a nation, but they are not the stuff that a nation is made of. France tried twice to substitute infidelity for a religious faith, and each time the attempt ended in a reign of terror. The lowest form of pagan worship that rendered an oath binding and a nation possible is preferable to infidelity; and as that religion was a feeling after God, so the nearer the search came to God the higher that religion lifted the nation whose foundations were imbedded in it; and as Christianity is the noblest and purest faith that the world has ever seen, so the Christian nations of to-day are the most advanced among the nations of the earth; and as that religion more and more deeply permeates the life of men, this advancement shall continue. But not until the

new heaven and the new earth appear, and the great nation of the redeemed is gathered home, not until then shall political life be seen in absolute purity and perfection. That is the grand ideal toward which the political instinct has all along been pointing the finger of prophecy.

The realization of liberty is the conscious purpose on the part, especially of the early founders of a nation, and, more or less, of every member of the body politic throughout its whole history. Each has rights to be respected, and each must concede the same to all the rest. To this end laws are framed that embody the principles of justice, and every citizen is required to submit to those laws. Life in a community in which every member is governed by right, as expressed in law, is the highest state of civil liberty.

It is a mistaken notion that liberty consists in freedom to act as whim or passion may dictate, regardless of the will or interest of others. If such were liberty, then its ideal existence would be found among a horde of savages without law, order, or restraint of any kind, if indeed such a state of things ever did exist. But so far from liberty, each would be the slave of his own passions and in bondage through fear to every other. The first step toward

liberty would be the enactment of laws in obedience to which each would be required to give up something of his own lawlessness for the general good. Thus, step by step harmony would be brought out of confusion, clashing interests would cease, safety to person and property would be secured, habits of self-restraint would be formed, until, in short, civil liberty would be the experience of all. The way to liberty, then, is through self-limitation in obedience to law; *i.e.*, each must lose his life in order to find it.

True, the case supposed is only imaginary. No such horde was ever known. The political instinct in man is too strong ever to have permitted its existence. Nor is the supposed progress toward order the course in which a nation comes into existence. As every nation was designed to serve the purpose of God, so it has had its origin in some providential circumstance, and from the very commencement the political instinct, combined with a religious faith, was at work to prevent lawlessness and to secure and preserve liberty. And as light and intelligence increased the laws came more and more to be the embodiment of justice, and the object came more and more fully to be realized. Most of the citizens are born within the nation, inherit-

ing a tendency which is the result of generations of a law-abiding ancestry, and grow up to a life of obedience almost without the consciousness of self-limitation, and the greater the freedom to that which is right, the fuller the liberty. But civil liberty points toward liberty in a higher sphere; *i.e.*, in the kingdom of Christ. Human law can govern only the outward life, but the laws of Christ extend to the thoughts of the heart and aim at bringing the whole being into conformity to the divine will. Every subject must be born into the kingdom, receiving a new nature, which, enthused with love, makes God's law a delight. In that spiritual birth the words of Christ are realized: "Ye shall know the truth, and the truth shall make you free." Thus the subject of grace is brought into harmony with what James calls "the perfect law of liberty." But that liberty is never complete in this life. The noblest Christian character is not without some warring propensity of the old nature that mars the perfection of his liberty; and yet that liberty, in its progressive stages, is a prophecy of the state he shall enjoy when he shall have reached the place of "the spirits of just men made perfect." There every conflict shall have ceased, and he shall know, in its sublimest sense, what it is to be free.

The highest state of liberty enjoyed by man on earth was in Eden, when, capable of perfect obedience, he lived free to obey or disobey. By sin he lost his freedom to that which was right, and became the slave of evil. From a law-abiding state he fell to a state of lawlessness. The work of sin has ever been to destroy law, order, harmony. Lawlessness and sin are identical, and mean bondage. Amid the ruins of the fall, had the Spirit of God never reached him, man must forever have remained an abject slave; but through the eternal provision of an atonement a portion of the Spirit is given to every man, constituting him a religious being. And, as religion lies at the foundations of the civil structure, the nation owes its very existence to Christ, whether it acknowledge Him or whether it be pagan. Only thus could civil liberty become a possibility; so that in a lower sense, as well as in the higher and strictly spiritual meaning, Christ's work may be described as the preaching of deliverance to the captive and the opening of prison doors to them that are bound. Religion was instituted to restore law, order, harmony; in short, to give liberty. Civil liberty is its gift; it offers spiritual liberty; and, in the great hereafter, when its work shall have been fully accomplished—

when perfect order shall have been brought out of confusion—the redeemed shall have attained to a state in which they shall be free, like God himself, only to that which is right, and harmony shall be forever established.

Civil liberty, then, as well as spiritual, is a thing divine. Emanating from the same source, it tends, in some degree, toward the same end. It finds its realization in the nation, an institution having God for its author, and an eternal purpose to serve. The powers that be are ordained of God, and the duty of obedience is confirmed by religious sanctions. The nation stands in the place of God as an avenger of justice and a dispenser of right. The citizen lives in the life of the nation, and its history and its glory are his. In the discharge of its lofty functions it calls for loyalty, even to the sacred duty of laying down life in its defence. This willing sacrifice of the individual on the nation's altar lifts civil liberty above a mere prudential calculation and makes its meaning sublime.

Civil liberty was designed, it would seem, to play an important part in the progress from the moral and social chaos of the fall to the perfect harmony of the far-off future. Through the ages of human history up till the Christian era comparatively few retained a correct knowledge

of God and of true worship. Yet man never ceased to be a religious being. Thus through the darkest ages of paganism a religious faith supplied the essential condition of national life, and civil liberty was at least partially realized. We have seen that the nations, under a divine, over-ruling power, with ever-increasing light, wrought out higher forms of civilization, until the fulness of time was come. Already a degree of progress was made toward the perfect liberty that shall mark the consummation of all things. We have seen, too, how, since the advent of Christ and the establishment of the Church, God has used the nations to scatter the Truth and extend the Christian religion. With the increasing intercourse that characterizes modern civilization the people of the earth shall yet hear the Gospel, and civil liberty shall give protection in every government under heaven to those who worship God in Christ. Moreover, civil liberty, in its higher forms, is more than a step in the restoration of law, order, harmony. It is a preparation for a greater advance toward perfect liberty, inasmuch as the citizen, accustomed to self-restraint, more readily accepts the greater restrictions of Christianity, and, when he enters the kingdom, more fully conforms to its higher requirements than do those of a rude and more

barbarous state. And, as the citizen of Christ's kingdom hereafter shall be but the perfected citizen of His kingdom on earth, we are led to think that in God's great plan it was designed that the discipline of the citizenship of earthly nations should tell in some way for good on the citizenship of heaven.

Hitherto we have dwelt for the most part on the relation of the nations to the kingdom of Christ, and how they were used either to prepare the way for or to advance that kingdom. Let us now look more fully at the relation of Christianity to the earthly powers and its influence on them.

When Christianity appeared in the world, separate and distinct, it was not something entirely new. It was rather a fuller development of what had been in progress, freed at length from the externalisms in which it had reached its matured form. Christ was the centre and germ of life in the preceding dispensations. He was the object of the faith of the patriarchs as they stood by the altar and the bleeding sacrifice. To Him the faith that breathed through the services of the tabernacle and temple looked forward; He was the substance of which the law had a shadow; He was the object that prophets foretold. In Him both

united and were fulfilled, leaving Christianity pure, simple and spiritual.

From the first religious rite that was instituted Christ has been the light of the world, and shall be until the darkness shall have utterly vanished and the earth shall be full of the knowledge of the glory of God. Never was the world so dark as just before that first promise was given. That was the earliest streak of daybreak in the world's night. It is a mistake to think that there was suddenly a bright morning, and that the greater part of the race afterward went back into spiritual night to emerge again into the light in the far-off ages of the future. Rather from that first streak the dawn grew. The light of Revelation was yet dim, and how little may have entered the mind of that first pair we can hardly know. In connection with two of their children, we have the earliest recorded act of true worship and the first recorded act of false worship. The night still lay dark on the mind of Cain, while, of the many children of Adam, no mention is made of any that were true worshippers, save Abel, who died by the hand of his brother, until Seth came. We have no good reason to believe that up till the time of the flood the number of the righteous was at any time greater than the eight who survived the destruction of the children of

darkness. And when, after that sad judgment, wickedness again increased it was not that the righteous grew fewer. And when Abram was called out of the midst of idolatry to be the head of a chosen people, it was not that he was the only good man living in the world. Incidentally we have the mention of one other as great and as good, if not greater and better than he—Melchizedek—who met Abram and blessed him and received tithes from him. It may be that many others outside of Abraham and his descendants enjoyed the light and served the true God. As the chosen race increased and touched the nations from time to time, no doubt a faint knowledge of the truth, thus diffused, to a greater or less degree influenced those nations and lifted them toward a higher civilization; and, doubtless, the philosophers, in their study of man and moral obligation, in their search after the true and the good, caught many a ray of light that had emanated from Revelation. We can hardly resist the conviction that Plato, in his travels, gained some knowledge of the sacred writings, and that these inspired his loftiest thoughts. As the world progressed, and as thought rose toward a more correct conception of God, can we fail to see that Christ was the uplifting power, and that He was preparing the world for His own advent and the establish-

ment of His own kingdom? And when those events passed into history and the Gospel was preached far and wide, the progress became more marked. We have only to compare the world of to-day with the world as it was at the commencement of the first century, to see what Christianity has done for the nations. Materially, socially and morally it has lifted them higher. Its principles have found embodiment, to some extent at least, in the laws that govern them. Civil liberty means more to-day than it did then, because it has approached nearer to the Christian ideal.

What do the past and present augur but a still greater advancement, and a future in harmony with the prophecies of Scripture? With the spirit of Christ's Kingdom still further pervading humanity, there shall come with ever-increasing measure the righteousness which exalteth a nation. Yea, "men shall be blessed in Him, and all nations shall call Him blessed." As the kingdoms of this world are gradually lifted up into the kingdom of our Lord and of His Christ, its peaceful nature shall more and more possess them. They shall need no armed defence. To them salvation shall be for walls and bulwarks. The millions spent in munitions of war shall be turned into the channels of commerce, and wasted energies to productive labor.

Then "there shall be abundance of corn in the earth upon the top of the mountains," and the burden of toil shall be lightened. In every nation a pure government shall administer the affairs of State, and righteous laws shall rule the people.

The clock of time runs down and the weary wheels cease to move. The consummation of all the ages is come. That once far-off divine event is reached, "toward which the whole creation is moved." The great nation out of every age and country is complete, a host that no man can number. The political instinct and the purest faith are forever united in each disciplined and perfected citizen. The distinction between civil and spiritual liberty has ceased and they are one. Freedom in its perfection is the experience of every intelligence—no more lawlessness, "nothing that defileth, or worketh abomination, or maketh a lie." Blessed liberty! "And there shall be no more sorrow, nor crying, neither shall there be any more pain." "All tears are wiped away, and there shall be no more death." "They shall hunger no more, neither thirst any more; neither shall the sun light on them any more, nor any heat: for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters." And Christ shall be their king.

CHAPTER IV.

THE SABBATH.

WHILST from age to age prophecy has marked the divine course in nature and in the world's civilization and progress, the principle appears most prominent in the Hebrew nation. The greater number of its institutions had almost exclusive reference to the future. Out of the many prophetic observances we select for consideration one that had its origin prior to the existence of that nation, and was designed for all nations and all time—The Sabbath.

Sabbath (שַׁבָּת) is a Hebrew word, untranslated; the English equivalent is *rest*. Wherever, therefore, the former occurs, the latter may be correctly substituted. The term was applied to the day set apart by God to be kept sacred. We are now to enquire into the institution and design of the Sabbath. Was it established in Eden, and was it intended primarily to commemorate the finished work of creation? There are portions of Scripture that may seem to favor this view. We notice Gen. ii. 2, 3: "And on the

seventh day God ended his work which he had made. And God blessed the seventh day and sanctified it: because that in it he had rested from all his works which God created and made." Was this the origin of the Sabbath, and this the first Sabbath day? We think not. Let us look at the six days that preceded this seventh day. Were they six literal days? We think not. Geology testifies with overwhelming evidence that they were periods of unknown duration. But, apart from external evidence, the Mosaic record throughout cannot bear a literal interpretation. In the recapitulation of the account of the work of creation, we find the whole summed up thus: "These are the generations of the heavens and of the earth, when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth," etc. Thus the whole period of six days is brought before us as one day. In either case the term "day" must be figurative, and in that case we have the key to its interpretation in the other. From external and internal evidence then, we have reason to believe that those days were figurative days, and that each covered a vast period. If then the six days were figurative days, we have yet stronger reason for believing the seventh day to

be a figurative day also. To each of the preceding days limits are given: "The evening and the morning were the first day. . . . The evening and the morning were the second day," and so throughout. But in speaking of the seventh day no such phraseology is employed. There was a beginning of that day, but we know not that it was ever to have an end. It is the day in which we now live. At the end of the six creative periods God's works were complete, and the future was to be for their continued existence, especially for man, for whom immortality had been provided, and who had just received his being. We fail, therefore, to find in Eden the origin of the Sabbath, or as yet to understand its design.

Let us search for its spiritual meaning. Man transgressed and lost the true enjoyment of that day that God had blessed and sanctified. But provision had been made whereby this loss might not be irreparable. Man might indulge the hope of regaining happiness. This hope, however, looked forward for its full realization to a future state. In the short life now left him here he must suffer weariness of body and longings of soul, yet the original happiness of the day that God had given him might once again be his. This enjoyment, or this future state, is

the heaven of the blessed, brought before us in Scripture under the beautiful and significant term, "*rest*," which, as we have seen, is synonymous with *Sabbath*.

This future state had its shadows. Canaan was a type of a more glorious rest. This we learn from the writings of Paul. He quotes the words of David in the ninety-fifth Psalm: "Today, if ye will hear His voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness, when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with this generation, and said, 'They do alway err in their heart, and they have not known my ways.' So I swore in my wrath they shall not enter into my rest." (That rest was in the land that God had promised them.) Paul then exhorts the Hebrews to faith and earnestness, showing that a lack of faith was the cause of the failure of many to reach Canaan: "So we see that they could not enter in because of unbelief." And then he goes on by analogy to speak of the final rest of the faithful: "Let us, therefore, fear lest a promise being left us of entering into his rest any of you should seem to come short of it." Again, speaking of the same rest, he says, "For we which have believed do enter

into rest." That is, it is the law of our dispensation that by faith we enter heaven. Quoting again a part of the ninety-fifth Psalm, "As I have sworn in my wrath if they shall enter into my rest," he carefully distinguishes the Canaan rest from God's rest since His creative work; "Although the works were finished from the foundation of the world; for He spake in a certain place of the seventh day on this wise, 'And God did rest the seventh day from all his works.'" From the foundation of the world, when God's works were finished, ever after is His rest. And when the faithful Christian passes from earth he goes to be with God in this rest. Presence with God in the enjoyment of this endless day will be heaven. Man, restored to God, when he passes into this promised rest, shall have regained all that he had lost, though under different circumstances from those that surrounded Him in Eden.

That Canaan was not to be a permanent rest, but the type of a more glorious rest, we see again: "For if Joshua had given them rest, then would he not afterward have spoken of another day. There remaineth, therefore, a rest to the people of God." And here we see something significant. Paul had hitherto expressed rest by the Greek word *Καταναυσις*, but now

that he has reached a full and bold assertion in reference to the certainty of the existence of this state, as if to call it by the name of an institution that had all along been recognized as its type, he uses *σαββατισμος* from the Greek form of the Hebrew word, Sabbath. It is clear, then, from the third and fourth chapters of Hebrews, that Paul regarded not only Canaan, but also the Sabbath, as a type of heaven. That the Sabbath had reference to the future and not to the past He taught also in Colossians, where he speaks of it as a shadow of things to come. In Ex. xxxi. 13-17 we read thus: "Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath, therefore: for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days shall work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign

between me and the children of Israel forever : for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." Here it is stated that the Sabbath was to be "a sign," also "for a perpetual covenant." Now, what was the covenant into which God had entered with man but that that had for its end his final restoration to perfect happiness? and as the bow was to Noah a token that God would keep His promise, so the Sabbath was to be, not only a type of heaven, but a sign that God would bring His people thither. The observance of the Sabbath on the part of man would be, as it were, a putting of the hand to the seal and becoming a party to the covenant, as well as an expression of faith that God would fulfil His pledge. Covenants were made with sacrifices. In this case the sacrifice was the Lamb of God. His blood was "the blood of the covenant." In the observance of the Sabbath, therefore, the faith of God's people would look forward through Christ to the final rest. The sanctity of the Sabbath would represent the purity of that future state, and remind man that holiness is necessary and a condition for entering heaven, and that the author of the Sabbath is the God that doth sanctify.

The Scripture references to God's creative

work and His rest are not to show that the design of the Sabbath was to commemorate that event, but are in explanation of the plan laid down for man, giving the reason why the seventh portion of time is required to be kept sacred. There seems a fitness in man's following the example of God; besides, work would be necessary, and the Sabbath, as a standing institution, would require to recur at intervals, and what could be more beautiful and dignified than that the week should be constructed on the model of God's majestic work and grand rest, and thus be a miniature representation of His sublime course; and what could be more pleasing to expectant man, who looked forward to his full restoration to happiness in heaven, than to feel that in his labor and rest he was imitating Him whom he loved; and when the six days' toil was ended and he had entered on the hallowed Sabbath, how fit a season in which to contemplate the glorious rest into which he would enter when the toils of life were over and he went to be with God in His rest. It would seem as if this thought filled the Apostle's mind when he wrote: "For he that is entered into his rest, he also hath ceased from his own work, as God did from His."

Whatever relation the weekly Sabbath may

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bear to God's creative work and His rest, we have already seen reason to conclude that it was given chiefly in reference to the future; *i.e.*, that the Sabbath was designed to be a prophetic institution. Were we to accept the theory that the creative days were literal days, that the seventh day on which God rested was a literal day and the time when the Sabbath was instituted, and that through all the ages up till the time of the resurrection of Christ it was duly observed in the order of the seven in commemoration of that day, in addition to the absurdities of the theory, would not the original design of the Sabbath have been marred, if not wholly destroyed, by the change from the seventh to the first day of the week? Again, admitting, as we think we must, that the Sabbath was designed to be a type of heaven, it would be inconsistent to place the institution of it in Eden. Man, as yet, was in the enjoyment of perfect happiness and knew nothing of weariness, therefore, rest to him would have had no significance. Not until he had lost the enjoyment of Eden did he need to look forward to a future state, and not until then would the Sabbath, as a type of that rest, have had any meaning. Is it not reasonable, then, and in harmony with the spirit of the institution, to

hold that the creative days were figurative days, that the seventh day is a figurative day and the one in which we now live, and that the Sabbath was instituted after the fall as a type of the rest to be regained ?

The first mention of the Sabbath is in Exodus xvi. 22-30, and is incidental, showing that it had been previously instituted by God, and that it still had the divine sanction. Every day for six days the manna fell, but on the seventh there was none. On the sixth day they gathered twice as much as on any of the previous days, and it was preserved to them fit for use on the seventh, so that their wants were provided for on the Sabbath, while that that remained over from day to day during the week became unfit for use. But though this is the first express reference to the Sabbath, there are indications of its existence as a standing institution previous to this time. The feast of the Passover was appointed to last seven days. The mourning for Jacob lasted seven days. A week was the customary time for a marriage festival to last in the time of Laban. Jacob served seven years for Rachel, showing that seven was a number looked upon with approval. Twice, after intervals of seven days, Noah sent forth a dove out of the ark. Seven days after

Noah and his family entered, at the command of God, the waters of the flood were upon the earth. It was literally at "the end of days" or "return of days," that Cain and Abel offered their sacrifices. This "end of days" was, probably, the seventh day, or the Sabbath.

The question again presses us, When had the Sabbath its origin? The same might be asked in reference to sacrifices. To the Jew they were of at least equal importance with the Sabbath, and yet we can put our finger on no place where the first command was given. The probability is that when God first gave man the promise of a Saviour He then appointed sacrifices as types of Christ. But with the promise of a Saviour came the hope of gaining this future state of rest. The probability, then, is as great as in the case of sacrifices that, at the same time, the Sabbath was instituted as a type of heaven. But on what did man's hope of gaining heaven depend? On the promised atonement. We are prepared, then, to expect a close relation between the Sabbath, as a type of heaven, and sacrifices, as types of Christ, through whom heaven is gained. And such we find to be the case. In Lev. xxiii. 27-32 we read as follows: "Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy

convocation unto you: and ye shall afflict your souls, and offer an offering made by fire unto the Lord. And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among the people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among the people. Ye shall do no manner of work: it shall be a statute forever throughout your generations in all your dwellings. It shall be unto you a *Sabbath of rest.*" Thus we see that the Sabbath was not only associated with sacrifices, but with the day of atonement. But that day looked forward to a greater when Christ was to accomplish man's redemption. But that redemption was not complete till Christ rose from the dead. See 1 Cor..xv. 17, 20, "And if Christ be not raised your faith is vain; ye are yet in your sins. . . . But now is Christ raised from the dead." We are already prepared to expect, from the Mosaic observances, that the Sabbath would be associated with the day that witnessed this finished work. And such we find to be the case. The first day of the week, the day on which our Lord rose from the dead, was from that time

forth observed by Christians and called the Lord's Day. John, in Rev. i. 10, refers to it as a season of special grace, "I was in the Spirit on the Lord's Day." Paul, in 1 Cor. xvi. 2, speaks of this day as the time of Christian worship: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gathering when I come." Paul met with the Church for preaching and the Lord's supper on that day. Acts xx. 7, "Upon the first day of the week, when the disciples were come together to break bread, Paul preached unto them, ready to depart on the morrow." The Holy Ghost was given on the day of Pentecost, and by referring to Acts xxiii. 15, 16, we find that the day of Pentecost was the morrow after the Jewish Sabbath, or the first day of the week. Christ, after His resurrection, repeatedly met with His disciples on this day. John xx. 19, 26, "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said to them, 'Peace be unto you.' . . . And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, 'Peace be unto

you." According to mode of counting adopted by the evangelist both the day from which and the day to which the reckoning was made entered into the computation, so that the second appearance here spoken of was also on the first day of the week. These circumstances are significant, and though we have no record of an express command from Christ on the subject, yet the change, as we have seen, was in harmony with the Mosaic dispensation, of which Christianity is a development, and it was, doubtless, made on divine authority. Certainly it had the sanction of inspired men.

Since the time of the Early Church the observance of the Lord's Day, or Christian Sabbath, has been gradually widening with the increasing influence of Christianity. The first civil enactment in reference to the Sabbatical observance of the day was the edict of Constantine, A.D. 321, when Christianity became the religion of the Roman empire. The following is a translation: "Let all judges, inhabitants of cities, and artificers, rest on the venerable Sunday. But in the country, husbandmen may freely and lawfully apply themselves to the business of agriculture, since it often happens that the sowing of corn and planting of vines cannot be advantageously performed on any other day;

lest by neglecting the opportunity they should lose the benefits which the divine bounty bestows on us." In England, as early as the reign of Alfred the Great, we find a statute providing for the observance of the Christian Sabbath. That law has been reaffirmed and its provisions extended under various monarchs, until the present English law in reference to the Sabbath is, in many respects, a stringent law. Not only in Great Britain, but in all the colonies throughout the vast Empire, Sabbath laws exist, and that sacred day is guarded, to some extent at least, from desecration. The earlier States of the now great American Republic, while as yet they were British colonies, one by one adopted Sabbath laws, until now they exist in almost every State of the Union. Is it not significant that these two great Sabbath-keeping nations are being used so largely by God for the evangelization of the world? Through them the Sabbath with Christianity has found its way where hitherto the light had never shone. The large influx of Sabbath-keeping Christians into lands once unfavorable to Christianity, and their rapid increase, are leading to deliberation on the part of governments in reference to the adoption of Sunday as the public holiday, with no other view than to secure uniformity in business.

Changes of this nature once effected, millions, released from their occupations on that day, would be brought in contact with the Gospel. Such changes, and even more desirable, must come with the growing influence of Christianity. The Sabbath is essential to the preservation and extension of the Christian religion, and with every civil enactment for its observance, the nation and the Sabbath are more and more uniting for the spread of the kingdom of Christ. Indications are pointing toward the universal sacredness of the Christian Sabbath, as well as toward the highest period of civilization. But glorious as that day may be, it shall be but the prophecy of a state of things infinitely more glorious. Days and weeks shall cease, Sabbaths shall end, and time shall be no more; but a rest remaineth, an endless day—The Sabbath.

CHAPTER V.

THE OBSERVANCE OF THE SABBATH.

CESSATION from secular employment on the Sabbath is emphatically enjoined by the divine law: "In it thou shall do no manner of work." The ordinary occupations of life are to be laid aside, and the day spent as a rest from worldly activities. The ceremonial law, which was designed only for the Jewish dispensation, was strict and specific in its limitations. The kindling of fires was forbidden, as well as other acts of a domestic nature, which, in that country and climate, were not works of necessity. On one occasion the penalty of death was inflicted for the gathering of sticks on the Sabbath. Though the ceremonial law, with its minute prohibitions, is not binding on us, yet it teaches certain great principles in the observance of the Fourth Commandment which, as a part of the moral law, was designed for all people and all time. The entire absence of detail should not cause us to regard the day as less sacred, or its obligations less binding, than in the case of the Jews. The

Sabbath was destined to extend to other nations and to spread over the whole earth; and what might be a work of necessity in one country and under certain circumstances might not be a work of necessity in another country and under different circumstances. The general command, therefore, is given, and much, of necessity, must be left to the individual conscience to determine. The kindling of fires in cold northern climates for comfort and the preservation of health, is no violation of the Sabbath, though in mild climates and when not necessary for the preparation of food, it would still be a transgression of God's law. Work, made necessary through unforeseen circumstances, or for which no provision could be made, the non-performance of which might result in serious consequences or involve suffering, is always permissible. Thus, under varying and contingent circumstances, though not with uniformity of observance, the spirit of the divine command may be kept. Even the ceremonial law, with its minute requirements, allowed the performance of certain works regarded as necessary, though all the cases that might arise could not be specified. Our Saviour asked the fault-finding Jews, strict in their observance of this law, "Doth not each one of you on the Sabbath loose his ox or his ass from the stall and lead

him away to watering?" Again, "What man shall there be among you that shall have one sheep, and if it falls into a pit on the Sabbath day, will he not lay hold on it and lift it out?" And again, "Have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath and are blameless?" Though He Himself came to fulfil the law, yet many of His most remarkable miracles of healing were performed on the Sabbath. He taught that relief of distress on this day is right, and that the Sabbath was made for man and not man for the Sabbath. Yet this was no relaxation of the law of the Sabbath, but rather the interpretation of it even in the Jewish dispensation and under the ceremonial observances. The spirit of the law is still the same. The Sabbath may, therefore, be hallowed by relief of suffering and acts of charity within certain limits; but work of a general character that might be performed during the six days, left to the Sabbath, is a desecration of that sacred day. Neither is the refraining from work, on the part of the individual himself, in all cases a full observance of the requirement. "In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates."

Those having others in their employ or under their control are bound by the law of God to give them the privilege of that sacred rest, and, as far as in their power, to enforce its observance. This principle, in our day, reaches beyond the domestic circle and far out into the relations of men and the business of life. A stockholder in a railway company may ever so devoutly observe the Sabbath by personal cessation from worldly employment, yet if his vote and influence are given in favor of running Sunday trains, thus depriving those in the company's employ of the Sabbath rest, he is guilty before God. Those, again, who avail themselves of such public conveyances on the Sabbath, thus keeping up their demand and encouraging their continuance, are far from clear on this point of Sabbath law. The moment I take my seat on a railway train or street car on the Lord's day, those necessarily employed become my servants, and I have practically resolved that, for my part, they shall not rest on the Sabbath according to God's commandment.

Not only is ordinary work prohibited on the Sabbath, but worldly conversation and the seeking of pleasure. We see this in the conditions of one of those grand promises to those who keep the day sacred: "If thou turn away thy foot

from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." (Isa. lviii. 13, 14.) Many who would abhor the open violation of the Sabbath by engaging in secular employment, as effectually desecrate it by worldly conversation and by going in quest of pleasure. It is not a day for amusement. It is not a day for social gatherings, except for religious purposes.

But the observance of the Sabbath is not all of a negative character. There is something positive in the command, "Remember the Sabbath day to keep it holy." Refraining from desecration is, so far, right; but the day should also be consecrated to its definite purpose. And as the rest that remaineth to God's people is not to be a state of inactivity, but of joyous service, so the Sabbath, as its type, should be spent in anticipation of that blessed state. To the pious Jew it was a day of religious service, and a delight. The ninety-second Psalm appears

under the title, "A Psalm or Song for the Sabbath day." It breathes the deepest spirituality and devotion, and is full of praise to God. Joyous thanksgivings have ever been appropriate to the Sabbath; but now that Christ's atoning work is done, and that He has passed into the heavens and opened the way thither, well may joy tune every Christian heart, and praises crown the day that witnessed His triumph—the pledge of ours.

CHAPTER VI.

*THE INFLUENCE OF THE SABBATH ON
THE NATION.*

THE productions of a country are the source of its material wealth. These depend, to a great extent, on the character of its people. Whatever, therefore, tends to elevate the citizen has a beneficial effect on the nation. Let us proceed to consider the influence of the Sabbath in this relation.

We must premise, however, that the land itself, is an important factor in the case, and that the necessity of a Sabbath extends even to it. Cursed for man's sake and forced to yield him sustenance, its productive powers must finally suffer exhaustion unless periods of cessation are allowed to recur at intervals. Though, from the peculiarity of the case, the seventh-day rest is impracticable, yet the principle may be carried out on the scale of years instead of days. It was so provided under the Jewish Ceremonial Law. Every seventh year was a Sabbatical year, and the land was allowed to rest. Experi-

ence has proved that this is a natural requirement. In agriculture, what is known as the seven years' shift, by which each field in succession is allowed to rest every seventh year, is becoming more generally recognized. That the land will produce more under six years' tillage and sowing, with the seventh year's rest, than by constant cropping, is an acknowledged fact.

We must further premise that the beast of burden is of sufficient importance to demand consideration in treating of a nation's prosperity, and that for it also a Sabbath is necessary. Since the fall the curse has been felt more or less by the lower animal creation, and especially by such as have been pressed into the service of man. In the case of such, nature calls for a weekly rest, and God has made provision for it in His law. Further, experience proves that the beast will do more in six days, with the seventh to rest, than by incessant urging. It is hardly necessary to cite instances from the many on record in which experiment has been tried on a large scale, with results in every instance favorable to the doctrine of a weekly rest. It is the part of wisdom, therefore, to respect in this case also the demands of nature, and further still, the law of God.

And now in reference to man. Since condemned to eat his bread in the sweat of his brow, and doomed to spend his life in toil, the rest of one day in seven is necessary. Before the fall employment was not labor, but since that sad event the curse has rested heavily on humanity; hence the need, from time to time, of physical recuperation. The weary brain and tired limb, in addition to nightly rests, call for more lengthened seasons of relaxation. Those who keep the Sabbath, other things being equal, commence the week with a store of reserve power on which each working day, notwithstanding a nightly rest, makes an increasing demand, so that at the end of the week that store has suffered a considerable diminution. The Sabbath, well observed, replenishes the waste, so that the week of toil begins again with a full supply of vital force. Thus from week to week, refreshed by the recurring Sabbath, strength and efficiency are maintained. To continue the incessant drudgery of life without a Sabbath would mean a constant decrease of reserve power, until exhausted, nature would yield. The effects, briefly stated, would be these: Increasing Inefficiency; Broken Health; Premature Death. The case is the same whether the labor be manual or mental. In every mental activity

there is a physical basis, and repeated effort brings physical exhaustion.

The necessity of a weekly rest for body and mind is confirmed by observation. It has been truly remarked that the people of non-Sabbath-keeping nations, under like conditions, are more delicate in body, feebler in mind, and shorter lived than those in lands where the Sabbath is recognized. It is also a noted fact that the average life of the strict, Sabbath-keeping Jew, is much longer than the general average of human life. It cannot be denied that many of the accidents, especially on railroads, occur through the mistakes of men overwrought, and thus rendered unequal to the vigilance required. Moreover, employees of labor, who have ample opportunity for observation, give abundant testimony to the advantages, in a material point of view, gained by a well-kept Sabbath. There are prominent men in every walk in life who attribute their success to the relaxation and refreshment of the Sabbath, while they can point to others of equal ability who failed through infirmities brought on by continuous application. But the evidence, perhaps, of highest value is that of medical men, because of their knowledge of the human constitution and the greater opportunities afforded in their

professional experience for close observation and study. We have hitherto refrained from giving even a fragment of the vast accumulation of evidence that has been gathered from various sources on this subject. We cannot, however, pass on without noticing in particular the testimony of two of the most eminent physicians of England. Dr. Carpenter, the well-known physiologist, wrote as follows: "My own experience is very strong as to the importance of the complete rest and change of thought once in the week." Dr. Richardson, whose authority is beyond question, says that the death rate is the smallest in European cities where Sunday is a day of rest, and largest where the day is given up to drinking, amusements and rioting.

If, then, health be preserved and life lengthened; if the mind be clearer to plan, the hand steadier to execute, and the body more vigorous; if the products of labor be greater and the quality better; if accidents destructive to life and property, as the result of jaded energies, be averted, the nation will be the richer because of a well-kept Sabbath.

We are now to consider the social development of the people, and, to this end, the importance of the Sabbath. The bone and sinew of the nation are they who spend their

days in the workshop, the field, and the mine; who build the houses and pave the streets; who feed the furnaces and drive the engines. To the toiling masses unremitting labor would mean social degradation; but to such especially, the privilege of a weekly Sabbath brings, not only release from the treadmill of daily duty, but opportunity for the cultivation of family and social life in a wider sense, under circumstances more favorable and elevating. Garments soiled with dust and begrimed with soot may, for the time, be laid aside, and the day spent amid cleanly surroundings. Members of the family, often separated much during the week, may spend the day in each other's society. Clad in holiday attire, social distinctions are largely obliterated, and with self-respect they may go together to the house of God, where the rich and the poor meet on the same common level. Thus each returning Sabbath may prove an oasis in the otherwise dreary journey of life, giving refreshment and furnishing pure and pleasant memories for the ensuing week. Often, too, in the societies of the church lasting friendships are formed, and there social life is developed under the most uplifting influences.

Intellectual progress is also worthy of consideration. Those engaged during the working

days in manual labor or household duties, find little time for mental improvement. Besides, when a leisure hour may occur, the body is often too weary, or the mind too distracted, for thought or study. But the rest-day brings complete respite alike from toil and distracting cares. With body relaxed and mind composed, those sacred hours are most opportune times for reading, meditation, and religious instruction. Moreover, the pulpit is a great educative power in Christian lands. In addition to the broad culture it imparts, it has proved, in very many cases, an inspiration to the highest intellectual attainments. And not only to the hard-wrought masses does the Sabbath bring special privileges, but to those also who, from an intellectual standpoint, appear more favored; those whose daily employments call for more or less mental exercise. A complete change from the narrow grooves of professional thought and study means rest, whilst the sublime themes of the Sabbath inspire the mind and broaden the intellectual horizon. The Scottish race, known the world over for intelligence, is a good example of the results, in this respect also, of Sabbath-keeping and church-going habits.

But a consideration of greater importance still is the moral well-being of the people. To

what extent this is promoted by the right observance of the Sabbath, we may gather from the testimony of a few eminent authorities. Count Montalembert, one of the greatest of French statesmen, once wrote: "Men are surprised sometimes by the ease with which the immense city of London is kept in order by a garrison of three small battalions and two squadrons, while to control the capital of France, which is half the size, 40,000 troops of the line and 60,000 National Guards are necessary. But the stranger who arrives in London on a Sunday morning, when he sees everything suspended in that gigantic capital in obedience to God—when, in the centre of that colossal business, he finds silence and repose scarcely interrupted by the bells which call to prayer, and by the immense crowds on their way to church—then his astonishment ceases. He understands that there is another curb for a Christian people besides that made by bayonets, and that when the law of God is fulfilled with such a solemn submissiveness, God Himself, if I dare to use the words, charges Himself with the police arrangements." The special committee of the British Parliament in 1882, after investigating the matter of Sabbath observance, reported as follows: "It appears in

evidence that in each trade, in proportion to the desecration of the Lord's Day, is the immorality of those engaged in it." S. Cutter, of the New York Prison Association, says: "Sabbath desecration is almost always connected with crime and is the forerunner of it." The celebrated judge, Sir Matthew Hale, says that those convicted of capital crimes when he was on the bench, in the great majority of cases, confessed that the commencement of their career of crime lay in the neglect of the Sabbath. Professor Rosher, the famous political economist of Leipsic, Germany, says: "It is a characteristic of society where the Sabbath is not observed that the Sabbath is the prolific day for suicides among women, and Monday for suicides among men."

From the evidence collected we see the influence of Sabbath observance on public morality. And now, admitting that sober, industrious, law-abiding citizens swell the productions of a country and increase the revenue, whilst the degraded and lawless are a financial burden, entailing public expense in the way of criminal trials, prisons, police forces, etc., taking the lowest position, and looking at the question from a material standpoint, the conclusion is warranted, that the right observance of the

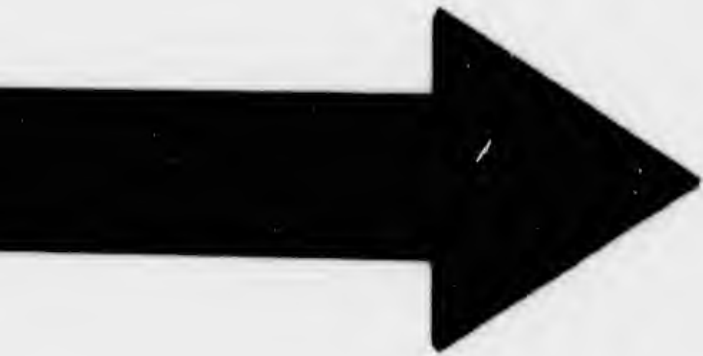
Sabbath has a favorable effect on the wealth of the nation.

Having looked successively at the physical, the social, the intellectual, and the moral aspect of the question, we are prepared to admire the beauty and truth of the words of Lord Macaulay on the Labor Law before the British House of Parliament: "Man! man! this is the great creator of wealth. The difference between the soil of Campania and Spitzbergen is insignificant compared with the difference presented by two countries, the one inhabited by men full of moral and physical vigor, the other by beings plunged in intellectual decrepitude. Hence it is that we are not impoverished; but, on the contrary, enriched by this seventh day, which we have for so many years devoted to rest. This day is not lost. While the machinery is stopped, while the car rests on the road, while the treasury is silent, while the smoke ceases to rise from the chimney of the factory, the nation enriches itself none the less than during the working days of the week. Man, the machine of all machines, the one by the side of which all the inventions of the Wattses and the Arkwrights are as nothing, is recuperating and gaining strength so well that on Monday he returns to his work with his mind clearer,

with more courage for his work and with renewed vigor. I will never believe that that which renders a people stronger, wiser and better can ever turn to its impoverishment.

We are here met with a plea in justification of Sunday labor often put forward in behalf of great corporations seeking franchise, viz., that those necessitated to work on that day will be allowed another rest-day in its stead. The plea is at present being urged by the agitators in favor of Toronto Sunday street cars. In most, if not every case, where a great system of operation gets under way, Sunday labor means seven days' labor. But in case that provision were guaranteed and observed, would a rest-day during the week be an equivalent for the Sabbath? We answer with an emphatic No! In the matter of rest, the body is subject in a large degree to influences exerted over it by the mind. The latter must be calm and peaceful before the former can enjoy perfect repose. With business activity and feverish excitement around, the conditions would be unfavorable. But when noise and bustle subside, when the work of the week is done, and the sacred calm of the Sabbath settles down on the community, how favorable for rest. In point of social development, no other day could take the place of the





Sabbath. While the many were engaged in their ordinary vocations, families scattered and churches deserted, isolated individuals would spend the day in loneliness, deprived of the society of those nearest of kindred, and out of touch with the rest of humanity, or, worse, spend the day in idle loafing. In the intellectual and the moral, not to speak as yet of the strictly spiritual, a sad deficiency of privilege would be experienced. In no sense worthy of consideration could any other day be an equivalent for the Sabbath.

We are now prepared to take higher ground and view the subject in a more important aspect. The prosperity of a nation consists, not in material wealth alone, but, to a greater degree, in its free institutions, in the civil liberty it guarantees, and in the high purpose it fulfils in the infinite plan. Under representative government the free, intelligent will of the people shapes the course of the nation. In the discussion of public questions, and at the polls, each citizen may perform a part in moulding the national life. It will be conceded that the greater the intelligence and the better the moral character of the people, the higher will that life rise. We have already seen to what extent the proper observance of the Sabbath promotes these; and,

therefore, we now see, from a moral standpoint, its influence on the nation. What has made the American Republic a great, a free, and a prosperous nation? Go back to the time when those early States along the Atlantic were British colonies. In their infancy Sabbath laws were instituted, and the morals and intelligence of the people were cultivated. Freedom was the chief motive of large numbers of early settlers in seeking their new homes, and the Sabbath has been a powerful means toward widening and perpetuating that freedom. A striking incident in connection with the arrival of the Pilgrim Fathers is worthy of notice. They reached Plymouth coast on the Sabbath. They had spent sixty days on the ocean in a small ship. The vessel had sprung a leak. Some were prostrate with disease. It would have been a great relief to them to have landed. But the day was holy, and they would not profane its sacred hours with needless labor. They waited in the close and comfortless cabin till the Lord's day was over, and then they went on shore. Their influence has spread far and wide, and is felt to-day. Thus before the birth of the American Republic its moral education had begun. Through the observance of the Sabbath a high tone of life has been preserved. Notwith-

standing the great influx from non-Sabbath-keeping countries, the masses have been elevated, and light and liberty have been diffused. The intelligence and the moral life of the British people has risen as the masses have come more and more under the teachings of the pulpit and the influences of the Sabbath; and, as a result, liberty means more there to-day than it ever did before. Canada, practically an independent and self-governing people, is a remarkable example. The great Daniel Webster was right when he called the Sabbath "the bulwark of liberty, because it is the bulwark of morality."

And now it remains to take the highest stand and to look at the question from a purely religious point of view. The Sabbath strictly kept in the right spirit is conducive to a deeply Christian life. Complete cessation from worldly employment and anxiety leaves the mind free to contemplate spiritual things and to engage in holy exercises. Though religious devotions may be faithfully observed during the week, yet, of necessity, they must be short and performed, more or less, amid worldly surroundings. Engaged in the duties of every-day life the mind must, to some extent, be taken up with temporal matters. Were there no stated seasons of rest,

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the tendency would be to become absorbed in secular pursuits, so that the spiritual life would languish. But the continually recurring Sabbath, with its sweet reliefs from toil, fills the mind with thoughts of God, lifts the soul from earth to heaven, and casts its hallowed influence over each succeeding week. It would be difficult to over-estimate the power of the Sabbath, under the Spirit of God, in the formation of Christian character. Moreover, with its observance, Christianity must ever continue to be a force in the world. Voltaire was shrewd enough to see this. Said he: "There is no hope of destroying the Christian religion as long as the Christian Sabbath is acknowledged and kept as a sacred day." Dr. Macleod expressed his opinion in reference to the necessity of the Sabbath when he gave utterance to the following sentiment: "It is not too much to say that without Sunday the Church of Christ could not, as a visible society, exist on the earth."

And now, if it be true that every nation is founded on a religious faith, and the more exalted that faith the higher the nation stands; if it be true that the Christian religion is the purest faith the world has ever seen, and therefore, the Christian nations stand foremost among the nations of the earth; if it be true that the

Sabbath is essential to the very existence of Christianity that makes the nations great; if all this be true, we see, in its highest sense, the importance of the Sabbath in its relation to our national life.

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CHAPTER VII.

*THE RIGHT ATTITUDE OF THE NATION
TOWARD THE SABBATH.*

WE have come to the place where we must discuss the question as to whether or not the civil powers should protect the Sabbath. Many considerations present themselves in favor of such action, whilst objections, not a few, have been urged against it. Let us endeavor, in all fairness, to reach an intelligent and a definite conclusion in reference to the matter.

One duty of a government, and a very important one, is to legislate with a view to the material interests of all classes. Where this seems impossible, the greatest good to the greatest number is the principle that should prevail. Now, in a previous chapter, on the authority of weighty evidence, we arrived at a position from which we cannot recede, viz., that the strict observance of the Sabbath is conducive to the material prosperity of a country. If this be true, and we think it is, on the principle laid down the conclusion is inevitable, that in the

interests of its citizens at large the nation should protect the Sabbath. This duty is further incumbent from the fact that many have not absolute control of their own time. The employed constitute a large and ever-increasing proportion of the population, and without legal restrictions they would be at the mercy of their employers. The trend of modern civilization, along economic lines, is in the direction of large corporations with widely extended interests. Men who once managed small concerns of their own are being crowded out and, through force of circumstances, are entering the employ of large establishments, and the saying is too often true, that corporations have no soul. Whilst the best policy would dictate fairness toward the employed and a due regard for the Sabbath, yet greed is shortsighted and relentless. Without strong legal enactments the danger would be that gradually it would come that the employed would be forced to work every day, and, should that state of things ever prevail, the end would be that the Sabbath's labor would be unrewarded. In support of this we give the name of John Stuart Mill, than whom there is no higher authority in political economy. He wrote thus: "Operatives are perfectly right in thinking that if all worked Sunday seven days'

work would have to be given for six days' wages." The Sabbath, moreover, is a natural right of every citizen and ought to be made a positive and inalienable right. In so doing the weak would be protected and no injustice would be done to any; and, in addition, more and better work would be done, week by week, with a seventh portion of time given to rest.

It may be objected that the carrying trade of the world cannot be done in six days. Let us look at this objection. In the case of vessels at sea no reasonable Sabbatarian would insist that the ship must be allowed to drift in mid-ocean for the day instead of pursuing her course. All unnecessary labor abandoned, a comparatively restful Sabbath may be spent while the vessel is under way. Enough that no ship be permitted to leave port on the Lord's day, thus preventing the labor and bustle and confusion incident to such occasions. Land traffic, however, might be greatly reduced, if not entirely suspended for the day. Many railway companies insist on Sunday trains on the trunk lines, pleading their necessity. Now men competent to judge say that when a heavy freight business is done on Sunday usually there comes a falling off at some time during the week, and that with a little extra provision it would be

possible to cease Sunday traffic altogether, or at least reduce it to a minimum. It has been urged that in the case of live stock and perishable goods there exists a special necessity that they should be hurried through without delay, irrespective of the Sabbath. Now, in the case of life stock on a long journey a day to rest by the way would be a great kindness; and, as for perishable goods, in these days of refrigerators and modern improvements, the difficulty would not be serious. Were Sabbath laws enforced all necessary provisions could and would be made, and the whole system adjusted to altered circumstances. In reference to Sunday passenger trains it has been claimed that they are necessary for the convenience of travellers on a long journey who may be anxious to reach home. Now, in all candor, which would be the greater inconvenience, for a passenger once in a lifetime to lie over a day on his journey, or for those necessarily engaged in such train service to spend their life without a Sabbath? There may occur unusual conditions and circumstances, constituting exceptional cases; yet, in the interests of all those in the employ of the great railway corporations, every reasonable limit should be set to Sunday traffic.

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reference to the physical well-being of the people. Provision is made for the appointment of Boards of Health and the enforcement of sanitary measures. Large sums of money are sometimes expended to guard against pestilence. All such precautions are wise; but what of the Sabbath as a sanitary institution? We have seen that man, under existing circumstances, needs it, and that without it health is impaired and life shortened. The conclusion, therefore, follows that the law of the land ought to protect the Sabbath if for no other reasons than sanitary considerations.

Again, the State charges itself, and very properly too, with the care of Public Schools and, to some extent, of public libraries. It goes on the supposition that education makes a better citizen. Now, only a small part of the life of the average citizen is spent at school, but out of every seven years of his life one is, or ought to be, spent in the enjoyment of the superior opportunities for intellectual development afforded by the Sabbath.

The culture of the home can never be given by public institutions, and on no other day to the same extent as on the Sabbath. The Sunday school imparts education in the highest department of truth. The pulpit stands peer-

less as an educative power. Take the privileges of the Sabbath out of the life of the citizen and there is left a blank that nothing else could fill. What, then, should be the attitude of the civil government toward the Sabbath? Once more to draw a formal conclusion would seem almost like an insult to the intelligence of the reader.

Further, the state holds itself responsible for a certain standard of morality. It has always been the case, though the idea as to what constitutes virtue has varied. In highly-civilized and Christian nations a standard correspondingly elevated has obtained. It is right that immorality of every kind should be suppressed by legal restraint. It is equally right and necessary that whatever promotes a high moral tone should be encouraged and protected. The seventh commandment of the decalogue receives the sanction of the civil authority because its observance is necessary to the stability of the very foundations of society. It is right that the sanctity of the marriage relation should be guarded by the State. The eighth commandment, likewise, is enforced by the civil law, and thus the rights of ownership are protected in the interests of the individual and of society at large. To the violation of the sixth, guarding the sacredness of human life, the extreme

penalty of the law is attached. We claim for the fourth commandment, also, a like recognition by the civil powers on the same high ground of individual right and public morality. If the Sabbath tends to elevate society, then, as an institution, it merits protection at the hands of the State. We have already quoted high authority as to its beneficial influence in this respect, and also as to the evils resulting from its desecration. These things being true, it is incumbent on the civil government for the sake of morality to protect the sanctity of the Sabbath, as far as possible, by prohibiting at least its open violation.

Further still, it is the duty of the State to perpetuate its own existence. To this end the foundations must be laid on the rock, and the superstructure, of sound material, firm and enduring. The great abiding nations are built on theism. Kings and queens reign "by the grace of God." Presidents of the great republics rule by divine right. Every public servant sees in his oath of office his responsibility to God for the discharge of his official duties. Every witness in the box, that realizes his situation, feels his accountability to the Supreme Being. Every God-fearing citizen views himself as part of a nation that exists by the divine will to serve an

infinite purpose. The unbeliever, the sceptic, the infidel, who acknowledge no obligation to a Being higher than himself, is a weak spot, and however much we pity him, too often a speck of rot in the national fabric. Did the reader ever know an anarchist that was not first an atheist? It is faith in the unseen that gives confidence in the fact that the powers that be are ordained of God. It is deep religious conviction that makes the oath sacred and the nation strong. When scepticism enters decay begins. Were faith in God to fail, were Christianity to become an empty name, that would be the beginning of the end. The nation's history henceforth might be written thus: The Christian oath a jest! Courts of Justice a farce! Corruption! Anarchy! These great nations would fall as the mighty nations fell. Religion must be sacred, and its institutions revered. It is the ground and they are the pillars of the nation.

But what of the Sabbath in its relation to the perpetuity of national existence? By way of considering this, what would be the effect on the morals of the people if obscene pictures were posted in all public places? An age of degeneracy would inevitably follow. And such would be the effect on the religious life of the people if on every hand the spectacle of a broken

Sabbath were exhibited. Let pleasure and business obtrude themselves without restriction on the sacred rest; let the railway and the steamboat do their accustomed trade; let the street car, and the open saloon, and the Sunday paper become familiar sights; let such a state of things exist and it would mean that spiritual sentiment would be dulled, and that Christianity would exercise a rapidly waning influence. The tendency would be toward the obliteration of the Sabbath and the destruction of the public faith in Christianity. That stage once reached, the rest has been told. In order, then, to a high religious tone among the people and the continuance of a pure national life the Sabbath, sacredly guarded, must stand as a solemn reminder of God's covenant with men.

Once again, it should be the aim of the State to raise the standard of civil liberty until the law of the land became the perfect embodiment of right. So long as the nation permits a citizen to be defrauded of a right that God designed him to enjoy, or permits circumstances to exist that may force him to yield it, civil liberty is at fault. We proudly claim that we belong to a nation of free men—"No slave throughout the broad British Empire!" It is not true. Thousands in the employ of great corporations are

denied a God-given right and are doomed to incessant toil, or to starvation as the only alternative. The great American Republic declares that slavery has been abolished, and that under her banner all men are free and equal. It is not true. Some years ago a deputation, representing the employees of the late Vanderbilt, waited on that great railroad king with a petition detailing the hardships they suffered in being deprived of a weekly rest, of the sacred privileges of the sanctuary, of the society of their families; complaining of overtaxed strength and, in many cases, of failing health through incessant labor, and asking for their natural right—The Sabbath. That petition might have melted a heart of stone, and yet that magnate, the possessor of millions, denied their prayer. Let not the nation boast that she spent three thousand million dollars and laid more than half a million of her sons on the altar of liberty to free the black man of the South, let her not thus boast while she permits the cruel heel of moneyed tyranny and sordid greed to crush out the lives of thousands of free-born subjects. Christian citizen, when you mark your ballot to enfranchise some powerful corporation to do business on the Sabbath, remember that you become responsible to God for the enslavement

of some poor unfortunates unable to sacrifice their positions because there are little mouths at home to feed and little bodies to clothe. Oh! when shall the Christian nations stretch forth their strong arm and say: "Every man shall be free?"

And now, one look more through the telescope of prophecy into the future. In the distance the days are brightening. The nations that honor not God nor keep His Sabbath are growing few. The yokes are falling from the necks of the overburdened sons of toil. Homes are gladder, and light and liberty are spreading far and wide. Righteousness and truth cover the earth. On down the vista a halo gathers and eternity dawns beyond the wreck of nature. The types are lost in the anti-types, and forever remain in blissful, perfect union, the eternal kingdom of Christ and the rest of God—THE NATION AND THE SABBATH.

