

AMERICAN SENTINEL

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

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"THE wrath of man worketh not the righteousness of God."

HUMAN nature has always believed in a political gospel.

THE devil is the inventor of the much-tried plan of driving people to do right.

HEAVEN is free to all, but you cannot get into the other place without paying for it.

THE "higher" the criticism of God's Word, the lower is the source from which it emanates.

POLICY is the sand upon which stand the houses that will be overthrown by the coming storm.

IF by God's perfect law the world is condemned, how then by man's crude law can it be saved?

WHEN men turn their backs on the Bible, they naturally think that the Bible is behind the times.

IN every transgression of the divine law, we bid an eternal farewell to all that we hold most dear.

THE lightest sin is heavy enough to sink the soul; the smallest is big enough to contain Calvary.

THE devil never pastes his true likeness upon the bill boards or gives his photograph to the public.

THE pathway of righteousness is too narrow and rough to be used by the "political machine." The broad way is the path for it.

THE armory of the Christian supplies no weapons for killing men.

THE power of God unto salvation cannot reach the soul through



A MISTAKEN CONCEPTION OF GOSPEL WORK.

The artist has depicted it in the effort of the clergyman to drive people out of the broad path of worldliness and carnality into the narrow way of righteousness, by bringing upon them the penalty of civil law. The attempt only drives them against a perpendicular wall which no human power can enable them to scale. No human power can place an individual in the pathway of obedience to God; all laws enacted for such a purpose are utterly futile. The individual must be lifted up from the broad and downward way into the high, narrow and upward way by the power of *faith*. Civil law is effective only in the field of natural rights.

the channel of human law.

TO DENY self until self is dead is the hardest battle a human being can fight, and the victor attains the loftiest heights of heroism.



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

Any one receiving the American Sentinel without having ordered it may know that it is sent to him by some friend. Therefore those who have not ordered the Sentinel need have no fears that they will be asked to pay for it.

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God and Religious Freedom.

THE leading organ of "free thought" in this section, *The Truth Seeker*, notes with a tone of some surprise the answer in a late SENTINEL to one of its pet conundrums, "Why don't God kill the devil?" It says the question has not been answered, and in proof of this submits several questions, and hints at others equally unanswerable in reserve. We notice those bearing directly on the point at issue:—

"Why could not God kill the devil and save the sinners?"

"If God is able to deliver all persons from the devil, why does he not do it?"

"If there is no need to destroy the devil, then he must be powerless; and if he is powerless, what are the Christians afraid of?"

"If God can successfully contend with the devil, why do the vast majority of the race sin and go to hell—that is, if Christian theology be true?"

These questions can be answered because God believes in religious freedom. If he did not they could not be answered.

God could force all things to come to his terms; but he did not force his creatures in the past, and does not force them now, because he does not believe in a forced service.

God might have forced Lucifer to have remained obedient in his station in heaven. But what would have been the worth of such obedience? and what would Lucifer have been without a character?

Lucifer sinned and became the devil; and he led countless multitudes to rebel with him. But better was it that all this should be, than that God's creatures should have been deprived of their free will, to prevent their sinning. And what a testimony is this to the value of individual freedom in the sight of God!

Because all have this individual freedom, many—even the great majority—*choose* to go contrary to the will of God. They choose not to submit themselves to him. This is the only reason why he cannot save them.

God will—and does—deliver all persons from the devil

who choose to be delivered. But it is in the power of every person not to let God deliver him. The Scripture says, "Submit yourselves therefore unto God; resist the devil and he will flee from you."

The devil is powerless with regard to any individual who chooses to let God keep him from the devil. The individual who chooses otherwise finds the devil very powerful indeed. The individual who chooses the devil's pathway instead of the Lord's, cannot reasonably expect that God will preserve him from harm. The individual who sins, chooses sin and its consequences; and God cannot, without being arbitrary, interfere with his choice.

The vast majority of the race sin and doom themselves to destruction because they choose to walk in that way rather than in the way of life. This constitutes no evidence that God cannot successfully contend with the devil. It proves only that God is not arbitrary in his dealings with them.

God allows the devil to live and work with all his power to destroy souls, and at the same time he saves from all the power of the devil and from the power of the world and the power of sin, every individual who comes to him through the avenue of salvation he has opened. And thus he gives to the universe a mightier testimony of his power to save than could be given were he to remove the devil by destroying him. That indeed would be a virtual confession that God could not save people while the devil lived. But that confession would be a stupendous lie.

Seemingly it is the mind of the *Truth Seeker* and of the class for whom it speaks, that God—admitting his existence—should have made man an automaton, having no will of his own, or without power to use it, and hence without character, capable only of acting by the choice of another's mind, and hence without any necessity of possessing any mind of his own. In that way God could have made it impossible for man to have disobeyed him. Then there would have been no sin, and what a delightful world we would have had, to be sure!

The Great Need.

THE great need of the cause of God to-day is not money; neither is it talent. The great need is of something the Lord himself cannot furnish, but which men can furnish. It is consecration.

God could rain gold down from heaven, as he once did manna. But that would not help the situation. There is as much gold in the world already as is needed, and any more would only be superfluous.

There is also talent enough; there is any amount of talent going to waste in channels that supply nothing for the real betterment of the race. Why should the Lord increase the supply of this? A wise father does not lavish money upon his son when he is squandering it.

When there is consecration enough, there will be

money enough, and there will be talent enough. A call for means is really a call for consecration; and a lack of eloquence and power for the proclamation of the word, or of ability in any line of spiritual work, is also a lack of consecration.

Consecrated talent will grow, always. Growth is a law of heaven; and from the humblest beginning, where the grace of God has free course, there may be evolved the most surprising results. God made the most talented men that have ever lived by starting with nothing; he can then make talented men now out of those that are little more than nothing.

If you would see the cause advanced, "consecrate yourselves this day to the Lord." You furnish the consecration; then God will furnish the rest.

What Now?

HAWAII has been annexed to the United States, and is now United States territory. Thus a colonial career has been opened in fact, and no doubt will be extended to the Philippines, the Ladrones, Porto Rico, and Cuba. Next a colonial policy will have to be discovered and put into operation. And of what sort shall it be?

We have pointed out how the Roman republic passed over this course, and what resulted. We have seen that Rome started with precisely the same professions as those with which the United States has now started upon its new career.

And we have seen how, from whatever cause it may have been, the Roman republic with its high pretensions of love of liberty for others became the greatest, the most absolute, and most destructive, despotism that ever was on the earth. What will this second great republic now do, upon precisely the same professions, as she proceeds upon a course like that first great republic? These are live and interesting questions just now.

What will be done with Hawaii? How will she now be governed? What will be the basis of representation?

Will Hawaii be made a State, entitled to two senators upon an equality with the State of New York or Pennsylvania? And if so, will that State government and organization be a continuation of what has been in the so-called republic of Hawaii? For everybody knows that the "republic of Hawaii" never was in any true or proper sense a republic. It never was a government of the people by the people: it was a government of the people by a clique. It is well known that those who seized the kingdom of Hawaii and set themselves up there to rule, never dared to submit to the people of Hawaii the question as to what government they would have. This clique knew that they were so hopelessly in the minority, that to submit any question truly to the people would only overwhelmingly defeat themselves. Therefore they admitted to the franchise, only such as they themselves approved, and, being already in power, confirmed themselves in power by a "popular vote"!

That is the government of Hawaii, as it was when it became United States territory. Will that style of government, that sort of a republic, be perpetuated now that Hawaii is a part of the United States? It was contrary to every principle of the Declaration of Independence of the United States. Will it now, *under that Declaration*, be continued as it was? It was a despotism: will it be continued so? If so, then the pose is already set for spreading a like despotism over all the other island possessions. And if so, then a revolution has already been accomplished: and the United States will no longer be truly a government of the people by the people for the people; but a government of the people by a self-seeking few of the superior sort *for* this same self-seeking few of the superior sort. And it will be for *these* to decide who are, and who are not, "capable of self-government;" and of course all who are *not*, must be governed by this superior set.

Some words of Abraham Lincoln are worthy to be reprinted in this connection:—

"These arguments that are made, that the inferior race are to be treated with as much allowance as they are capable of enjoying; that as much is to be done for them as their condition will allow—what are these arguments?—They are the arguments that kings have made for enslaving the people in all ages of the world. You will find that all the arguments in favor of kingcraft were of this class; they also bestrode the necks of the people, not that they wanted to do it, but because the people were better off for being ridden."

Now, I ask in all soberness if all these things, if indulged in, if ratified, if confirmed and endorsed, if taught to our children, and repeated to them, do not tend to rub out the sentiment of liberty in the country, and to *transform* this government into a government of some other form?

Are we on the verge of the time when, are we crossing the line where, government of the people, by the people, for the people shall have perished entirely from the earth?

This is a time for most careful thinking.

A. T. J.

MUCH is being made in the secular press these days of the "heroism" of Roman Catholic priests, chaplains, etc., in occasions of emergency such as those furnished by the destruction of the "Maine" or the sinking of "La Burgogne." In connection with the latter a pen picture is drawn of a Catholic chaplain giving "absolution" to a company of the passengers on the deck of the fast-sinking ship. Bravery and devotion are high qualities, and we do not question what is said of Catholic chaplains in this respect; but there are times when the most religious duty, the highest heroism, takes the form of quick, energetic action for the saving of human life, and such a time was that when the "Burgogne" was settling, with its human freight, into the watery abyss. The energy to work is God-given as well as the faith to pray.

Which Power Shall We Employ?

BY JOHN MCCARTHY.

NOT all earth's legislative halls
 Can e'er regenerate one soul:
 Nor can the best religious laws
 Enact a statute to control
 The passions vile of fallen man:
 'Tis but God's power alone that can.

Learn well the lesson Jesus taught,
 That only He has power to draw
 The wandering ones, in sin's net caught,
 Unto Himself, no human law
 Can make the evil-doer good,
 Nought can avail but Jesus' blood.

How vain we strive this end to gain
 By seeking legislation's aid:
 We from such methods should abstain
 Since force hath ne'er true converts made.
 With cords of love, the Spirit's sword,
 Draw erring ones to Christ our Lord.

Read history's pages through and through;
 Doth it not cause thee constant pain
 To know the gibbet, stake, and screw,
 Were used religion to sustain?
 Thus covering Christ's holy name
 With baneful ignominy, shame.

Ah yes, religion's virgin dress
 Has e'er been stained by martyr's blood:
 Shall we continue to oppress
 Those of a different faith, and mood?
 Or shall we learn in Jesus' school,
 To practice well the Golden Rule?

Thus loving Jesus, thou shalt love
 Thy neighbor as thyself, alone
 Shalt thou use power from above
 Fallacious doctrines to dethrone.
 No force could'st thou through life employ,
 That would thy brother's rights destroy.

All men are equal, why should thou
 Then seek another to enchain?
 Dost thou claim freedom? then allow
 The same to others; ne'er sustain
 An act that would their rights curtail,
 Or their blest privileges assail.

Do unto others, true refrain,
 As thou would'st have them do to thee:
 Follow this rule through life's campaign
 If thou on earth true joy would'st see.
 Only as we make others glad,
 Can we reap joy we ne'er have had.

Republica Argentina.

Items of W. C. T. U. History.

BY MRS. S. M. I. HENRY.

THE last chapter was a connecting link between the preceding one and this, in which I wish to resume the story of our work for mothers, and through them for the children. We early became convinced that the work for mothers must be fundamental to every line of effective Christian endeavor, and I may seem to be giving more time and space in these articles to this line than any other; but as I believe the methods adopted to be the very best in securing practical results for father, mother, child, church, and society, I may be pardoned for dwelling upon them.

Another bit of incident will illustrate the methods and the practical result. I conducted an institute at the New York State Convention in '79 I think, giving a large share of the time to preventive methods and mother's circles.

When the National Convention was in New York in '80 or '81, a White Ribboner came to me saying that she had attended that institute, and had gone to her home in a New Jersey suburb of New York City to put the methods to the proof, with results of so gratifying a nature that she wished to show them to me. Accordingly I gladly accepted her invitation to visit her immediately after adjournment. I found her and her husband working together in the most unselfish manner to alleviate human suffering and ignorance. She had begun to apply what she had learned by calling to her help all whom she could interest in the principle of organizing everything that was good against everything that was bad. The city had been districted, and the workers had begun visiting, going into every home; into some for the purpose of getting help; in the others for the purpose of taking help.

The first aim was to reach the mothers of the neglected class. The plan was to organize a weekly mother's circle to meet in their own cottages. Three ladies were required for the work of the mothers' circle. All agreed between themselves beforehand as to what each should do in the work of the afternoon. The entire afternoon was required. The women brought their darning and patching. The three ladies upon whom the responsibility rested distributed the service among themselves in this fashion: one read aloud while the others plied the needle, from something carefully selected from the literature that had been produced by the W. C. T. U. for the purpose of meeting this very need; short, concise, scientific papers, easily comprehended by those who had any special interest in the subject. The ladies would decide beforehand what points should be emphasized in the conversation which accompanied the reading. One would act as a questioner, that she might lead the timid women, who, themselves unable to lead out even in questioning, would eagerly listen, and soon learn to formu-

THE Armenian patriarch has sent to the Turkish Relief Committee a list of forty churches wholly or partially destroyed during the massacres in Anatolia, and fixing the number of orphans whose parents were killed, at 40,000.

late crude, and often pathetic inquiries for themselves, which would lead naturally on to the "whole gospel for the whole man."

The women were encouraged to bring their children, as many could not otherwise come. The third lady would take these children into another room, or, if there was not one to spare, would go with them wherever it seemed most suitable, to spend the time with them. A little kindergarten was the natural outcome of this part of the method. Once a month the meeting would be continued into the evening, the mothers of the circle and the W. C. T. U. women taking their tea together. Sometimes a general invitation was given to the men and women of the neighborhood, and the tea would be followed by a gospel meeting.

My hostess said to me the next day after my arrival: "I would like to have you remain in your room this afternoon, if you will; or at least, do not come into the drawing-room until I come for you."

I said: "Are you preparing a surprise for me?"

She said, "If it is to be a surprise, and I answered you, I am afraid I should spoil it."

"Do not speak for the world," I said. "I will remain in my room until you come for me, so as not to spoil anything."

A Lesson from Two Speeches.

How natural it is for false principles to skulk under the cant of formal piety! The traitor angel who was

"The first

That practiced falsehood under saintly show,"

was by no means the last. From Eden down the worst evils that have afflicted the human race have appeared in a garb of deception, and to-day the mild appearance of the lamb is belied by the harsh tones of the dragon.

The new foreign policy of this country, which its supporters do not hesitate to call "the policy of imperialism," is properly receiving at this time considerable attention. It is to two speeches on this subject, delivered on June 21, that we wish to call attention. One was made by a man high in the councils of the party now in power, and who is known to be the spokesman for the administration. The other was by a man who has twice held the office of president at the head of the other great political party.

The first speech was an enthusiastic announcement and indorsement of the new policy as shown in the following sentence which was received with great favor: "I doubt very much whether you and I will live to see the day when by the order of a republican administration, and surely not by the order of McKinley's administration, the starry banner of your country's glory shall be pulled down from any flagstaff where conquest of arms has placed it." In striking contrast with the avowed object of the war, but not with the sentiment of this speech, is the obscurity that is thrown upon the nature

of the future government of these islands that are being "set free for humanity's sake." Speaking first of Hawaii, the speaker said: "It will be the policy of the administration to plant the flag of the United States at Hawaii, to occupy it and fortify it and make it a part of the territory of the United States, and when the war is over we will then settle the question of what sort of a government we will have over there. . . . Let us wait. It is not important to settle the status of the Philippine Islands now. It is not important to settle the character of the government, the stable government, which we promise to Cuba." In connection with that note the following expressions: "The diplomacy of a *great Christian nation* could not rescue us from war when it was decided both upon *moral* and material grounds to drive the Spanish flag off the Western hemisphere." Where the flag is placed "we will take, hold, fortify, and eternally, *with the blessing of God*, defend." And, this will all be done "patriotically, wisely, and from the standpoint of American progress and in the career *that God has marked for us in the world.*"

This speech is only an incident showing how religious sentiment is being connected with this new policy. The popular religious press and pulpit of the country is almost a unit in favor of "expansion." It is to warn against this kind of piety, whether proclaimed by orators or preachers, that is our purpose here.

The other speech was well headed by the newspapers, "A Note of Warning." Calmly and dispassionately it portrayed "the folly of a departure from national purposes and the crime of unnecessary and unjustifiable war." Here are some of the statements: "Never before in our history have we been beset with temptations so dangerous as those which now whisper in our ears alluring words of conquest and expansion, and point out to us fields bright with the glory of war. . . . Our government was formed for the express purpose of creating a new world, a new nation, the foundation of which should be man's self-government, whose safety and prosperity should be secured by its absolute freedom from old world complications, and in its renunciation of all schemes of foreign conquest. . . . If, then, the suggestion is made that the time has come for our nation to abandon its old landmarks and to follow the light of monarchical hazards, and that we should attempt to employ the simple machinery of our popular and domestic government to serve the schemes of imperialism, your challenge of the proposition is entirely in order. . . . Such perversions bring in their train a people's demoralization and a decay of popular contentment more surely destructive to the republic than armies with banners. . . . The people whose victories are those of peace and whose immunity from armed conflict is found in their freedom from the foreign relationships that give birth to war, will not improve the quality of their national character by a cheapening of their estimate of the value of peace, or by dwelling upon war and warlike preparations."

. . . Notwithstanding the bright dress and gay trappings which war puts on, in the light of true American citizenship it is a hateful thing, which we should shun and avoid as antagonistic to the objects of our national existence. If you believe this you should stand bravely for your belief, even though a shower of stupid catcalls may fill the air. . . . If you are tempted pleasantly to drift with the current of thoughtless popular sentiment, look carefully to see if the stream runs in a safe direction."

Altogether this second speech was the soundest and wisest utterance from a political standpoint that had been delivered on the subject up to that time, and there will be no question as to which of the two is more in accord with those words of Scripture, "Seek peace, and pursue it," and "As much as lieth in you, live peaceably with all men." But nowhere does the speaker claim that he is urging that which has been the purpose of "a great Christian nation," nor does he claim that "the blessing of God" will attend an adherence to original principles, or that such adherence is "the career that God has marked for us in the world." He simply refers to "the rules and motives that have thus far governed our national life;" that experience has shown them to be correct, and that therefore they should not be abandoned. As if to make the contrast more striking these speeches were reported side by side in a prominent newspaper, and at the very point in the column where one declared that the new policy was "the career that God has marked for us in the world," the other, just across the column rule, declared that "the rules and motives that have thus far governed" our national life forbid such dangerous perversions."

We wish to impress the fact that truth, justice, and uprightness need no cant. It is infinitely better to declare what is just and upright and attribute it to no higher source than the "rules and motives that have thus far governed," than it is to mingle with false principles the most reverent and pious expressions. God has long ago proclaimed that it is an amending of the ways, an execution of judgment between a man and his neighbor, a withholding of the hand from oppression and blood, and not a trust in profitless and lying words that secures his blessing. Justice and judgment are the habitation of his throne, and wherever they are found, even if unaccompanied by formal declarations, he is there just so certainly as he is *not* with that piety that would serve as a cover for the baldness of injustice, pride, ambition, and conquest.

Such piety is indeed a drawing nigh with the lips, but in this instance the heart is evidently far away in Puerto Rico, Cuba, Hawaii, and the Philippines. This is the kind of piety that, mistaking words for godliness, would "acknowledge" God in the Constitution by excluding therefrom his principles of justice and liberty which are the guarantees of the dearest rights that he has conferred upon man. This is the kind of piety that is so anxious to obtain a formal "Sabbath" observance that it im-

prisons upright and God-fearing men. It is the kind of piety that indeed sayeth, "Lord, Lord," but which is unknown in heaven, and which will finally hear the words, "Depart from me; I never knew you."

When Mr. Burke was remonstrating with the ministers of George III. against the folly and inconsistency of their course in taxing the American colonies, he exclaimed: "Do you mean to tax America, and to draw a productive revenue from thence? If you do, speak out: name, fix, ascertain, this revenue; settle its quantity, define its objects; provide for its collection; and then fight, when you have something to fight for. If you murder, rob; If you kill, take possession; and do not appear in the character of madmen as well as assassins." In like manner it may be said to those preachers and orators who to-day stimulate and attempt to sanctify the ambition for conquest: Do you mean to take and control foreign possessions, and to draw an increased power and revenue from thence? If so, take them, subdue them, and receive all the benefits that they give. Do you mean to pursue the policy of imperialism and aggrandizement in the face of all just principles? If so, pursue it; but do not appear in the character of Christians and benefactors as well as conquerors and dictators. Do not assume the garb of piety and philanthropy when reaching for the scepter of conquest and imperialism. Do not talk of holding and fortifying distant islands "with the blessing of God," or say that that is "the career God has marked for us in the world."

And where has God marked this? No one knows, and no one ever can know, for God has *marked* for us no such thing. He has indeed *pointed out* for us in prophecy that this would come to pass. But certain preachers and politicians are attending with the utmost expedition to the *marking*.

In this thing is another parallel to Roman history. In the days when republican Rome was expanding her territory "public men spoke conventionally of Providence, that they might throw on their opponents the odium of impiety. . . . The whole spiritual atmosphere was saturated with cant—cant moral, cant political, cant religious; an affectation of high principle which had ceased to touch the conduct, and flowed on in an increasing volume of insincere and unreal speech."

Those who were told that they would never live to see the day when "the starry banner of their country's glory shall be pulled down from any flagstaff where conquest of arms has placed it," will not need to live long in order to see that very thing done, and, in common with the majority of their countrymen, to rue the day,

"When pride and worse ambition threw them down."

"When his [Nebuchadnezzar's] heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him." Dan. 5:20. That text means to-day that when the hearts of the American people are lifted up, and their minds hard-

ened in pride, then will they be deposed from their republican government, and their glory shall be taken from them.

J. D. B.

What Is the Everlasting Gospel?—No. 6.

BY C. H. KESLAKE.

AS THE question of the relation of the Sabbath to the gospel of Jesus Christ is considered, it is hoped that those who have followed us thus far in these articles will remember that not only has it been shown that Sunday is the mark of the papacy—which is the power symbolized by the beast of Rev. 13:1,—but also, that the power symbolized by the two-horned beast of Rev. 13:11, which is to enforce this mark upon the consciences of the people, is the United States.

It must be remembered too that the burden of the gospel message of Rev. 14:6, 7, calling upon all to “fear God and give glory to him,” etc., and which is really a call to keep the commandments of God, is with direct reference to the mark of the beast—no matter for the moment what such mark might denote—which is thus to be enforced.

Remembering all this, it will be seen that the time will come when the power of this nation will be arrayed against the gospel of Jesus Christ. In addition to the proofs that have already been adduced that this country is the one symbolized by the two-horned beast, it will be our duty to show that public opinion is being so molded that it is now being seen(?) that the interests of this nation are identical with the mission of the gospel to the extent that anything said antagonistic to what will be regarded as the gospel will be regarded as antagonistic to this Government, and the subversion of the one be regarded as the subversion of the other. Indeed some evidence has already been set forth in these articles that this is so, but we purpose presenting more in subsequent articles.

For the present we wish to deal with the question of the Sabbath in its relation to the gospel, and thus further show that it is impossible that Sunday can be anything else than antagonistic to the gospel.

In our last article it was shown that those who are laboring so earnestly to have Sunday enforced by civil law, frankly confess that one's whole attitude to the gospel is determined by their attitude to the Sabbath (Sunday) thus setting forth that the Sabbath is the supreme test.

We do not for a moment think that such a conclusion has been reached in a haphazard way or that they are in any sense arbitrary; on the contrary we believe they are perfectly logical.

At first it was recognized by only the few who started this Sunday-enforced-by-law movement; but as others have been drawn into it they too have seen it, so that now multitudes seeing the logic of the thing accept it. And it is only a question of time when all will see it.

That being so, we do not for one moment wish to dodge the issue; we firmly believe as much as they, that the Sabbath is the test of one's loyalty to the gospel. The only question with us is, which day is the Sabbath which is thus a test? But whichever day it is, we are uncompromisingly opposed to its being enforced by law. That phase of the question will also be considered later on.

Some there are who profess to believe it does not matter which day is the Sabbath. To reason thus is puerile in the extreme, and is simply a begging of the question. But taking that position, they cannot possibly help being on the wrong side of the question.

There is a difference; and those who say there is none contradict themselves.

The writer is personally acquainted with an estimable gentleman—a Christian doubtless—who has repeatedly contended that there is no difference, and yet has just as strongly contended that no matter what one believes Sunday should be enforced by law. And further: while he freely acknowledges that there is not a particle of evidence for Sunday observance, and that the only Bible Sabbath is the seventh day, yet he believes there is a difference in that he observes the Sunday preferably to the seventh day, and as stated above, would have all men compelled to keep that day. Who cannot see that all such contradict themselves?

Now as the Sabbath is being set forth as the test or mark of one's loyalty to God and to the gospel, and as it is proposed to enforce Sunday as the Sabbath, it must be clear to all who will think, that upon the stand they take with reference to this matter they stake their all—upon it they stake their eternal destiny.

So much being involved in this question it becomes a matter of the highest importance that the Sabbath be studied earnestly and prayerfully.

Is Sunday the Sabbath? Then it ought to be kept. Whether there is a civil law for its observance or not will not have a feather's weight with the one who loves the Lord. But the consequences being so great, there should be the clearest evidence that it is God's will that Sunday should be kept.

It is not enough however to know that the day has been observed, and taught to others, by learned men. Even the greatest and best of them have been mistaken in some points of doctrine, and it is at least possible that they may be mistaken in this matter. No one will claim that error taught by even these thereby becomes the truth.

Nor will it do to keep the Sunday simply because it is the law of the nation. In doing that one would be receiving the day from a man or men as the case may be, for that is all the nation is comprised of. And to do this would be simply to put the nation—men, including himself, for he is a part of the nation—in the place of God. But he who does that, even allowing that Sunday is the right day, is lost.

Surely no one will risk their eternal destiny upon such evidence. Let him rather go to the Word of the Lord, and receiving it as the voice of the Almighty, and guided by the Holy Spirit, learn where lies the truth in this momentous question.



IN this world filled with finite minds, two forces claiming each to be the avenue of knowledge from beyond the finite limits, contend for the mastery. One is faith, the other is superstition.

PEOPLE who reject the Word of God say that faith and superstition are one and the same thing. But the truth is that they are opposites. Where the Word of God is least found, there superstition is most abundant. Any traveler in heathen or in papal lands can see this for himself.

FAITH stands upon the Word of God; superstition, upon the word of man. Superstition is merely the result of the effort of the finite mind to grasp things that are beyond its reach. That the human mind is finite, all intelligent persons know. The most learned of men have acknowledged that they had been able only to gather as it were a few pebbles of knowledge along the shore of the great sea of truth.

YET the finite mind desires to know the things that lie in the realms beyond, and unless it accepts the revelations made by an infinite mind, it will reach out itself after the unattainable like a child reaching for the moon; and, of course, will grasp nothing more substantial than a delusion. And this delusion it will fondly hold in place of the truth.

THE world to-day is full of superstition. The Word of God being but little known and still less believed, only this result could be expected. Whatever destroys faith in the Word of God—as for example, the “higher criticism”—builds up belief in superstition. The Catholic Church has become the home of superstition in civilized lands by its suppression of the divine Word, and substitution therefor of the word of man, in the form of decrees of councils and of popes, the dictum of the priest, and the church traditions in general. The more implicitly

these traditions are accepted by an individual, the more ready is he to seek for superhuman aid to some “holy” bone or other relic, or to put faith in the stories circulated ever and anon of miraculous occurrences like that relating to the “sacred winding sheet” in Turin, Italy, now heralded by the Catholic press. Such superstition blinds the eyes of men to a vital truth.

THERE is salvation only in the Word of God. God’s Word is the truth, and those who love the truth will love that Word and will not turn from it to the word of man. And there is to be in the world in the last days, prophecy declares, two classes as regards the truth,—those who receive the love of the truth, and those who receive it not; and the latter class are to be overtaken by “strong delusion,” and believe a lie, “that they all might be damned.” This delusion will be upheld, of course, by the word of man, and if we have learned to put confidence in the word of man as concerning the things which pertain to salvation, we shall be unprepared to escape this “strong” deception. What is the training we are receiving now in this respect? Out of this question will come momentous results.

A MEMBER of the Volksraad, the legislative body of the Orange Free State, is reported as having recently declared to his fellow-members that if stringent Sunday regulations were enforced, “rinderpest and all other plagues would banish.” This was in the course of a debate on the propriety of new Sunday legislation. It illustrates how superstition connects itself with the cause of Sunday enforcement.

ROMAN CATHOLICS in this country have, not unnaturally, taken umbrage at the assertions from a Protestant source that “God has given into the hands of American Christians” the regions taken by the army and navy in Cuba. Previously to this these regions have been in the hands of American Catholics; hence the statement plainly implies that the Catholics are not Christians. Thus in one way and another the question is coming up for settlement, as to what class or classes of people constitute Christians, and what do not.

THE question of allowing church buildings upon the military reservation at West Point, has been settled, for the present, in favor of such buildings as the Secretary of War sees fit to allow to be erected. The matter is left to his “discretion.” This being so, we may expect that a Roman Catholic chapel will be forthcoming shortly.

THE exemption of church property from taxation, is an injustice which is particularly manifested when a war tax is put upon the common necessities of life.

A Vanquishing Dream.

As THE Cuban war progresses, indications are pointing more and more clearly to the probability that the United States will, from necessity if from no other motive, take such action at the close of the war with reference to the future of Cuba as will belie, in the eyes of European peoples, the professions of disinterestedness with which she began the war.

The universal testimony of Americans who have come in personal contact with the Cubans, is anything but flattering to the latter. There is friction between the American troops and their Cuban allies, and already the Washington Government finds itself in serious perplexity over the situation. The halo of heroism which American eyes looking through the press reports saw encircling the heads of the Cubans, seems to have been dissipated completely; and with it has vanished in large part at least the idea of a Cuban republic flourishing under the hands of the natives now in arms against Spain.

There is every indication that at the close of the war it will be clearly seen by the authorities here that the power and authority of the United States are necessary to insure a stable and proper government in Cuba.

The trend of sentiment in this direction is well voiced in an article in *The Independent*, of July 21, by the governor of Colorado. In reference to the fulfillment of the purpose of giving liberty to the Cuban people, which the nation proclaimed to the world as her justification in taking up arms, he says:—

“I preach a new political gospel; a creed to which I am in part a recent convert. I have always believed that Cuba should be under the Stars and Stripes; to-day I believe that duty and destiny demand that the United States retain control of every island captured from Spain in the West Indies or in the Pacific. Our quixotic friend proclaims that we are engaged in a war of humanity, not of conquest—that we must give up every acre we gain at the cost of our treasure and the rich blood of our sons. How can we better meet the demands of humanity than to place our flag over lands that have been riven with revolution or debased by tyranny and misrule? Congress declared that we sought not Cuba, but its independence and freedom. How can Cuba be more free or independent than as a territory of the United States? The fourth Senate resolution, as were all declarations, was rendered null and void by the action of Spain in sending the American minister from Madrid before receiving the ultimatum from the United States.

“Are the natives of Cuba prepared for independence? Are they qualified to maintain a free State worthy of the sacrifice we are making in their behalf? If the history of similar people be a guide it would not be ten years before an independent Cuban republic would involve us in controversy and perhaps war with some first-class Power. For one hundred years it has been a menace to our peace—a fountain of contagion. Under our rule it would become a paradise, an ideal land of beauty and liberty, in strange contrast to its four centuries of blood and bondage.”

Of course the United States will explain to the world that it is necessary to the welfare of the Cuban people that the island should be under the protectorate of the great American Republic; but who can suppose that the cynical-eyed powers thus addressed will be ready to accept this explanation? All things considered, the lofty ideal of the United States standing as the bestower of freedom and independence upon the oppressed peoples of the earth, might as well be regarded as a vanishing dream.

Sunday-law Prosecutions in Australia.

THE *Melbourne Age*, in its issue of May 23, last, makes the following note of several cases which have come before the courts there under the law against “Sabbath breaking”:

“Numerous complaints have been made to the authorities of the practice of Chinese and other market gardeners working in their gardens on Sundays in Brighton District, and it was recently decided that a raid should be made upon them by the police. Accordingly Constables Healy and Ward yesterday detected six Chinese thus Sabbath breaking, and one Englishman, who claims to be a Seventh-day Adventist, and who therefore observes Saturday as the Sabbath prescribed in the Scriptures. Summonses will be issued against the seven men under an act of Charles II., passed for the proper observance of the Sabbath. The penalty upon conviction is a fine of 5s., in default distress, or 24 hours in the stocks.

“As there are no stocks in use in this colony at present, in the event of the Chinese or the European defendant requiring them, the authorities will of course make stocks. In the case of the seventh-day Adventist, it is understood that the case will be fought by that body, and some interesting legal arguments may be expected.

“The Chinese aver that they do not want to work on Sundays, but being only the employes of rich countrymen in Melbourne, who own most of the gardens, are compelled to toil whether they like it or not. Their pay, as a rule, is 10s. per week, and their board and lodging. The cases will be heard at the Brighton Police Court on Friday next.”

With reference to this the following appropriate observations were made in the June issue of the *Melbourne Southern Sentinel*:—

“Through ‘numerous complaints’ made against the poor Chinese market gardeners around Melbourne, the Sunday law of Charles II. has been set in motion again in Victoria, as appears from an article in another page. We have never heard of anyone, from the time of Constantine’s Sunday law in 321 to the present day, ever having been converted to Christianity through the enforcement of Sunday laws. To fine men, and talk of putting them in the stocks for failure to observe a religious institution reminds us very forcibly of the days of religious intolerance and persecution. Mr. Wise spoke well when in the Federal Convention, in support of Clause 115, he said:—

“I wish I could share Mr. Barton’s optimistic views

as to the death of the spirit of religious persecution. But we have seen in our own time a recrudescence of that evil demon, which, I fear, is only scotched and not killed. At any rate, the period during which we have enjoyed religious liberty is not long enough for us to be able to say with confidence that there will be no swinging back of the pendulum to the spirit of the times from which we have only recently emerged.'

"To resurrect and put into operation the Sunday law of 1667 here in the year 1898, is certainly a swinging back of the pendulum to the spirit of the times when religious persecution was rife. Every government on earth ought to repudiate the principle of state censorship over men in religious things. Every civil constitution ought to have in it a clause similar to Clause 115 of the Federal Constitution. Then we would hear no more of stocks or Sunday laws. Every man would be left free to worship God according to the dictates of his own conscience, just as he should be."

A New Kind of Christianity.

At a recent convention of the Epworth League, held in Wheeling, W. Va., one of the prominent speakers made the following queer utterance: "I would like to give the Sultan of Turkey a dose of Christianity with a hundred-ton Krupp gun, red hot. And I would like to do the same for every Spaniard on the American continent."

This certainly is a fearful statement, and one that does not correctly represent Christianity. Christianity cannot be shot into people, however great may be their sins, with a hundred-ton Krupp gun, or guns of smaller caliber. The speaker could not have been actuated by the love of the Master who said, "*Love your enemies, bless them that curse you, do good to them that hate you, and pray for [not against] them which despitefully use you, and persecute you*" (Matt. 5:44); but he certainly must have been fired with what passes for the spirit of patriotism. We do not wish to speak hard of the brother who made this expression, because we hardly believe he would really want to do as he said, but the idea of calling such a *spirit* Christianity, deserves severe censure.

Christ rebuked it whenever it appeared in his disciples. When they desired to call down fire from heaven to consume those who chanced to show enmity towards them, he turned and rebuked them, telling them they did not know what manner of spirit they were of. He further instructed them that he had not come all the way from the courts of glory to "destroy men's lives," but he had come to save them. His gospel is to the world, not to any particular class or nation. A Spaniard, who truly confesses his sins, and looks to Jesus Christ for pardon and mercy, stands just as good a chance to receive everlasting life as an American sinner, doing likewise.

Patriotism, however true and pure it may be, is not Christianity. Christianity is above patriotism. Patriotism takes in the love *only* of one's native country,

primarily, while Christianity includes the proper love of every country, and above all this the love of every soul of whatever nationality it may be. He that has passed from death unto life, through the inexpressible love and goodness of God manifested through his precious Son, will be anxious that others shall enjoy the same blessed experience. He will not want to shoot down his fellow-man, but extend to him love and sympathy.

Think of the Lord using a gun to bring his subjects into subjection! Yet this is just what an under shepherd(?) recently did as reported in the *New York World*: "How Brave Chaplain Galloupe Shot and was Shot at Santiago," is the title of an article. In a hospital he was interviewed. The chaplain went on to tell his experience. He said: "I could not help taking part in the fight. I at first confined myself to the duties of my office, caring for the wounded as the battle progressed; but when our men began to reel under the concentrated Spanish fire, I felt the American rise in me, and tearing the red cross off my arm, I snatched up the gun and cartridge-belt of one of our men, and *went to shooting just like the rest of them.*"

All such forget that Christ's kingdom is *not* of this world. This world is at enmity with God. He who gains the applause of this world, and its spirit, has not the applause of heaven. "Know ye not that the friendship of the world *is* enmity with God? whosoever therefore will be a friend of the world is the enemy of God." James 4: 4. All those who profess to be servants of Christ, and who use or thirst to use carnal weapons against their fellowmen, are not doing God service. They are not Christ's servants; for in John 18:36 he plainly says: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, . . . but now is my kingdom not from hence [the world]." Therefore *his* servants will not fight.

T. E. BOWEN.

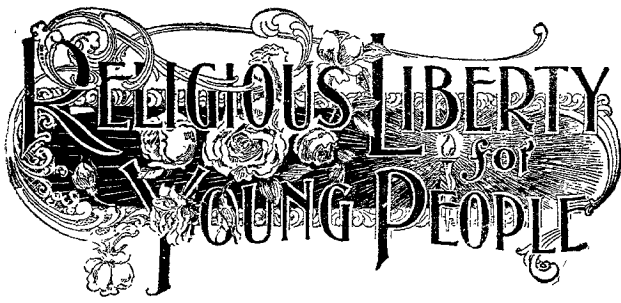
Newburg, W. Va.

EQUALITY before the law is the birthright of man to-day.

It is said that fifteen thousand Jews have been led to Christ by reading Dr. Delitzsch's Hebrew translation of the New Testament.

A GREAT temperance convention is to be held at Guttenburg this summer, at which there will be delegates from Germany, Denmark, Norway, England, and America.

THE British papers assert with emphasis that the Christian Endeavor Convention held in Glasgow last month, was the largest religious body ever convened on that side of the Atlantic.



Stone Throwing from a Glass House.

It was Sunday afternoon, and Mrs. Peters had just finished washing at the usual pile of Sunday dinner dishes. Mr. Peters had been to church in the morning, and the children to Sunday-school. Mrs. Peters and Aunt Mae had stayed at home to prepare Sunday dinner. Aunt Mae had no conscientious scruples about working all morning, because she did not believe that Sunday was the Sabbath or the Lord's day, and Mrs. Peters hushed her conscience by saying it was the only day when the whole family could be together for dinner, and John always looked for something extra on Sunday. Mrs. Peters was tired out with the Sunday work, and now sat down to rest—and read and get into a worshipful frame of mind, when a crowd of boys and men swarmed into the vacant lot on the corner, and began to shout and run as they joined in their usual Sunday baseball game.

"O dear!" exclaimed Mrs. Peters, in an annoyed tone. "There are those ruffians, as usual. I suppose we are never to have another quiet Sunday again. Why don't they stay at home, or go to church? Whatever do they want to come over here every Sunday, and annoy respectable Christian people by their desecration of the Sabbath?"

Mr. Peters looked up from the Sunday paper, and said, "O, I suppose they have been housed up all week, hard at work, and want a little out-door air and recreation."

"Why, John Peters! you talk as though it was a holiday instead of a holy day."

"That's exactly what it is to them," said Mr. Peters. "They do not look upon Sunday in any puritanical way."

"Well, they ought to. Don't you suppose that God's law means anything? The commandment says, 'Remember the Sabbath day, to keep it holy.'"

"Mama," said little Ray Peters, "Aunt Mae says that God didn't mean Sunday when he said that."

"Hush!" said Mrs. Peters, "little boys should be seen and not heard. Those men and boys ought to know better than to play ball on Sunday; and if they don't know better, it is about time they were taught something."

"Well, mama, you seem to see their needs. Why

don't you step over and teach them? Our text this morning was, 'Go ye into all the world, and preach the gospel to every creature.' There's a very good chance," said Mr. Peters.

"You are too provoking. What do we have churches for? What do we pay the ministers for? Do you think I belong to the Salvation Army? The kind of gospel those men need is law administered by a man in a blue coat with a star on his breast."

"Why, mama, do you think that kind of preaching would be likely to make Christians of them?" asked Mr. Peters.

"It would make them act more like Christians, any way."

"You would have to carry things still further to have them act like Christians. Christians go to church."

"Well, I'd have them go to church. Do you suppose there would be less or more chance for them to be converted in or out of church?"

"You would have been a delight to John Endicott and Cotton Mather. Would you have a law to compel them to pray?"

"I'd have a law to stop this noise on the Sabbath day. It's disgraceful! It's so annoying to those who want to keep Sunday."

"Perhaps I don't care about keeping it, for it does not annoy me. I know the poor boys are really better off playing ball than doing nothing. Sunshine and exercise are good for the health. If we had a law prohibiting all sorts of Sunday recreation and work, we would be sure to suffer worse than we do now; for Satan finds some mischief still for idle hands to do."

"Well; but suppose they all went to church?"

"They wouldn't do it, except as hypocrites. Compulsory religion is the devil's own kind. Nothing makes worse knaves than cant and compulsion. It wouldn't be long before we should have the inquisition and the stake. The only safe method of making Christians is the way I have spoken of—preaching the gospel."

"Well, John Peters; if things go on as they are now, it will not be long before Sabbath-keeping will be a thing of the past."

"Aunt Mae keeps Sabbath on Saturday," said Ray.

"Yes," said Mrs. Peters. "There's no unity anywhere. On one hand the Sunday-keepers wink at desecration, and on the other hand a small minority ignore Sunday and keep Saturday."

"Well, and why shouldn't every soul do as he likes about Sabbath-keeping? Who does it belong to, anyhow?"

"It's God's day," lisped Mabel. "Teacher said so."

"Yes; and every man shall give an account of *himself*, not of somebody else, to God," said Mr. Peters.

"Well, it annoys me to have this noise going on when I want to be quiet," said Mrs. Peters.

"Did it annoy Aunt Mae yesterday when you were scrubbing and making a noise?"

"O no," laughed Aunt Mae. "People can afford to be very good-natured about what they can't help. Beside the commandment shuts me up to God and myself alone. For it says, 'In it *thou* shalt not do any work,' and does not give the right of dictating to any one outside my own household. But the real bottom of Mrs. Peter's trouble is weariness. Go upstairs and rest, and the noise will not worry you so."

"Yes," said Mr. Peters. "It was that big dinner that has made the trouble."

"Well, it's the only day we are all at home," sobbed Mrs. Peters. "And it seems a work of necessity and mercy to get the dinner."

"That's the way the ball players think about their Sunday game. I heard them talking it over one day," said Mr. Peters.

"Come, dear, go upstairs and take a nap, and let him that is without sin cast the first stone; for the greatest commandment is, 'Thou shalt love the Lord thy God with all thy heart;' and the second is, 'Thou shalt love thy neighbor as thyself.'" F. B.

Studies in French History.—31.

EXAMINATION day, which meant so much to Rob and Charlie, had at last come and gone, and the two boys had passed very creditably. So it was fully decided that they should accompany their fathers on the long anticipated voyage. The party was to sail in a short time, and at least *two* very enthusiastic boys sat side by side the next Tuesday afternoon to listen to Professor Carman, so that they might get as much history as possible before their visit.

"Well, boys," said their teacher, smiling in the direction of Rob and Charlie, "I shall expect you to favor us with at least a letter or two while you are away, we shall all feel anxious to hear how you are enjoying your trip, and to see what you are learning."

"O yes, professor," cried both lads at once, "you may be sure we shall write to you."

"You remember," begins the teacher, "that the king was not willing to allow even his nobles any authority or power,—"

"What king, please?" interrupted Florence Ray.

"Louis the Eleventh," volunteered Edna Phillips.

"Right; and the result of this was a continual quarrel with them. But the duke proved himself equal to the king in diplomacy and cunning, as we shall see."

"O yes," said Ed Palmetter; "you were going to tell about a quarrel which Louis XI. had with one of his nobles,—I had almost forgotten."

"Well, they had a great many quarrels, but once King Louis took it into his head to go over to Peronne and see the duke,—I think I mentioned last week that his name was Charles the Bold. He was a very important personage at this time, for he was ambitious to become

king of Burgundy. This province is in the east of France separated from Switzerland by the River Rhone and the Alps," continued Professor Carman, pointing to the map; "and had at one time been a kingdom. So Charles the Bold thought he would become king instead of duke. He was a very large and strong fellow, and I presume he thought he would be as fine a king at least as the ungraceful, untidy, and superstitious Louis XI."

"Well, but what did Charles do when Louis went to see him at Peronne?" questioned Milly Brown.

"He went to meet him and was very kind to him, and it almost seemed they were in a fair way to settle all their quarrels, when it happened that Charles heard that Louis was secretly plotting against him. Of course he was treacherous and blameworthy in this act, we must allow; but certain it is, Charles should not have flown into such a dreadful rage. He shut the king up in the very castle where he was being entertained as a guest, and spent all one night in walking his room in ungoverned rage, trying to think in what way he could best dispose of his enemy, most to humiliate him before his death,—for he fully intended to take his life for his duplicity and double dealing."

"Then the duke had him killed, did he?" questioned Milly Brown.

"No; he listened to his good advisers, who begged him not to violate his promise that the king should be treated well, for he had given him a *safe conduct* before his starting out on the visit."

"King Louis must have been a very reckless kind of man even to start out that way to visit an enemy," suggested Joe Palmetter.

"On the contrary, he was ordinarily a very cautious man, and it is quite strange why he did it. He always had such a horror of death that he would not allow it to be mentioned in his presence, and was quite a coward at heart; for cowardice and superstition almost always go together."

"Please tell us what you mean by a *safe conduct*," asked Florence Ray.

"It was a writing given by those in authority to insure the safety of travelers through the country over which they had rule. So the duke at last made up his mind to spare the king's life."

"Didn't he punish him in any way?" asked Max Smith.

"O yes, indeed; and a punishment which was to the angry king but little better than death itself. He forced him to go into the very town where he had planned the treason to the duke, and cry 'Hurrah for Burgundy!' at the top of his voice. Then Charles burned the town, and again compelled Louis to go with him to church and thank Heaven for the great victory over the duke's enemies, but his *own* friends. What a solemn mockery such a giving of thanks must have been! *hatred* in the heart and *thanks* upon the lips!"

"That is just what it seems to me *all* forced worship is," said Joe Palmetter, "solemn mockery."

"Exactly what it is, Joseph. This compelling men and using force to make them profess a sanctimoniousness which is not in the heart, is nothing but compelling men to be hypocrites."

"I'm thinking there is a good deal of that done today under the name of patriotism and Christianity," added Joe, "I'm pretty sure that when a person's truly pious, he won't need a whip at his heels to drive him to his prayers."

"Your idea is correct, Joseph. When men are forced to attend church they are apt to feel a great deal as King Louis did, full of rage and bitterness instead of piety."

"I wonder how the people of Paris felt when their king was sent back home," said Max Smith.

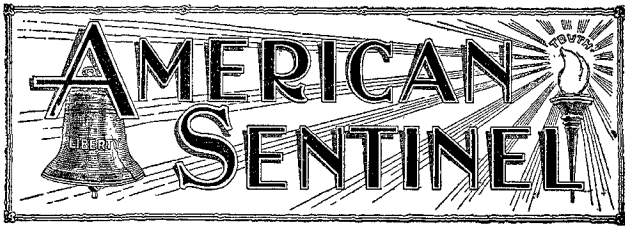
"They were not very much in fear of him, but quite inclined to laugh at him. In fact a number of the people had taught their parrots to scream 'Peronne!' at the top of their voices when the king passed by. This so enraged him that he ordered one of his servants to wring the poor bird's necks.

"At our next study we will learn something more of the history of Charles the Bold, because he was the duke of Burgundy; and as this is a part of French history, we shall not feel that we are wandering from the subject."

MRS. L. D. AVERY-STUTTLE.

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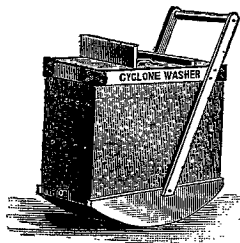
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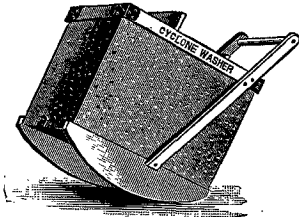


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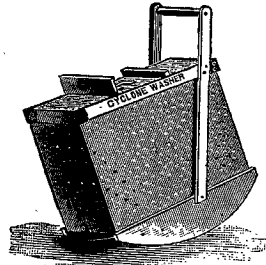


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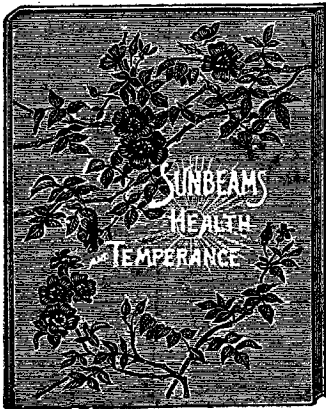
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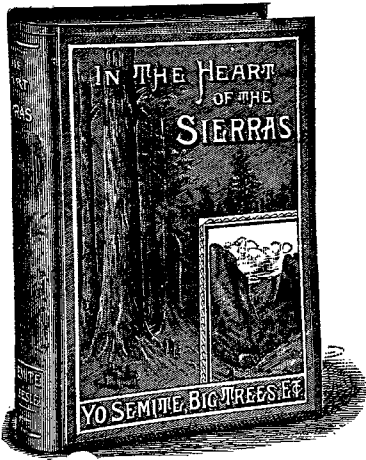
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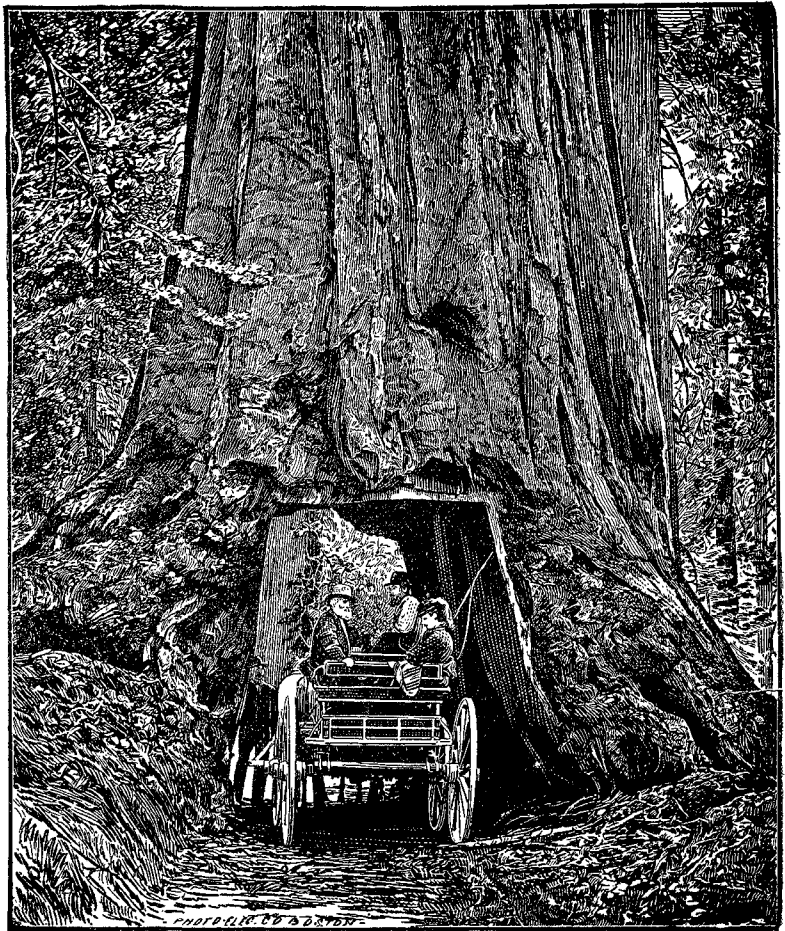
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American Sentinel.

NEW YORK, JULY 28, 1898.

It is reported that the Powers of Europe, not including Great Britain, have decided not to allow annexation of the Philippine Islands to the United States.

In New Jersey indignant lovers of justice have combined to fight a decision recently given in a State court by which trolley companies would be allowed to kill children by their cars for one dollar apiece.

THE health of Pope Leo, says the *New York Sun*, is so precarious that the pontiff is preparing for an early demise, and conferences of cardinals are discussing the question of his successor. It is the wish of the pope that his body be buried by the side of Innocent III. The latter is a conspicuous figure in mediæval history, and was one of the worst popes that ever lived.

ONE great reason that is given for the decadence of Spain is expressed in the word "manana," which falls so naturally from the Spaniard's lips, and means "tomorrow." Its real significance may be expressed by reversing a well-known Anglo-Saxon motto,—Never do to day what you can put off till tomorrow. In addition, fully half the calendar year, it is said, is made up of saints' days and holidays, upon which no work is expected to be done. It would not be unnatural to suppose that the prevalence of saints' days and holidays is responsible for the use made of the term "manana." And it may be fittingly observed that when a nation begins to multiply "holy" days and holidays, it is exhibiting sure symptoms of decadence.

A RESIDENT of this city, Mr. Michael Powers, was recently fined \$50 by Justice Bennett in one of the city courts for the crime of blasphemy. As reported, the justice in passing

sentence said: "I find you guilty of the charge of swearing in the public streets contrary to the laws of the State of New York, and also of disturbing the quiet of your neighborhood. I, therefore, fine you \$50, or fifty days in jail. You stand committed until the fine is paid."

It is quite proper, of course, to prohibit by law such conduct on the part of any person as properly constitutes a nuisance. But when the offense is one which derives its force from religious belief, as in the case of profanity, it is one beyond the province or the power of civil law to correct. "Blasphemy" is a term which, as defining an offense punishable by civil law, has a tendency to become very broad, and to include any word spoken derogatory to the prevailing religion. As such it has often been made the means of religious persecution; and to admit the propriety of legislating against it, is to throw down the barrier between church and state.

Profanity is a fault that may be eradicated by the grace of God, but not by the lash of the law. It is altogether likely that Mr. Powers' tendency to profanity was strengthened rather than diminished by the punishment imposed upon him by the court.

CERTAIN Roman Catholic journals are with all seriousness offering to the public an account of a wonderful "miracle" which occurred recently at Turin, Italy. It is described by the Rome correspondent of the *Freeman's Journal*, thus:—

"While the sacred winding sheet was exposed for public vision in Turin a couple of weeks ago, permission to photograph it was asked of King Humbert by Signor Secondo Pia, a member of the committee of sacred art of the Turin exposition. The first proof was a failure, but the second revealed a marvelous fact. As I explained a couple of weeks ago, the winding sheet bears a double impress of the figure of our Lord—but faintly, and showing only the outlines. It was naturally expected that the photographic negative would contain no more than was visible to

the naked eye in the original. Instead, however, the photograph reveals a perfect design of the sacred face, hands, and limbs; so, after nearly nineteen centuries modern science manifests to us what manner of man our Lord was in his sufferings and death."

The "sacred winding sheet" has come to public notice through the mediumship of the Catholic church, and this miraculous occurrence of course attests the truthfulness of the church's claim to be the genuine and only medium through which the power of God is manifested for the salvation of human souls. That is what all these Catholic "miracles" are designed to teach to a credulous public.

But to discount the claim which is made for the church in this instance, it is not necessary to discount the story itself. Were the account true, it would be proof that God had nothing to do with the phenomenon. This may be known from the fact that God does not manifest his power in that way. The phenomenon—if such there was—indicates a power which appeals to the senses, one suited to a sensual religion. It is altogether appropriate that such things should be connected with a religion which appeals, as does the Catholic, to the eye and ear with form and ceremony calculated to dazzle and strike with awe rather than enlighten with truth.

God is working to-day not as a showman, doing wonders merely for people to behold, but to exalt his Word. Any "miracle" may be safely discounted which stands disconnected from that Word. His Word is mighty to convict of sin and save the soul, and it is always for this purpose that God manifests his power to-day. That is the work God is doing now. By and by this work will be finished, and then will be seen the manifestation of the power of God in a strange work upon material things. The all-important thing now is to know the power of God working in the heart by faith.

THERE is no red tape connected with the service of Christ.