

AMERICAN SENTINEL

LIBERTY

TRUTH

W. Parsons 312 St. Ave. No. 1101

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

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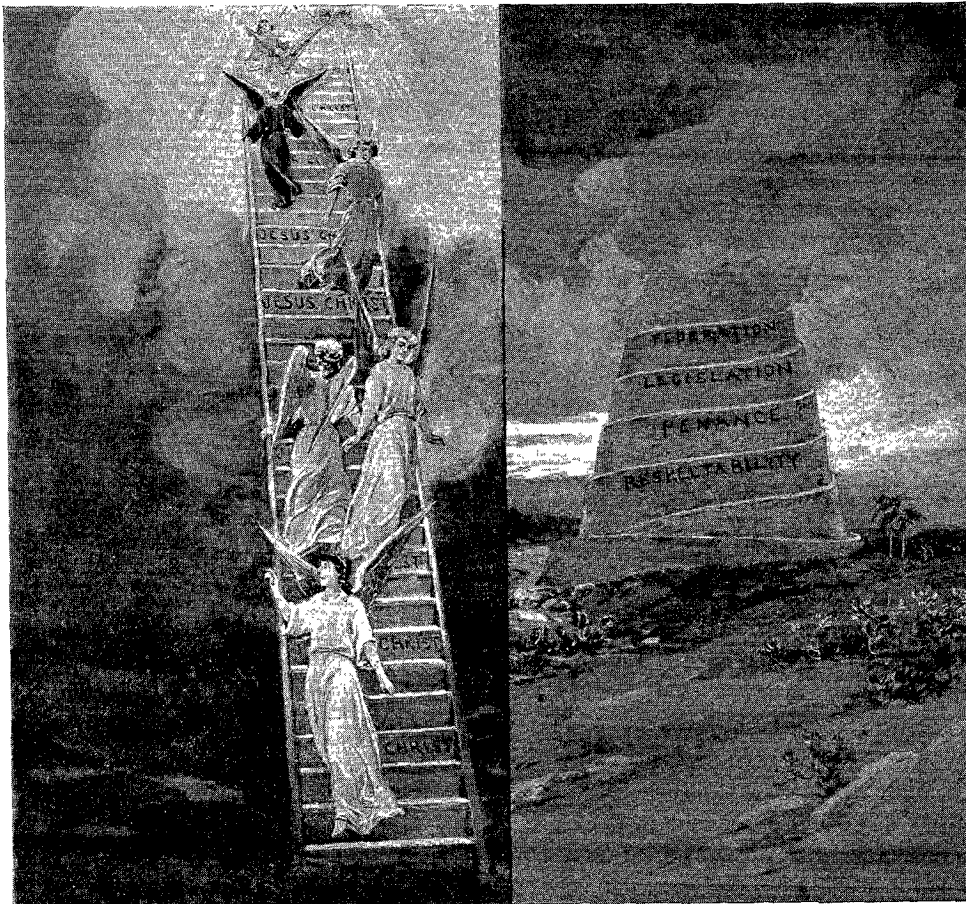
"SAY ye not, A confederacy, to all them to whom this people shall say, A confederacy."—Isa. 8:12.

CHRISTIAN warfare aims to slay sin, but to save sinners; but carnal warfare aims to kill the sinner in his sin.

ALL men want to get to heaven, but the trouble is with the great majority that they want to get there in their own way.

THE Tower of Babel

approached as near to heaven as heathenism approaches the righteousness of God.



GOD'S WAY OF REACHING HEAVEN VS. MAN'S WAY.

God's way is by the Ladder of Jacob's dream; man's way is by the Tower of Babel. The structure reared in the plains of Shinar was symbolical of heathenism in all ages, which seeks to gain heaven by works. Multitudes to-day are striving to mount upwards by a tower of babel. Some rest upon their respectability, as did the Pharisees. Others think to approach God through penance. Millions are calling for legislation to make righteousness easy and sin hard; and all over the world is sounded the call for federation, to unite the good people of the earth in religious and political leagues, which shall sweep away earth's wrongs and usher in the millennium. But there is only one true way of mounting to the throne of God, and that is by the divine Ladder upon which Jacob saw the angels ascending and descending,—that Ladder which is the Lord Jesus Christ.

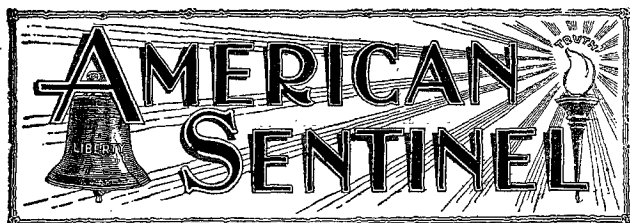
THE Tower of Babel came through human pride; the Ladder of Jacob's dream through divine humility.

KEEP your conscience not on a gold basis, but a truth basis.

If man could ascend to heaven by his own works, he would but convert heaven into an earth by going there.

THE worst fall a man ever gets is from the pinnacle of his pride; and the loftier men carry their tow-

er of babel, the worse will be the ruin in which it will finally involve them.



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Faith and the Cure of Disease.

In a little village on Long Island, a young girl lies dangerously ill of typhoid fever. When she was prostrated by the disease, her parents, who were firm believers in what is called "faith cure," refused to call a physician, saying that the proper means for the curing of the sick were prayer and the laying on of hands. The child grew steadily worse until finally, by order of the chairman of the village Board of Health, a doctor took the case in his charge and administered remedies which appear to have resulted in staying the further progress of the disease.

The parents submitted to the authority under which the doctor proceeded with the case, but regarded his efforts in combating the disease as being altogether uncalled-for, useless, and contrary to faith in God as the healer of disease.

The case has attracted some notice, and it will no doubt be thought of by many as representing a contest between two methods of healing, which differ from each other on the point of faith in the power of God, and that healing through faith has been shown to be a delusion. As a matter of fact there is nothing of this kind in it.

The trouble is with those inclined to this view, and indeed with people generally, that they are so blind to spiritual truth that they are not able to see God in the many "common" things in which he has revealed himself to them. They think of the power of God as something that must be manifested in some supernatural way, and unless they can see a miracle of some kind they will not think they have seen any manifestation of God at all.

Real faith in God sees vastly more than this. Real faith sees God in the things that he has made. The remedies that are used by the physician to combat disease in the regular practice of his profession are from the hand of God. The Creator has placed many such things in the earth at the disposal of man, and has given him the ability to discover many ways in which disease can be checked by operations based upon the principles of "natural law," which is the law of God. All this is from

the Lord as truly as is the power that heals in a "miraculous" manner, and faith in God views it as such. It sees the miraculous power of God, testifying to God's love for the human family, in the "common" things of every-day experience. It sees God not far off from every one of us, and that "in him we live, and move, and have our being."

Is it to be expected that God will always pass over the common remedies which he has provided against disease, known and used by the ordinary physician, to make use of some extraordinary way of restoring the sick to health? That he sometimes does this there can be no doubt. But having placed many remedies in the hands of man for such emergencies, it is only reasonable that man should use them, and should thus coöperate with God in the work for physical salvation. Coöperation is a principle of prime importance in the economy of God.

And when man does thus use the natural remedies God has provided against disease, let him not fail to recognize the power of God in it the same as if God had seen fit to interpose in his behalf by some miraculous manifestation.

CHRISTIAN enthusiasm cannot be preserved on ice, even in hot weather.

Unlimited Power.

WE know from the Word of inspiration that power "belongeth unto God;" that indeed, "there is no power but of God." Ps. 62:11; Rom. 13:1.

God upholds all things by "the word of his power." Heb. 1:3. "He giveth to all life, and breath, and all things," and "in him we live, and move, and have our being." Acts 17:25, 28.

Earthly power is the power of God, perverted by sin. The Creator so respects man's free will, that he gives him power to do that which is contrary to the divine will. This power however is limited; but God gives man unlimited power to do that which is according to his will.

The unlimited power of God is manifested through the Holy Spirit. And therefore it is written of the work of God, "not by might, nor by power, but by my Spirit, saith the Lord."

The Holy Spirit is the embodiment of unlimited power, and unlimited power is the natural heritage of beings created in the image of God. But unlimited power can safely be entrusted only to one whose will is in perfect harmony with the will of God. An un sanctified will joined with unlimited power would be a worse combination than is represented by the prince of evil.

But God, having unlimited power himself, does not selfishly withhold that power from all others, or from all save a favored few, but wills that all shall receive this power. Whether it is received or not, is a matter deter-

mined wholly by the will of the individual. And therefore there is no reason why the life of every person should not be full of the manifestation of unlimited power, save that the individual wills not to receive it, by willing not to walk in the way of righteousness and life. There is no reason why any individual should not possess unlimited power, by seeking to the right Source for it, upon the right conditions. And especially is there no reason why the church, set in the world expressly to accomplish the purposes of God, should seek to legislatures and political bodies for the power of which it feels in need.

So desirous is God that his creatures of the human family should be endued with this power, that he has poured out his Spirit upon all flesh; for thus was it prophesied of the last days. Joel 2:28,29; Acts 2:17. It is poured out, and is waiting only to be received by such as will receive it. And only such can receive it in its refreshing fullness as are fully sanctified to the will of God. For to bestow unlimited power upon one not thus sanctified, would be to set the seal of God—his full approval—upon something that is unlike him, and cause him to deny himself. It is because the Holy Spirit is the embodiment of unlimited power that it sets the seal of God upon him who receives it.

God bids his church to be filled with power; not from the legislatures of earth, not from any political source, but "from on high," from his own throne. "Receive ye the Holy Ghost." "The heavens declare the glory of God," and all the works of God proclaim his power, which is the same power that is "unto salvation" to them that believe, which is unlimited power—the Holy Spirit. All the handiwork of God joins in the invitation to man, "Receive ye the Holy Ghost." Without this no man can fight the battle that is not with flesh and blood, but with "spiritual wickedness." And in these "last days," in the climax of the long conflict between good and evil, crises are to be met in which only unlimited power can suffice to guard the soul from destruction.

Then let the church, and every individual for himself, remember now "the promise of the Father," and seek for power from on high. "Receive ye the Holy Ghost."

THE following paragraph, which reflects the popular sentiment as represented by the daily press, is from the *New York Tribune*:—

"The philosophers who believe that 'imperialism' will be fatal to the 'great experiment' had their forerunners in the people who feared that liberty would perish from the earth with the 'imperialism' of the Federal Union, and Josiah Quincy, who saw the downfall of the republic in the acquisition of Louisiana, and the race has never since run out."

To which the *Christian Advocate* (New York) makes this fitting reply:—

"Anything can be paralleled from human history. The hotheads who believe that 'imperialism' is 'manifest destiny' had their forerunners in the people who

hurried on Rome to its overthrow, who drove France into its revolution and later into its war with Germany, and who ruined all the extinct republics, and the race has never since run out. Nor has there ever been a foolish, a wicked, or a suicidal thing done by a nation that there was not a minority that pointed out the inevitable results."

"Science" on the Immortality of the Soul.

It is quite well known that for years certain bodies of scientific men have been investigating the phenomena of modern spiritualism, with the object of subjecting to the test of science the claim made and apparently substantiated by spiritualism, that the dead are conscious and capable of communicating with the living.

The first reports from these scientific commissions were adverse to this claim of consciousness after death, the various phenomena shown in proof of it being ascribed to trickery. It was stated that science afforded no proof in support of the popular belief in the immortality of the soul. But the belief still remained, and spiritualism continued to claim as its due that its phenomena be recognized as of genuine character. And now, this long-sought confirmation from "science" seems about to be gained. While no positive confirmation has yet come from a scientific source, the question is asked, and in a way which implies an affirmative answer, "Has the immortality of the soul received a scientific demonstration?"

In the *Literary Digest*, of August 13, this question forms the basis of a lengthy discussion, in which is quoted the testimony of two men of high scientific attainments, one a professor in Harvard University, and the other a prominent member of the London Society of Psychical Research. Introductory to the statement of their testimony the *Digest* says:—

"The reading public has heard more or less of 'The Strange Case of Mrs. Piper,' a Boston Spiritualistic medium and mind-reader. This woman, under the tests of such able psychologists as Professor James, of Harvard University, and Dr. Hodgson, of the London Society of Psychical Research, has furnished psychic phenomena which, so far as they are accepted as genuine, tend to demonstrate scientifically the immortality of the soul.

"The Society of Psychic Research was established for the purpose of examining, without bias, the alleged phenomena of Spiritualism. Among the mass of evidence it has collected in its sixteen years of life it has found nothing, up to this latest examination of Mrs. Piper, that was deemed to have established the future existence of the soul, although in the tenth report (1894) of the society the statement is made that 'between deaths and apparitions of the dying persons a connection exists which is not due to chance alone.'"

Of the experiments conducted through the mediumship of this woman, it is not necessary to speak at length. The impressive feature of them was the apparent proof

that an unseen intelligence existed who spoke through the medium and revealed facts which could not have been known to the public nor by any possibility have come to the knowledge of the medium through what is known as "mind-reading." The conclusion was, naturally, that an invisible intelligence did exist which was the disembodied soul of the dead person from whom the communication purported to come. The London Society for Psychical Research challenges any one to show that there was in these manifestations any possible room for fraud.

Such statements coming from a source of recognized authority in the scientific world, warrant the conclusion that the time is not far distant when the voice of "science" will speak distinctly in confirmation of the claim that the soul of man is immortal. "Science" will join with theology in proclaiming this dogma as the truth. Then whoever does not accept it as such will be under the ban not only of theology, but of "science" itself. He will be set down as an ignorant and unreasonable person.

The point especially to be noted in all this is that "science" is incapable of correctly solving the problem presented by spiritual manifestations. Such problems do not lie beyond the range of true science, but true science extends far beyond the range of the powers of the human mind. Science, as defined by the human mind, and by that only, confirms the theological dogma of the immortality of the soul; but as defined by a higher Mind it teaches exactly the contrary. When science, as known to man apart from the Word of God, has fully investigated the phenomena which Spiritualism presents, when it has proceeded as far as it can go, it is obliged to pronounce the claims of Spiritualism to be true. And in this it leads man into a most positive and dangerous untruth; for the claim of natural immortality is an untruth, and is plainly pointed out as such in the Text Book of the highest science of which man can have any knowledge. And that is a science which deals with spiritual problems and with interests the highest that can pertain to man's existence.

That Text Book plainly states that "The dead know not anything;" that "The dead praise not the Lord;" that the thoughts of man perish at his death. Eccl. 9:5; Ps. 146:4, etc. It declares that God only "hath immortality."

The highest science is the science of salvation, set forth in the Word of Omniscience. That which is opposed to the science of salvation is "science falsely so called;" and such is the "science" which would teach the dogma of soul immortality. It is high time that people everywhere should recognize that salvation is science; that the statements of the Word of God are true science, and that true science has spoken unequivocally against the widespread but pagan doctrine of the soul's consciousness after death.

"Christian Science" in Its Home.

THERE is a good deal in a name, in spite of Shakespeare's question, especially when it is used to designate a thing with which we are not familiar. An assumed name is usually deemed a necessary part of a criminal's disguise. "Christian science" would no doubt have less attraction for minds in this country were it known as Hindu philosophy, which according to the well-known lecturer and authority on Hinduism, Pundita Ramabai, it really is. In a recent lecture she spoke of "Christian science" and of its fruits as she knew them in India, and what she said of it ought to be read and pondered by every person who is at all inclined to be drawn away in the line of its teachings. It is this:—

"I can tell you I have sounded the depths of that philosophy, and what did I find? I will give you an idea in my own language. It means just this:—

"You are to take the whole universe as nothing but falsehood. You are to think that it does not exist. You do not exist. I do not exist. When you realize that, that is philosophy. Can you realize it? There was once upon a time a great being called Brahma, and that person was no person at all, but something like air, full of joy and knowledge. Can you think of air as being full of joy and knowledge? I cannot understand it, but philosophy tells you that you have to believe that this being, full of joy and knowledge, without any personality, existed once upon a time. That being had no mind. It did not want to say anything or have anything near it, and therefore, of course, it did not understand anything. Then there came another being just like himself, and that being was nothing but darkness. It was all falsehood. Now this air united with that darkness and assumed personality. It became male and female, and as that person has formed all things, the logical inference is that everything is falsehood. The birds and beasts that you see do not exist. You do not exist. When you realize that you have no personality whatever, you have no life, no knowledge, nothing, then you have attained the highest perfection of what is called 'yoga,' and that gives you liberation and you are liberated from your body, and you become like him, without any personality. You draw on the blackboard zero, plus zero, minus zero, multiplied by zero, divided by zero, and it equals zero. It is just that and nothing more.

"And what has that philosophy done for the people of India? A tree is judged by its fruits. An apple tree cannot bring forth a pear, but it will bring forth its own kind. The grandeur and beauty of that philosophy must be judged by its fruit. You are a people of some feeling. Everything is real. You feel that when other people are starving, you ought to give them something to eat, but out in India they do not feel that. Men do not feel any sympathy for others. They do not feel for people who are starving or being killed in war. In our late famine our philosophers felt no compassion for sufferers and did not help the needy. For why should they help when they claimed the suffering was not real, neither were the dying children real. The first result then of the philosophy is the basest cruelty and selfishness; no compassion for sufferers, and supreme egoism.

"To study Hindu philosophy it is best to visit India

and experience it. Plenty of opportunities are afforded even if you go only to Bombay. That city is very large and it is very hot there; but that will make no difference to philosophers who never experience heat at all. The people of India and the philosophers who have studied with the learned men ought to feel alike toward all people and all beings; but they never show a particle of kindness to the women, and their lives are made so unbearable that they want to kill themselves. These philosophers have shown mercy toward all lower animals. They have established hospitals for animals, but they have never established hospitals for women. The preachers who have come over here to preach Buddhism to the American people have established a hospital for animals in Bombay. In that hospital there is a ward devoted to bugs, and a man is hired to feed those bugs on his blood every night. They never take any thought of the women who are dying under the weight of this philosophy, but they just show their charity toward the bugs. I recommend that hospital for the edification of American students of Buddhism. Let them stay one night in that bug ward. That will pay them for all their labors in studying that philosophy."

The Peace of God.

BY E. H. HUNTLEY.

"Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." Isa. 26:3.

Peace is a word very hard to define because there is such a depth of meaning in it. It is used to express a perfect rest, perfect quietness, perfect trust. At such times one will forget all troubles, all the ups and downs of life, and rest quietly—in perfect peace.

We speak of a time of peace, and a time of war. War is opposed to peace. Peace is the condition existing at the close of war, when all war has ceased and all is quiet. Peace is desirable above everything else. No one can be perfectly happy without it; but oh! how few there are to-day who have it. How very, very few who really know what real peace is. They long for peace, but do not find it. Why not? Simply because they do not fulfill the conditions.

What are the conditions? "Thou wilt keep him in perfect peace *whose mind is stayed on thee.*" It is plain, therefore, that in order to have perfect peace, one must take his mind off from earthly things, which are only temporal, and look unto Jesus, who is our peace; for we read that "He is our peace." Eph. 2:14. He will come into our hearts if we will let him. Paul says, "And let the peace of God rule in your hearts." Col. 2:15. Jesus says, "Behold, I stand at the door, and knock, if any man . . . open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:20.

Therefore, as Jesus is our peace, and is standing at the door knocking, waiting to gain admittance, all we need to do is to "let the king come in," and we may have peace in our hearts—the blessed peace that God alone can give. No matter what the world may say or

do; no matter whether we are at home by the fireside, or behind the prison bars for conscience' sake; still we are kept in perfect peace. In all things we can only praise God. Again, the apostle says, "Be careful (full of care, anxiety, worry) for nothing, but in *everything* by prayer and supplication with thanksgiving, let your requests be made known unto God, and the *peace of God* which passeth all understanding shall keep your hearts and minds through Christ Jesus." Phil. 4:6, 7.

When we have Christ in us we will do his will. There is peace in doing as the Lord says, and knowing that we are doing his will. In Isa. 48:18 we read, "Oh that thou hadst hearkened unto my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea."

Dear reader! are you enjoying the peace of God? Are you resting in the arms of the Holy One of Israel? If you are not, it is your privilege to do so.

War on Christian Principles.

Anonymous.

ONE of the conditions of the treaty of Mexico with the United States, it is said, is that any future war which may break out between the two countries shall be conducted on Christian principles. Now we know this is an age of progress, and that in all sorts of matters; but war on Christian principles is certainly the latest, and if carried out, we think it will prove the greatest of them all.

Just imagine it; we think we can see two armies drawn up in battle array. A fair field is before them; the positions are taken, the great guns unlimbered. The United States general is just about to give the order to fire, when the aid de-camp comes up and respectfully reminds him that war is to be conducted on Christian principles, and that it will not do to fire. "Very true, very true," says the chief; "but what are they? I have read Vauban, and Scheiter, and Turenne, and Coehoorn. I have read the lives of the old conquerors, and I have studied the campaigns of the greatest soldiers, but I never happened to come across these principles in any work on military art. Do you know anything about it, colonel?"

"No," says the colonel.

"Nor you, major?"

"Nor I, either."

"I really don't know how to begin; I suppose it would not do to shoot. Suppose we send for the chaplain."

The chaplain arrives.

"Do you know anything about this fighting on Christian principles?"

"Oh yes, it is the easiest thing in the world!"

"Where are the books which teach the art of this warfare?"

"Here," and the chaplain takes out the Bible.

"Really," says the general, "we ought to have thought of this before. It is a bad time to commence the study of tactics when the enemy is right before us; but I suppose we are bound by the treaty. What is the first thing, Mr. Chaplain?"

"Thou shalt not kill.' 'Thou shalt love thy neighbor as thyself.'"

"But these are not my neighbors. They are Mexicans."

"The same Book tells us, a little further on, that the opportunity to do good to a man makes him our neighbor."

"Will you go on, Mr. Chaplain?"

"Love your enemies.' 'Do good to them that hate you, and pray for them which despitefully use you.' If a man smite thee on thy right cheek, turn to him the other also.'"

"But while we are praying for the Mexicans, they will be firing into us."

"No; they are bound by the treaty also. It works both ways."

"Then I don't see as there is anything for us to do here."

"Nothing, unless you send over and ask the Mexican general if he needs anything in the way of medicines, provisions, or clothing; I rather think the treaty requires this of us."

"But how do you ever know which party conquers in the fighting on Christian principles?"

"That is the great beauty of it. Both sides conquer, and there are never any killed and wounded."

The Subtle Fiend of Intoxication.

"Scientific American," August 13.

THE startling, increased, and general consumption of substitutes for alcoholic beverages, and the vast market found for cheap and drugged spirits, raises again the pertinent question whether the restriction placed upon the sale of absolutely pure products does not work harm rather than good; whether the enforcement of laws insuring purity will not better serve the cause of temperance. Possibly acts that will combine the two measures will produce the best results. It is known that, since the embargo of home-brewed ales has been in force, the consumption of spirits has greatly increased in Great Britain, and far beyond any ratio of increase of population; that more public houses are in existence; cologne drinking, chloral and cocaine taking, ether tipping, and the consumption of narcotic drugs generally, are in common vogue and daily, almost hourly, assuming enlarged proportions. Here is one of the greatest problems of our sociology, one that is, apparently, as far from solution as it was a century ago. The outward appearance as regards consumption is more seemly, but the surreptitious consumption of nar-

cotics is in no way mitigated, but rather the contrary. The thanks and honors of the world await the individual who can formulate a scheme of reform that will be alike practicable and effective.

What Is the Everlasting Gospel?—No. 10.

BY C. H. KESLAKE.

HOW SHALL we worship God? This question is asked in view of the fact that in the everlasting gospel of Rev. 14:6, 7, every nation, kindred, tongue, and people are expressly enjoined to "worship him that made heaven and earth, the sea, and the fountains of waters."

It must be plain to every mind that unless one worships God aright it is not true worship. There is such a thing as worshiping God ignorantly. Paul preaching to the Athenians said, "Whom therefore ye ignorantly worship, him declare I unto you."

From this it will be seen that to render acceptable worship unto God one must know him. This does not mean to know something about God, but an actual knowledge of him, just as he is.

To the woman of Samaria Jesus said, "Ye worship ye know not what." John 4:22. And so it is that thousands to-day believe that they are worshiping God when it might be truly said of them, "Ye worship ye know not what."

But the instruction that Jesus gave to the woman of Samaria is good for us now, and will help us in our sincere efforts to render acceptable worship.

In a sense as never before comprehended perhaps, the "hour cometh—yes, and now is, when the true worshipers shall worship the Father "in spirit and in truth, for the Father seeketh such to worship him." John 4:23. And the reason of this is that "God is a Spirit, and they that worship him must worship him in spirit and in truth." Verse 24.

Our conceptions of God must be right conceptions. To worship in spirit and in truth we must know the truth concerning God. But how shall we know it? "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?" Job. 11:7, 8.

The surest way to find out God is to believe what he says of himself in his Word. He is the "God of truth" (Jer. 10:10, mar.); therefore what he says of himself is absolutely true. If we discount any statement that God makes concerning himself, to what extent we say such statement is not true to that extent we fail to have a right conception of God. And while what he says of himself is perfectly true, and in it he reveals what he is, our unbelief of that statement will eternally prevent us from knowing God as he is. And not believing what he says renders us unfit to "worship him in spirit and in truth."

The everlasting gospel calls upon all to worship God "who made heaven and earth, the sea, and the fountains of waters." That being so, it must be clear that no one can render acceptable worship to God who does not worship him as the Creator.

Nor is this all. To worship God as the Creator one must believe what he says as to the manner of his creating. But the views that largely obtain in religious thought are completely at variance with what God says as to the origin of all things.

Remembering what has been said in previous articles with reference to the chronology of the gospel message of Rev. 14:6, 7, when it says "worship him that made heaven and earth, the sea, and the fountains of waters," the implication is that in some respects the Lord has not hitherto been worshiped as the Creator.

No one familiar with the wording of the fourth commandment will fail to notice the similarity between this gospel call and the statements found in the fourth commandment. In the commandment itself it says, "For in six days the Lord made heaven and earth, the sea, and all that in them is." But it also brings to view the additional fact that the Lord also rested the seventh day, and because of this he "blessed the seventh day and hallowed it."

From this it will be seen that there is a direct connection between the creation itself and the seventh day. That day God expressly says is the Sabbath, and the Sabbath finds its source in, and is inseparably connected with, creation. It is God's signature, as it were, written upon all that he has created, so that the recognition of the seventh day is the recognition of his ownership over all things.

The purpose of the Sabbath is that we might know that God is the Lord—Jehovah—that it is he who sanctifies his people, for the power by which he sanctifies is the power by which he created.

As before pointed out, to believe that God created all things is to believe what he says as to the manner of creating them.

Is it a mere coincidence then that from the pulpits of our land, and of other lands for that matter, are being breathed out views, which, while having no particular agreement each with the other, are all antagonistic to what the Word of God says with reference to the manner of the creation.

There is no coincidence about it. It is a subtle plan on the part of the great arch deceiver, through such views to so befog the minds of the people that, losing sight of the object and purpose of the Sabbath, which if observed would lead to the proper worship of the Creator, they will the more easily fall in with the plan, well and skillfully laid, to bring the people to worship the beast and his image. That he is succeeding cannot be questioned if we may judge from the multitudes who are wielding such an influence for the enforcing of what is confessedly the mark of the papacy—the Sunday, the great antagonist of the Sabbath of Jehovah, the seventh day.

To render to God then the worship that is demanded in the everlasting gospel—to "worship him that made heaven and earth, the sea, and the fountains of waters," one must return to the keeping of the seventh day, which is the sign of his creative power. Ex. 31:13-17.

Nor is it a coincidence that the very people who are calling attention to this everlasting gospel from the standpoint of the prophecy of Rev. 14:6, 7, preach as an essential part of the gospel the observance of the seventh day.

The Church Truant Under English Law.

ACCORDING to the *London Daily Mail* (London, Eng.) absence from church on Sunday is still punishable under English law. The fact was called out by a case which came recently before a London court, of which the *Mail* makes the following mention. And it is fitting to remember in this connection that these Sunday laws handed down from former centuries show us unmistakably what is the real tendency of Sunday legislation. The *Mail* says:—

"Very few members of the Church of England are aware that the bishops have still the power to oblige them to present themselves at church on every Sunday in the year, as well as on no less than twenty-eight saints' days.

"Moreover, they could oblige them to fast at least a dozen times a year, if they felt so inclined.

"The act under which this power is held by the bishops is one passed when people apparently were given to cock-fighting and other profane amusements on the Sabbath, in the reign of Edward, A. D. 1551. Many years later another and more stringent law was enacted, but that has been repealed, while curiously enough, the older law is still in the statute book. The latter says:—

"Forasmuche as, at all tymes, men be not so mynde-ful to lawde and praise God, so readie to resorte and heare Godde's hollie worde, as their bounden dewtie doth require; therefore, to call men to remembraunce of their dewtie, it hath been provyded that there shoulde be certayne days appointed wherein Christians shoulde cease from all other kynde of labour and applie themselves onely unto the aforesaide hollie workes."

"And if people should not obey willingly, then it is—

"Lawfull to all archebusshoppes and busshoppes to enquire of every persone that shall offend in the premisses, and to punishe each offender, and to enjoyne him such penance as shall be thought mete."

"It might be thought that this law is quite obsolete, but it is not so. Corresponding with the power of the bishops to enforce attendance, there is a duty to provide accommodation for every parishioner. Quite recently a reformatory boy was refused admission to church by one of the churchwardens, and an action was brought against the latter. The judge decided in favor of the boy, and in giving judgment, he said that though the courts can no longer fine a man for not going to church on Sundays, the bishops can 'admonish' him if he refuses to go, and he would then be compelled to pay the whole costs of the proceeding."



LIFE with most people is a struggle to get to the top. But not all people have the same top in view. There are various tops towards which the multitudes are struggling, and various kinds of effort are required in the endeavor to reach them. Some are to be reached by selfish effort,—effort which tends rather to the injury than the benefit of the human race.

* * *

A vast number, sad to say, are struggling up the sides of the hill of mammon. That is the top they have in view, and they are striving to reach it by climbing up over the heads of their fellows. They are satisfied to pull others down, if by so doing they can pull themselves up. That is the natural method of getting to the top of this eminence. This is the kind of effort that has been put forth by the vast majority, though not all, who have been elevated by mammon above their fellows.

* * *

HUMAN nature turns naturally toward this elevation as the one that will best reward the effort put forth upon it,—the one that will confer the greatest happiness and satisfaction in life. But what is there in reality at the top of it? Imagination sees everything there that is to be desired; but occasionally we get a very somber and prosaic glimpse of the reality. We do not naturally pay as much attention to the truth disclosed by these glimpses as to the pictures outlined by fancy; but we ought to heed them a good deal more.

* * *

OCCASIONALLY "society" gives the rest of the world a glimpse of this kind. The other day some of the aristocracy of wealth in this city got together to devise something for their amusement. These people have to be amused, as do others, to keep life from becoming a burden; but they have to seek further for their amusement, since it has to be something uncommon. The result in this instance was that the common people were startled by reports in the next day's papers of how "high" society has held a dance in which the participants wore wings and halos. Not long after this the same "society" were found seeking their entertainment by copying some of the wild and vulgar amusements characteristic of life on the outskirts of civilization. These glimpses of life on the top of the hill of mammon are very instructive, and they tell the exact truth.

It is perfectly plain from these and many other evidences that the true top to be sought in life is not that of wealth. Wealth adds many burdens, but gives no one a greater capacity for enjoyment. It confers many new cares upon its possessor, but no new faculties. It brings no new development to the higher faculties. From all it can confer, men turn again to the frivolous amusements which are characteristic of life upon its lowest plane.

* * *

JESUS CHRIST said, "He that will be great among you shall be your servant;" and in this is pointed out the path to real preëminence. The true top to be sought is the top of the mount of service. Whoever can most largely serve his fellow-beings, approaches nearest to God who is the great Servant—the one who gives to all living things every good gift, and sustains them in life to enjoy it. There is no unrest and unsatisfied longing constantly seeking to the frivolities of worldliness in the life that is devoted to Christian service.

* * *

THE proposed city ordinance against profane swearing, which has been the topic of much discussion here for some time past, was voted down at a recent meeting of the board of aldermen. The author of the measure, however, is not discouraged, and says that he will continue the crusade against profanity by similar means. Meanwhile the spirit of the crusade seems to have spread to other places, and from as far west as Colorado, we hear of an agitation to suppress this form of immorality by law.

* * *

THE suppression of public indecency is certainly a proper exercise of the civil power. When, however, "indecency" means only something which offends the religious sentiment of a class of the people, legal measures are out of place. Unfortunately, religious sentiment is prone to be very easily offended, and to stir up individuals to deeds which reflect anything but a Christian spirit. Christianity—love—"is not easily provoked;" but much that passes for Christianity is always quick to resent a fancied insult, and to take advantage of the law to gain some advantage over opposing religions. The superiority of the power of love as a force against evil is seen in that it stirs up no animosity and promotes no religious controversy. And love is a mighty power; it is the greatest power in the world; for love is God, and God is all powerful. Let the church have enough of God, and she will seek no further for power to combat with evil.

* * *

A COMMISSION composed of an equal number of representatives of the United States and of Spain is soon to begin a session to determine what disposition shall be made of the Philippines. A German paper says that the

foreign firms in Manila met recently and agreed to urge upon the commission that the Franciscan, Dominican, and Augustinian monks be expelled from the islands, and that there be a stipulation for the freedom of religion.

* * *

It is altogether improbable that the United States will interfere with the monks and Jesuits in the Philippines. The Government does not interfere with them here at home, and it has sent a Roman Catholic prelate from this country to the Philippines in connection with the military expedition under General Merritt, for the special purpose of explaining to the monks and other Catholics on the islands that the United States is on friendly terms with the papacy. And so far as the influence of the papacy can be used in the settlement of the question, the principles of government that have been in force on the islands will remain undisturbed.

* * *

PROBABLY NO other island territory could have been selected which would make the untried problem of colonization so difficult for the American Government as it will be upon the islands so long ruled by Spain. It will be interesting to watch the result of the experiment.

A "Christian Nation" Defined.

THE *Independent* (New York) quotes President Washburne as saying of the present course to be taken by the United States: "We shall do what we believe to be for our interest; or, if we can rise so high, what we see to be our duty to the world."

"Why," then queries the *Independent*, "should we not rise so high? Is the Christian obligation of beneficence a solely personal one, and does it have nothing to do with nations? Is it the first duty of a nation to be selfish? Must it consider first and only what will be for its own interests, with no regard to what are the interests of other nations?" This question, it says, is a very serious one, and a practical one as well.

It is admitted that "It has been the habit of nations to act on the theory that they are not their brothers' keepers. Let other nations look out for themselves, has been their thought, and we will look out for ourselves. Of course," says the *Independent*, "this is not Christian; but it has been supposed that a nation has no soul, and that it was a mere misnomer to speak of a Christian nation, when we meant a nation in which the people professed more or less generally the Christian faith."

The *Independent* then proceeds to state some things that "would be involved in a nation being really Christian and loving its neighbor as itself":—

"One thing is that it would feel some obligation to protect other peoples than its own against injury or oppression. A truly Christian nation would not allow

the Turkish massacres to be repeated or the oppression of the Armenians to continue. It would suppress a robber State as soon as a pirate ship. A truly Christian nation would put a stop to the Spanish oppressions next to it in Cuba, even at a considerable loss in blood and treasure. Bismarck's famous remark about a Pomeranian grenadier was hideously unchristian; our intervention for Cuba was simply Christian.

"When a war breaks out between two nations, a really Christian nation will enter upon it without vindictiveness, and will desire that its enemy may be as little humiliated as is possible consistently with the object of the war. It will remember the command, obligatory on nations as well as individuals, 'Love your enemies.' It will make the conditions of peace as little onerous or disagreeable as possible, and it will treat prisoners with courtesy and kindness; and when war is over it will be ready to do everything it can for the rehabilitation and comfort of its late foes."

"Love your enemies;" yes, that is Christianity, and in connection with these words the author of Christianity said also, "Bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." And this also is Christianity, and nothing less than this is demanded by it.

Does this convey any hint of opposing one's enemies by sword and bullet? Can it be reconciled with war? Can Christianity be manifested through such weapons? If so, what need of spiritual weapons? Or is it a fact that Christian purposes can be promoted by carnal weapons of war? The plain teaching of Scripture is, "The weapons of our warfare are not carnal."

Why this is so, why this must be so, is not difficult to see. Carnal weapons of warfare are for the purpose of killing men. A weapon that would not kill a man would never receive a moment's consideration from the military authorities of any nation. But spiritual weapons of warfare are for the purpose of killing sin, and saving men. The two must necessarily work at cross purposes.

With every government on the earth, self comes first. Christ was unselfish. He laid down his life for his enemies; but in war every government makes its enemies lay down their lives for it. By their very nature civil governments cannot be Christian, and any pretended enforcement of Christianity by civil or military power is a fraud.

"I AM tired and sick of moral essays. It would take about a ton of them to convert a child five years old. A man was talking of a certain church once, and said he liked it because the preacher never touched on politics and religion, just read nice little essays. Give the people the word of God. Some men only use the Bible as a textbook. They go up in a balloon and talk about astronomy, and then go down and give you a little geology, and next Sunday they go on in the same way, and then they wonder why it is the people do not read their Bibles.—D. L. Moody.

Characteristic of the Age.

THE lust of gold which is so characteristic of the present age, and the lengths to which people are led by it in the pathways of delusion, have been curiously illustrated of late by an "enterprise," the incidents and developments of which have furnished material for sensational reports in the daily press. We refer to the project set on foot in a seaside town of Maine, based upon the claim that fortunes in gold could be extracted from the sea. The idea was a natural successor to the delusion of the ancient alchemists, that gold could be produced by chemical process from some cheap metal like lead or tin. The cheapest thing about the whole undertaking was the idea upon which it was based.

Doubtless there was never a time before when the rainbow of sudden and easy fortune was chased by eager multitudes as it is to day. In itself this is a convincing proof of the mental and moral degeneracy of the age.

We copy from the *Scientific American* the following account of the gold-making enterprise referred to:—

"We have now to relate the most extraordinary story connected with the production of gold, which should be a warning to all who do not see in such affairs the specious combination of science and the wily swindler. We refer to the Electrolytic Marine Salts Company, which has recently attempted to extract gold from the sea, though the resulting gold in reality came from the pockets of the shareholders. The sensational débacle of the principal promoters of the company has produced considerable comment.

"In 1872 Sonstadt discovered the minute presence of gold in sea water, and this was confirmed by Professor Liversidge, of the University of Sydney, who found that in the sea water of New South Wales there was from one half to one grain of gold to one ton of sea water, or 130 to 260 tons per cubic mile. Professor Liversidge estimated the bulk of the oceans of the world as 308,710,679 cubic miles, and if each ton of sea water produced one grain of gold the aggregate amount would be \$48,000,000,000,000, being 23·22 grains fine to the dollar. After this discovery, it is, of course, natural that scientists should have made attempts to secure the precious metal, by treating the sea water chemically and electrically, but it was soon discovered that such processes would be wholly impracticable, owing to the great expense attending the extraction of the gold from the enormous bulk of liquid. The matter should have ended here, but it got to be pretty well understood by the public that sea water contained gold. This fact afforded an ideal chance for the alleged inventor to devise a process for extracting the gold.

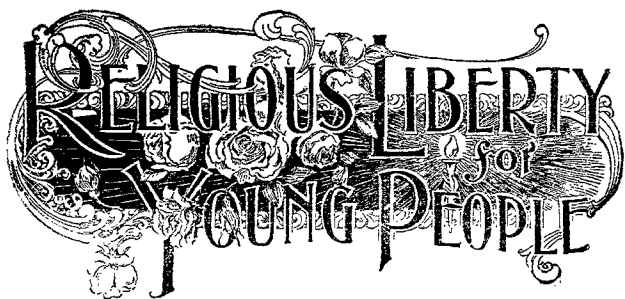
"A few months ago the Electrolytic Marine Salts Company was formed, and the good people of New England were asked to become shareholders, and soon nearly \$1,000,000 of the \$10,000,000 capital stock was subscribed. The enterprise belongs to the class which depends for success upon a secret process, which is in itself often a suspicious circumstance. Moreover, the man who devised the scheme for the extraction of the gold did not belong to the class from whom we are wont to expect great things in processes which require scientific

attainments. Experiments were conducted near Providence, and a New York daily paper has been enabled to give a full outline of the ingenious trick. The capitalists were allowed to see the workings of the alleged invention. They were taken to a shed built on an old dock, and they were allowed to bring their own mercury and put it into the submarine tank, which was brought up to the surface by a winch. After the tank was properly arranged, it was lowered to the bottom and the current was turned on, and the investors sat around to await results. A diver, who has now fled the country, walked on the bottom of the sea at this point and substituted mercury specially prepared with gold for the mercury which the gentlemen had furnished. When the tank was brought up to the surface, the mercury was given to an assayer and \$4.50 worth of gold was found, which was considered a very good sum for a single 'accumulator.'

"Capital now came easy after this; so that a large plant was erected at North Lubec, Maine, so as to get 'fresh' sea water. One plant had 240 accumulators at work. They are so located that the tide water passes through them and it is treated with chemicals and electricity, that never-failing aid to bolster up secret processes. It was claimed that gold and silver, one part of the former to two of the latter, were extracted from the water and that these metals were removed from time to time about once a week. It was held as a theory that a ton of sea water contained four cents worth of gold. It was claimed as a practice by the company that four mills' worth was taken from each ton of water and that each accumulator earns on an average \$1 net a day. Each accumulator separated and used about twenty tons of sea water an hour for sixteen hours out of every twenty-four. It was claimed that the consumption of chemicals was very small. The machines appeared to do their work miraculously well, and each week a gold brick worth nearly \$2,000 was sent to the city. The weekly gold brick was about the same weight and value, which showed that the machinery was working remarkably well and that the amount of gold in the water was a constant quantity, and the sixteen consignments netted \$23,000.

"Finally the vice-president and general manager's financial operations in New York aroused the suspicions of the banks, which led to his flight and the discovery of the swindle, and both he and his diver sailed for Europe; and the deluded members of the company, who believed that the scheme was feasible and went into the business in good faith, are now going to work the plant themselves before they decide to admit that they have been deceived by perhaps the most astonishing and picturesque swindle of modern times. The moral to be drawn from this is that persons should not invest in any electrical or chemical process which they do not understand, until they have asked the opinion of some expert and for whose opinion they can well afford to pay."

THE *Catholic Review* reports that "by a recent order of Secretary of War Alger, Catholic priests who have permission from their bishops may celebrate mass, hear confessions, and visit the soldiers of any of our camps. No pay, however, will be given by the Government for such service."



Studies in French History.—35.

"I would like to join your class in the study of French History," said Fred Green, bowing respectfully to Professor Carman, "and this is my friend, Bert Mathews,—he wants to come, too, if you don't mind."

"Indeed I shall be very glad to welcome you. Now that Charlie and Robert have gone away for a time, I shall be pleased for you to take their places, and then you see our class will not suffer in membership."

"Well, you see, professor, the boys left us their vacant chairs, or I'm afraid we wouldn't have dared to ask to join you, after so long, but we knew the studies must be quite interesting, or they would not be kept right up during vacation."

"History is something, my boys, which we must take as we find it, whether interesting or otherwise; but to me, at least, French history has a peculiar interest, from the fact that I think I can trace a likeness in it to our own past history and probable future. I am glad to say the interest in our class has never seemed better than at present."

The next Tuesday afternoon the two boys, Fred and Bert, were on hand, joining the other members of the class in the cheerful room where they usually assembled.

"Who can tell me what century we have now reached in our studies?" asked Professor Carman.

"The fourteenth!" exclaimed Florence Ray.

"Is this correct? I notice Harry's hand is raised. Do you object to this date, Harry?"

"We must have reached about the middle of the fifteenth century, or a little beyond; for last week you mentioned the birth and something of the life of Columbus."

"You are in the right of it, Harry; we have reached about to the year 1495. That very wicked pope, Alexander VI., anointed King Charles VIII. with holy oil, to ensure him a prosperous war, though I much doubt if this was the least particle of help to him; for indeed the king and the pope could not agree with each other hardly long enough for the anointing to take place.

"When the king and his army arrived in Naples, they found that the king of Naples, who was a vilely bad man, was as great a coward as he was a villain. He did not wait to meet the French king and defend his country,—he simply ran."

"I wonder if the Italians were not almost glad to welcome King Charles,—he surely was not so bad a ruler as their own," remarked Will Palmeter.

"You have judged very correctly, Will; in fact they made great demonstrations of joy at his arrival. Of course this pleased the foolish, romantic young king, who wrote letters back home, stating that an earthly paradise had been found, and that he was the lucky Frenchman who had found it."

"O professor! do tell us if he succeeded in holding his conquered possessions. It seems as if it was too good luck for him to be very lasting," exclaimed Milly Brown, with sparkling eyes. "Just think of it! the silly king to run away without a word, and leave his kingdom to Charles!"

"Lasting?—O no. His enemies set traps for him into which he readily fell, and at last he was obliged to fight his way back home to France as best he could."

"Then I suppose the king of Naples came back, didn't he?" asked Fred Green, who was already becoming deeply interested.

"O no, he died; but his son and successor, who was more worthy of the name of king than he, came back to Naples, and with the help of a great captain, drove the French invaders out of their country in short order."

"Well," said Joe Palmeter, "I imagine Charles must have thought by this time that the pope's blessing didn't amount to much."

"I have no doubt he did not overestimate it then, if he did before; but he was yet young and vain; so he decided he would now try a life of revelry and foolish pleasures, which thing he did. But at last, however, he decided to reform and try to imitate the example of his illustrious namesake, Saint Louis. So he found a tree for himself,—in strict imitation of him,—and there he administered justice to the people. But he did not live long after this; he met with an accident, hitting his head against a low door through which he was passing, and this is supposed to have caused his death."

"It must have been a very low door," said Edna Phillips; "for I remember you said last week that King Charles VIII. was almost a dwarf."

"You would surely catch me, Edna," smiled Professor Carman, "with that good memory of yours, if I were not very careful to tell the exact truth. Yes, it was a very low door opening from a gallery through which he was passing. But foolish as he had been until just before his death, he was sincerely mourned by many."

"It seems to me," sagely remarked Florence Ray, "that it would have been a pretty poor king who couldn't have made friends with those loyal people,—seems as if they were just anxious to find a ruler whom they could love."

"A true observation," answered Professor Carman.

"Nearly the whole of the fifteenth century had now passed, and a remarkable century it had been. We look back to it from this distance, and it appears to us like the first hours of the morning, just before the sun appears

in dazzling brightness above the horizon. With the sixteenth century came the invention of printing,—for books were all simply *written* before this,—which in itself was sufficient to create a great upheaval in the world. Then, too, the Old World was rubbing her eyes in astonishment, as it were, at the discovery of the New.

"In fact, from now on," added Professor Carman, "we may consider that we are fairly launched upon the sea of modern history."

MRS. L. D. AVERY-STUTTLE.

A Snake in the Grass.

"My country 'tis of thee,
Sweet land of liberty,
Of thee I sing.
I love thy rocks and rills,
Thy woods and templed hills,
My heart with rapture thrills,
Like that above."

TOM BROWN was singing "America" at the top of his voice, as he hoed away in the garden, and was thinking a great deal more about his country than of the potatoes. He paused after he finished the last verse not only to wipe the sweat off his brow, but something from his eyes. He looked around Rose Farm, then away off to the Alleghany Mountains. He could hear the splash of the river amid the rustle of trees and the pipe of the robin. The blue sky floated a white ship of cloud here and there, and peeping through the trees he could see the old farm house.

"Hurrah for America," shouted Tom. "Hurrah for Rose Wood Farm," and "snakes," yelled the boy as he gave a jump, and brought his hoe down on a long snake that was trailing through the field. "Whew," said Tom, excitedly, "There are some things that have got to be killed, even in the land of the free and the home of the brave."

Tom walked slowly to the house, thinking. "Spouse its the saloons and the things that are crawling around in the dark and under foot as it were, to poison the folks and to take away liberty like they used to in the Dark Ages. Grandpa says there's a going to be a time like there was long ago. I wonder —" Tom stopped to listen.

It was grandpa humming some old Methodist hymn. Tom caught the words,

"I'm but a stranger here, heaven is my home.
Earth is but dark and drear, heaven is my home."

"Grandpa," said Tom, "what makes you sing, earth is but dark and drear. It doesn't seem dark and drear to me. And as for heaven, who wants anything better than to-day? Hurrah for 'my country 'tis of thee.'"

Grandpa took out his spectacles to look at Tom. He laughed as Tom threw the hoe on the ground and turned three or four hands springs to work off his superfluous energy.

"Well, my boy," said grandpa, slowly wiping his spectacles to clear them of two kinds of tears. "I bless

the Lord for the earth. It belongs to him, though as the poet says, 'the trail of the serpent is over us all.' But it's only the preparatory school after all. Like old Abraham, I'm a looking for a better country, for a city that hath foundations whose builder and maker is God. But la, child, I can remember that I once felt jest as you do. I think when folks are young and full of health and spirits, that they sorter mix a good deal of heaven into the earth anyway. They feel as if they was going to live forever or as long as Methuselah did anyhow, and that life holds only good. They don't know anything yet of the cold treacherous world; but the time 'll come, my lad, when earth won't seem so bright, and when you'll long for something better."

"Now tell me about it," said Tom. "You say you used to feel as I do, and then you found out your good feelings were all a delusion. What made you, grandpa?"

"Well, Tom. What was it you used to be singing so much last winter about things not bein' always what they seemed?"

"I know," said Tom, beginning to sing,

"Things are seldom what they seem,
Skim milk masquerades as cream,
Highlows pass for patent leathers,
Jackdaws strut in peacock's feathers."

"That's it, Tom. It's the insincerity of things that sicken the heart, and take the colors of beauty from the earth, and make one sing, 'earth is but dark and drear, heaven is my home.' The world as a world is good enough, provided one has health, hope, and love within. There are good people in it, too. But Oh, Tom, there are snakes. The trail of the serpent is over us all. But there is a world from which the serpent was cast out forever, and He who is to bruise the serpent, has told us to look up, where He is preparing mansions for us, and that presently He'll come and take us to Himself."

"And does this world just seem to you like a stopping place, grandpa?"

"Yes, Tom; my citizenship is yonder. You know Tom, when an ambassador is sent here from a foreign country to stay a few years in the interest of his country, he don't build him a fine mansion, take out citizen papers here, and forget that his business is simply the business of a representative of another country. That's the way it is with the Christian. He's here to represent the divine government for a season; but he expects to be called home."

"But grandpa, they are going to kill out all the snakes. I heard them talking it all over at the Christian Citizenship League the other evening. When we young folks grow up, we are going to vote down all the saloons, all the evils, all the oppression, and really make America over. We are going to *make* folks do right, and then this world will be almost as good as heaven. Mr. Allen said that then we might expect that Christ would reign on the earth, and that the will of God would be done on earth as it is in heaven."

"O Tom, Tom, how true it is that eternal vigilance is

the price of liberty. What has the good Lord himself said about his kingdom? He said, 'My kingdom is not of this world.' He said, if it was, then would my servants fight. Don't you think there would have to be some force employed to make people do right? Do you think you can compel the world to do the will of God? Do you think that law will make the world a kingdom of the God of love? The law of God is spiritual, and reaches to the intents and purposes of the heart."

"I don't know, grandpa. It seemed that it could be done when I was listening to the leaguers, and that God really expected the good people to make the bad ones come to terms."

"That scheme has been tried in the past; but it resulted in the persecution of the truly good, who were spiritually minded, and who really kept the commandments of God; and in turning the bad into the worst of hypocrites and knaves."

"Why, how, grandpa?"

"Well, first, they were going to have only Christian men in office."

"Yes, that's what they want now, and I think that's a fine thing."

"Tom, men will be anything to get into office, especially if there is a good salary behind it, or a way of obtaining money or power. Who is going to be the judge as to who is Christian?"

"Oh, I see; then you think people would pretend to be Christians to get into positions? Hum. I didn't think of that before."

"Yes; I'm sure that we should presently have officials of the type of Laud and Bonner. 'But except your righteousness exceed the righteousness of the scribes and pharisees, ye shall in no wise enter into the kingdom of heaven.'"

"Well, grandpa, how would it affect good laws to have bad executioners?"

"Oh, we have often had that kind of government. But would the kind of laws the league wants to enforce be good laws for civil government?"

"Why, they'd be the laws of God. Where would you find better laws?"

"The law of God deals with the heart, Tom, and what would men have to enforce such laws?"

"Power to read the heart," said Tom, slowly.

"Yes, and in the Dark Ages just this kind of legislation instigated the Inquisition, in order to wrest from men the secrets of the heart by torture."

"O well, grandpa, they do not think of carrying things to such an extent as that, but to make men act good on the outside."

"That would be proper to the extent of controlling those who would do violence to men's lives, virtue, property, or liberty; but beyond the line of civility, it would be to make men hypocrites and knaves, and to endanger and even strangle the sweet liberty we now enjoy."

"Hum," said Tom, picking his teeth thoughtfully.

"But I can't see how it would do the good people any harm?"

"Well, I can," said grandpa. "In the first place, if I live to see such a thing in a way to succeed, I would raise my voice against it as a Christian. I would protest vigorously, and the leaguers would look upon me as an enemy, and would think me a traitor to good order and an enemy to good government and to the interests of humanity, and if the law was on their side, you would have the privilege of visiting grandpa in jail, unless you would be afraid to come."

"Not much," said Tom.

"Besides, I would probably have ideas of what was right to do, that the leaguers would think were heretical, or if I did not, some one else undoubtedly would, and then men would be persecuted for their opinion, and the innocent suffer as malefactors. That's what happened when the Puritans tried this very scheme. Roger Williams was banished, Quakers were whipped, witches drowned, and doves stoned for cooing on the Sabbath."

"O grandpa, you are too ridiculous."

"No, indeed, I'm in dead earnest."

"Well, well, well! The leaguers talked a great deal about Sabbath desecration, and about enforcing the old Blue Laws."

"That's it," said grandpa. "It's the old scheme up again."

"There's a snake in the grass!" shouted Tom, rushing for his hoe. "This kind of mild weather brings them out."

"Jes so," said grandpa. "And this kind of milk and water gospel is thawing out the old dragon. Give it to him, Tom."

As Tom came back to the house, he heard two sweet quavering voices singing together—

"In the Christian's home in glory,
There remains a land of rest;
For my Saviour's gone before me,
To fulfill my soul's request.
There is rest for the weary."

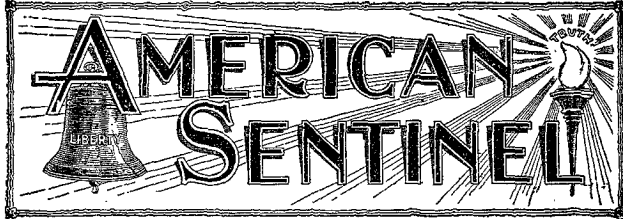
"Grandpa," said Tom, "if the kingdom's come, and the will of God done on earth anywhere, I think it's in hearts like yours and grandma's."

"Yes. The kingdom of God is within you; and some day, Tom, when Jesus comes to weed out and burn up the tares, he will gather the wheat into his garner. Then he'll renew the earth, and repeople it with the righteous, and the kingdoms of this world will belong to our Jesus, and he shall rule. For 'unto thee shall it come, even the first dominion.' But it will never be made the kingdom of Christ through the enforcement of law. We are to persuade, beseech, entreat, as God's ambassadors. He'll see to the execution of judgment. By and by, Tom, the earth will blossom as a rose, and there won't be any snakes to look out for."

"Hurrah!" shouted Tom. "Then it will be 'my country 'tis of thee, sweet land of liberty.'"

TO OUR PATRONS:

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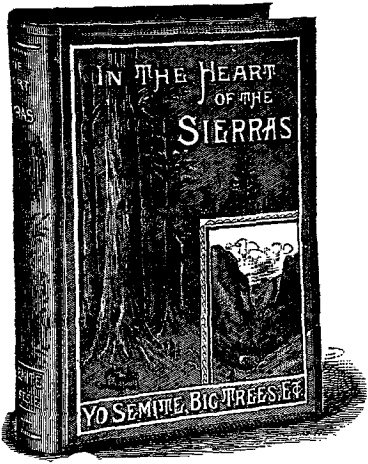
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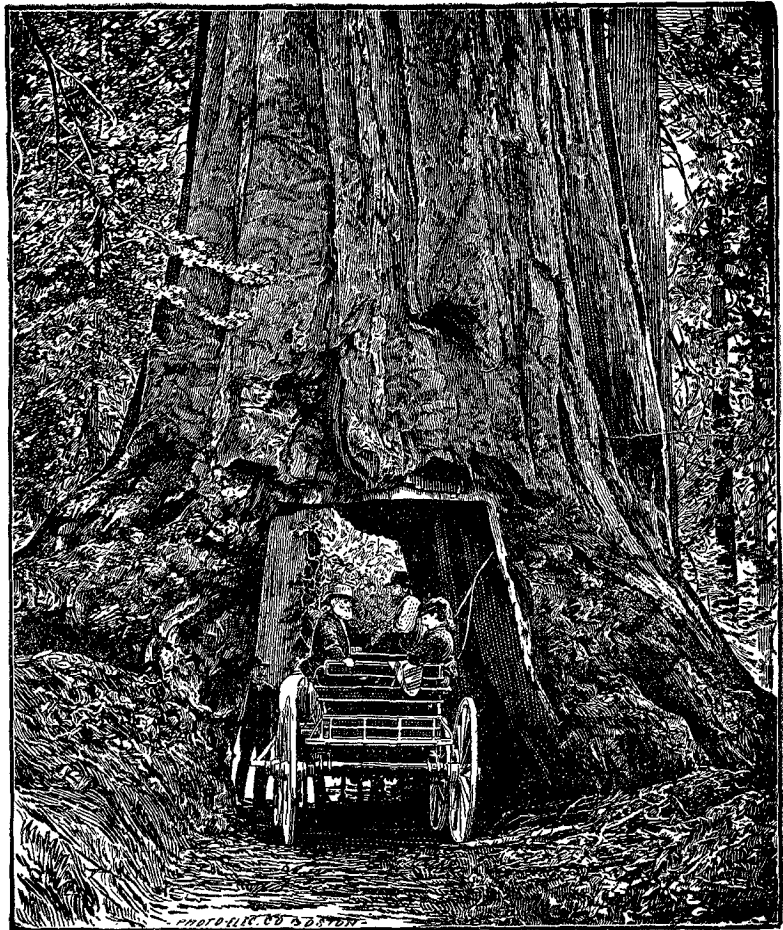
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American Sentinel.

NEW YORK, AUGUST 25, 1898.

NO COUNTERFEIT righteousness will ever get into circulation in heaven.

JESUS CHRIST is the ladder that reaches from the lowest plane of humanity to the throne of God.

It is impossible for man in his finite wisdom to prescribe the manner of Sabbath observance without lowering the standard of Sabbath observance from the requirements of the divine law.

It is the fate of the SENTINEL, as, we suppose, of most other journals, to be the subject of occasional criticism. This is proper—the SENTINEL doesn't hold itself above criticism—only we notice that the majority of these come from people who don't read it. We want to profit by these criticisms, but we hardly know how to profit by criticisms of the SENTINEL from people who don't read it.

THERE are people who say that the SENTINEL is hard on the Catholics. We deny this charge; certainly we do not mean to be severe on the Catholics, or on any others. But we are hard on Roman Catholic principles—we confess that. And the reason for this is that Roman Catholic principles are hard on those who adhere to them. Those principles are chains which are bound about the adherents of the Catholic belief. And when we strike the chain, with the purpose of freeing the captive, it may appear that we are striking the man instead; but this is a mistake which a little discrimination will discover. This is the trouble with many people in their attitude towards God. They do not discern that his judgments are not against the sinner, but against sin. God hates sin; but he so loved the sinner that he gave his only-begotten Son for his salvation. It is always important to discriminate between the principle and the person who holds it.

THE question of Pope Leo's successor is strongly agitating the college of cardinals at Rome, owing to the apparent nearness of the pope's decease. The probabilities, it is said, point to the election of one of the Italian cardinals. Taking a look historically at the "chair of Peter," it is to be observed that it has been filled more frequently by Italians than by all persons of other nationality combined. And from this the only conclusion to be drawn, from a papal standpoint, is that the Italian nation is far superior to any other nation on earth in the sight of God. Why it should be so is a mystery for Catholics to explain.

AS IF to still further complicate the situation respecting the Philippines, Admiral Dewey and General Merritt assaulted and took the city of Manila, Saturday, the 13th, and received from the Spanish commander, it is said, the surrender of the whole Philippine group. So now it is claimed by the American press that there is no Philippine question, the whole group of islands being the property of the United States by right of conquest. But this happened *after* the signing of the peace protocol; the American commanders in the Pacific not having learned of the advent of peace. So that it would appear that the United States is bound not to make any claim based upon the latest victory of the American arms.

THE saloon is a natural enemy of society; therefore we have always advocated that it be dealt with by the law of the land as such. There is not one right of mankind which the saloon respects; not one upon which it has not ruthlessly trampled. Strong drink hurls reason from its throne, and puts in its place only the instincts and intelligence of a beast. Why, then, should the saloon merit protection from those to whom it is a deadly foe? Why should a viper complain because some one does not warm it in his bosom? How many murders has the saloon committed?—think of it! In what other case

does civilization throw the protection of law around a murderer with such a record? We say this is wrong; and we believe that in saying it we are right. The "moderate" drinker cuts no figure in this question. The saloon must be judged not by the moderate drinkers, but by its finished products, the drunkards.

"AND it shall come to pass in the last days," speaks the prophetic Word, "that I will pour out My Spirit upon all flesh." How then will the Spirit be manifested by those who receive it? Jesus Christ said, "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;" and as the Spirit was manifested in him, so will it be in his followers. The Spirit has been poured out, and when it is received—when the church is ready to receive it—the world will resound with the proclamation of religious liberty in Christ.

AMONG the warnings that have been sounded in the nation's ears against imperialism, a forcible one is the following from ex-Secretary John Sherman, whose long experience in the business of republican government well qualifies him to know whereof he speaks:—

"I regret to notice a disposition in Congress to reach out for outside territory. This ambition for the occupation of territory has been the ruin of Greece, Rome, and the great nations of Asia in ancient times, and of Spain, Austria, and Italy in modern times. And now the United States is in more danger from similar causes than all others combined.

"The greed of territory and the attempt to rule it lost Great Britain the great body of what is now the United States of America. If we can be content with our vast continental possessions we can dispense with the islands of the sea. There is no room for them in our system of States. Their people do not speak our language. Friendly trade relations can be easily arranged, but American domination, if attempted, will lead to interminable evils."