

AMERICAN SENTINEL

TRUTH

Edw. E. Parsons, Proprietor
 Drawer 1101

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

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THE carnal nature is the architect of hell.

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Not all is Christian that appears angelic.

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"THE weapons of our warfare are not carnal."

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THE gospel of God cannot be preached by the law of man.

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ANY "moral reform" that is not wrought in the heart is a delusion.

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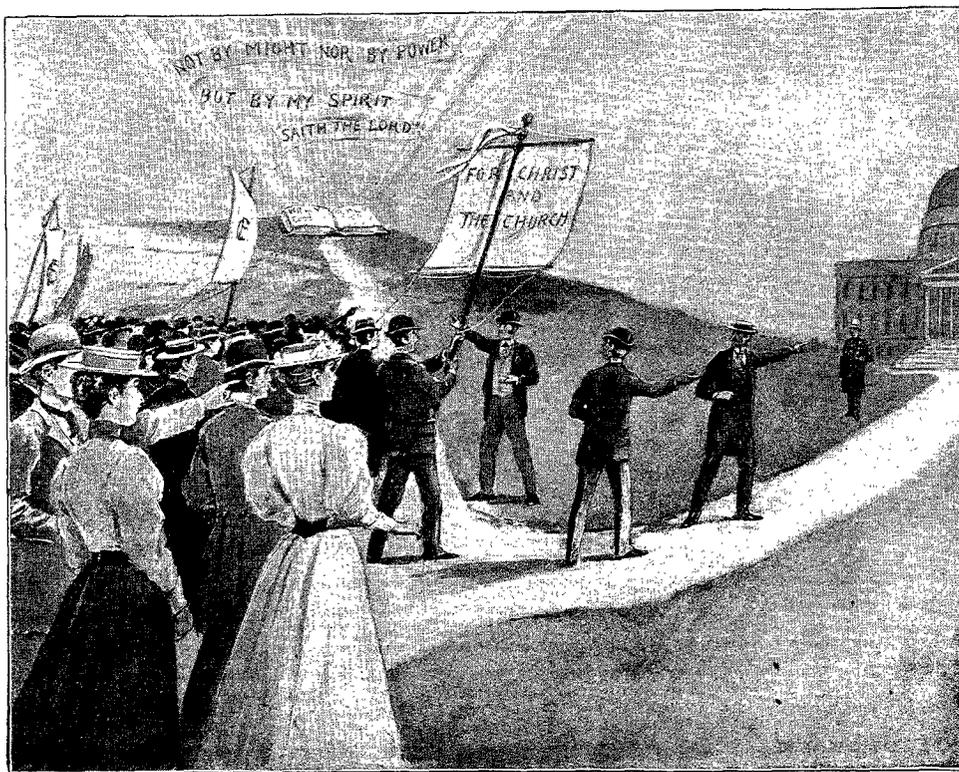
CONSCIENCE is one of the things which the Sunday law aims to close up.

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"CHARITY" is never found far from her sister graces faith and hope.

It is useless to invoke the aid of human law in the warfare that is not against flesh and blood, but against "spiritual wickedness in high places."

TRUTH and righteousness cannot fall to the ground while God remains upon his throne. That which embodies truth and righteousness needs no support from the civil arm.



Which Path: to the Word of God or to the Legislature?

This all-important question is being settled to-day by great organizations of Christian young people, of which the Society of Christian Endeavor is now the foremost example. Shall they seek to the legislature—to politics—for power to accomplish the Christian work they have undertaken? or shall they seek "power from on high"—the power of God? In the illustration the movement seems to be towards the legislature; and this, unfortunately, correctly represents the situation. And in this lies the gravest peril to them and to the country.

"THUS saith the Lord, Stand ye in the ways, and see, and ask for the OLD PATHS, where is the good way, and walk therein, and ye shall find rest for your souls." Jer. 6:16. "I am the Lord thy God, which teacheth thee to profit, which leadeth thee by the way that thou shouldest go." Isa. 48:17.

IF law could make men better, there would be no need of the gospel.

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NO amount of legislation can separate conscience from the Sabbath.

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THE "snapshot" is a poor way to get a correct photograph of character.

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ALL Christian institutions have their support in God; and they need no other.

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THE institution of the Sabbath can be neither civil nor un-civil. It is purely religious.

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ANY religion might as well go down

which cannot be sustained by love to God and to one's fellowmen.

SOME of the most troublesome people in the world are those who have a surplus of conscience—enough for themselves and for all their neighbors.

THE test of Christianity is love; not that which men may call love, but the love of God. Christianity means being like God in our disposition toward others.

But what is the love of God? The Scripture says: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins;" and "God commendeth his love toward us in that, while we were yet sinners, Christ died for us." John 4:10; Rom. 5:8.

As God loved those who were his enemies, so must Christians love their enemies. They must love all men and count all as their brethren.

But how is love of our enemies to be manifested? The answer is plain. If we are actuated by the spirit of God, our love for all men will be manifested in sacrificing for them even as God did. "For God so loved the world, that he gave his only begotten son, that whosoever believeth on him might not perish, but have everlasting life." John 3:16.

How then can the spirit of love—the love of God—be reconciled with the spirit of war? We cannot reconcile it. The spirit of love says that we should lay down our lives for our enemies. The spirit of war says that our enemies should lay down their lives for us.

The Christian warfare does not mean death to our enemies, but death to self. And if Christians are engaged in this warfare, they will not at the same time be engaged in any other.

Persuasion Vs. Compulsion.

BY H. A. HELLIER.

IT is the duty of the State to protect liberty of conscience, and in matters of religion the extreme limits of its authority have been reached when it does that. It was because they recognized this principle clearly that the evangelical princes of Germany uttered that memorable protest, when in answer to the decree of the papacy, demanding the suppression of the Reformation, they said, "Let us reject this decree. In matters of conscience the majority have no power."

The announcement of this principle is made more significant when we remember that when the princes said that, they realized that they were fighting against the powers of earth and hell, and that they would probably pay the penalty with their property, freedom, and even their lives. It is in the footsteps of these noble men that the Protestants of the world to-day profess to be follow-

ing, yet how far have they strayed from that path! All over the land they have organized societies that have as their object the domination of the State by the Church. This they deny, and say, "We merely wish the State to put on righteousness," or "We wish to see Christ enthroned as King of the Commonwealth."

Now, religion has nothing to do with the State, or the State with religion if they both keep in their proper sphere, and only when religion has lost its vitalizing principle, and has become but a form, does she seek union with, or aid from, the State. Therefore, those, the majority who are clamoring for Sunday laws, and insist that the minority must observe their Puritanical Sabbath in deference to the majority, have, in this age of enlightenment lost sight of the vital principle of freedom of conscience, which was so clearly recognized by the evangelical princes amid the moral darkness of the sixteenth century.

How strange it is that these people cannot see that the State cannot put on righteousness, and how strange that they do not realize that this movement betrays the print of Satan's cloven foot, inasmuch as it is, like everything else emanating from him, the antipodes of the teachings of Christ; for he never attempted to legislate righteousness onto the State, or on the individuals composing it. No, indeed; his gentle voice of entreaty sinks into the hearts of individuals, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," and "Whosoever will, let him take of the water of life freely." Again, "If any man hear my words and believe not, I judge him not; for I came not to judge the world, but to save the world."

In everything Christ leaves the individual to choose whom he will serve; but his professed followers instead of following him and presenting his righteousness, thus persuading the sinner individually to accept it, must needs make(?) the sinner righteous by legislating righteousness onto the State. How they can make the State holy without first converting every sinner composing the State, they do not undertake to explain, for they cannot. If those who are doing this work of Satan, but who do not realize it as such, and who honestly think as did Paul, that they are doing God's service, would only go on bended knees before the throne of grace with hearts humbled by Christ's Spirit and ask for light on this question, God would flood them with light, and his Spirit would show whither their feet were tending, and lift them from the groveling ranks of the arch-enemy to the mighty ranks of the Omnipotent Prince who will soon vanquish all intrigue and sin, and rule the universe in peace and righteousness.

THE city authorities of Cleveland, Ohio, maintain an attitude of firm hostility to all desecration of Sunday by baseball games and public sports, and as a result it is said the Cleveland League Ball Club will be transferred to some other city.

A Little Piece of Ancient History Which Is Also Modern.

IN considering the new and "imperial" career that is being opened before the United States, and sanctioned by so many in high positions, we have remarked that there was one republic that had passed over this ground once before in the history of the world. That republic was Rome. It is interesting to read the statements made to-day concerning this "colonial policy" and "colonial career" that is opening up before "imperial America," and compare it with what has long been written of the course of Rome as she passed over the same ground. It is now claimed on behalf of the new, "Imperial America," that she must accept this great responsibility that has fallen upon her of extending the blessings of liberty to the world. And that she must discharge this sacred office by beginning to deliver from the oppressive rule of Spain, the people of the Phillipines, San Juan, Cuba, perhaps the Carolines and so on to the other oppressed peoples of the world. It is said that America will thus extend the blessing of liberty, just *because* of the blessing of liberty, she will bestow freedom, entirely from love of human freedom as far as possible to all the world.

All this is precisely what Rome proposed to do. Rome claimed that she never wished to make any conquests of any people, nor to control any territory, outside of her own boundaries of Italy. All that she ever did outside of Italy was altogether out of pure benevolence and solely to extend to oppressed peoples the blessings of liberty, of which the Romans were the exemplars before the world, and in behalf of the world, and which they so sincerely loved that they couldn't be content at all so long as any other people were not enjoying this wonderful liberty. Therefore they would man fleets and raise armies, send them over seas at great sacrifice and immense expense to fight battles for strange peoples, only that those peoples might have the blessing of liberty of which Rome was the world's conservator.

One example will illustrate this whole subject. The Romans had sent an army into Macedonia to fight against Philip the Second in behalf of the States of Greece and to save them from being oppressed by Philip. The Roman army was successful, Philip was thoroughly conquered and a treaty of peace was concluded, but "all Greece was in uncertainty" as to what should be their fate, now that the Roman power was predominant in both Greece and Macedonia. It was the time when the Isthmian games were celebrated in which all Greece participated and where vast crowds were assembled to witness the contests, then "the multitude being assembled in the stadium to see the games, a herald came forward and published with a loud voice" the following proclamation:—

"The senate and people of Rome, and Titus Quintius, their general, having overcome Philip and the Macedonians, ease and deliver from all garrisons, taxes and imposts, the Corinthians, the Locrians, the Phocians, the Euboeans, the

Phthiot Achaeans, the Magnesians, the Thesslians, and the Perrhoebians; declare them free, and ordain that they shall be governed by their respective laws and usages."

"At these words, which many heard but imperfectly, because of the noise that interrupted them, all the spectators were filled with excess of joy. They gazed upon and questioned one another with astonishment, and could not believe either their eyes or ears; so like a dream was what they then saw and heard. It was thought necessary for the herald to repeat the proclamation which was now listened to with the most profound silence, so that not a single word of the decree was lost. But now, fully assured of their happiness, they abandoned themselves again to the highest transport of joy and broke into such loud and repeated acclamations that the sea resounded them to a great distance; and some ravens which happened to fly at that instant over the assembly fell down in the stadium; so true it is, that of all the blessings of this life, none are so dear to mankind as liberty! The games and sports were hurried over with neglect and disregard; for so great was the general joy upon this occasion that it extinguished every other thought.

"The games being ended, all the people ran in crowds to the Roman general, and every one being eager to see his deliverer, to salute him, to kiss his hand, and to throw crowns and festoons of flowers over him, he would have run the hazard of being pressed to death by the crowd had not the vigor of his years, for he was not above thirty-three years old, and the joy which so glorious a day gave him, sustained and enabled him to undergo the fatigue.

"The remembrance of so delightful a day and of the invaluable blessing then bestowed was forever renewing and for a long time the only subject of conversation in all times and in all places. Everyone cried in the highest transports of admiration and a kind of enthusiasm that there was a people in the world, who at their own expense and the hazard of their lives, engage in a war for the liberty of other nations; and that not for their neighbors, or people situated on the same continent, but who crossed seas, and sailed to distant climes, to destroy and extirpate unjust power from the earth, and to establish universally, law, equity, and justice. That by a single word, and the voice of a herald, liberty had been restored to all the cities of Greece and Asia. That a great soul only could have formed such a design; but to execute it was the effect at once of the highest good fortune and the most consummate virtue.

"They called to mind all the great battles which Greece had fought for the sake of liberty. 'After sustaining so many wars,' said they, 'never was its valor crowned with so blessed a reward as when strangers came and took up arms in its defense. It was then, that almost without shedding a drop of blood, or losing one man, it acquired the greatest and noblest of all prizes for which mankind can contend. Valor and prudence are rare at all times, but of all virtues justice is most rare. Agesilaus, Lysander, Nicias and Alcibides had great abilities for carrying on war, and gained battles both by sea and land; but it was for *themselves* and for *their* country, not for strangers and foreigners, they fought. That height of glory was reserved for the Romans.'

Honest old Rollin's "reflections" upon this, are important to-day, as the United States seems about to start

in this same identical path. These reflections run thus:—
 “The reader may perceive in the events above related one of the principal characteristics of the Romans which will soon determine the fate of all the States of Greece and produce an almost general change in the universe; I mean a spirit of sovereignty and dominion. This characteristic does not display itself at first in its full extent. It reveals itself by degrees; and it is only by insensible progress which at the same time is sufficiently rapid, that we see it carried at last to its greatest height.

“It must be confessed, that this people, on some occasions, show a moderation and disinterestedness, which from a superficial view, seem to exceed everything we meet within history, and which we feel it incumbent on us to praise.

“Was there ever a more glorious day than that in which the Romans, after having carried on a long and dangerous war, after crossing seas, and exhausting their treasures, caused a herald to proclaim in a general assembly, that the Roman people restored all the cities to their liberty and desired to reap no other fruits by their victory, than the noble pleasure of doing good to nations, the bare remembrance of whose ancient glory sufficed to endear them to the Romans?

“Had this deliverance of the Grecian states, proceeded merely from a spirit of generosity, *void of all interested motives*; had the whole tenor of the conduct of the Romans been of the same nature, with such exalted sentiments, nothing could possibly have been more august, or more capable of doing honor to a nation. But if we penetrate ever so little beyond this glaring outside, we soon perceive, that this specious moderation of the Romans was entirely founded on a *profound policy*; wise indeed, and prudent, according to the ordinary rules of government; but at the same time very remote from that noble disinterestedness so highly extolled on the present occasion. It may be affirmed that the Grecians then abandoned themselves to a stupid joy: fondly imagining that they were really free because the Romans declared them so.

“The Romans declared loudly in favor of those republics [of Greece]; made it their glory to take them under their protection, and *that* with no other design *in outward appearance*, than to defend them against their oppressors; and further, to attach them by a still stronger tie, *they hung out to them a specious bait*, as a reward for their fidelity—I mean liberty, of which all the republics in question were inexpressibly jealous, and which the Macedonian monarchs had perpetually disputed with them.

“The bait was artfully prepared, and was eagerly swallowed by the generality of the Greeks, whose views penetrated no further. But the most judicious and most clear-sighted among them, discovered the danger that lay concealed beneath this charming bait; and accordingly they exhorted the people from time to time in their public assemblies, to beware of this cloud that was gathering in the west; and which, changing on a sudden into a dreadful tempest, would break like thunder over their heads to their utter destruction.

“Nothing could be more gentle and equitable than the conduct of the Romans in the beginning. They acted with the utmost moderation toward such states and nations as addressed them for protection; they succored

them against their enemies; took the utmost pains in terminating their differences and in suppressing all trouble which arose among them; and did not demand the least recompense for all these services done for their allies. By these means, their authority gained strength daily and prepared the nation for entire subjection.

“Under the pretense of manifesting their good will, of entering into their interests, and of reconciling them, they rendered themselves as the sovereign arbiters of those whom they had restored to liberty, and whom they now considered in some measure as their freedmen. They used to depute commissioners to them to inquire into their complaints, to weigh and examine the reasons on both sides, and to decide their quarrels; but when the articles were of such a nature that there was no possibility of reconciling them on the spot, they invited them to send their deputies to Rome, but afterwards they used to summon those who refused to be reconciled; obliged them to plead their cause before the senate and even to appear in person there. From arbiters and mediators, having become supreme judges, they soon assumed a magisterial tone, looked upon their decrees as irrevocable decisions, were greatly offended when the most implicit obedience was not paid to them, and gave the name of *rebellion* to a second resistance. Thus there arose in the Roman senate, a tribunal which judged all nations and kings, and from which there was no appeal.

“We see by the event to what this so-much boasted lenity and moderation of the Romans was confined. Enemies to the liberty of all nations, having the utmost contempt for kings and monarchy, looking upon the whole universe as their prey, they grasped with insatiable ambition the conquest of the whole world. They seized indiscriminately all provinces and kingdoms, and extended their empire over all nations; in a word, they prescribed no other limits to their vast projects than those which deserts and seas made it impossible to pass.”

This extract will be good to keep, and to read along with much spread-eagleism that has been and that will be manifested upon “Imperial America,” “our colonial policy,” and “our obligations to extend the blessings of liberty to oppressed peoples” and “to all the world.”

A. T. J.

IN Congress recently, during the consideration of a bill appropriating \$25,000 to make improvements upon a piece of ground near the city of Washington, it was intimated that this was desired mainly to increase the value of a tract of land held by Methodists, who hoped to erect upon it a Methodist college. Mr. Henderson offered in favor of the measure the argument that “we have in this city a Catholic university, and Congress has given it every facility, by roadways and street improvements, to afford it easy facilities in connecting with the city.” This illustrates how easily and naturally one wrong is sought to be justified by another wrong, when a wrong precedent has once been established.

“ACQUIRE a government over your ideas, that they may come down when they are called, and depart when they are bidden.”

Three Sabbaths.

THE LORD'S SABBATH—THE JEWISH SABBATH—THE POPE'S SABBATH.

BY E. J. WAGGONER.

ONE can in truth speak of sabbaths in the plural only as one can speak of many gods. "There is no God but one. For though there be that are called gods, whether in heaven or on earth; as there are gods many and lords many; yet to us there is one God, the Father, of whom are all things, and we through him; and one Lord, Jesus Christ, through whom are all things, and we through him." 1 Cor. 8:5, 6. So, though there be various sabbaths, so-called, there is but one true Sabbath, the Sabbath of the Lord.

THE LORD'S SABBATH.

The word Sabbath means *rest*. It is a Hebrew word transferred into the English language. When the Hebrews used the word "Sabbath," it conveyed the same idea to them that the word "rest" does to us. The fourth commandment therefore really says to us: "Remember the *rest* day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the *rest* of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the *rest* day and hallowed it."

We must not make the mistake of judging the Lord's rest from what men are accustomed to call rest. God is not a man. We should rather learn from God's rest what rest really is. God's rest is not mere physical rest from weariness. This we know from two facts. First, "God is Spirit." John 4:24. Not "a spirit," as though he were one of many; but he is Spirit, as it is rendered in the margin of the Revision. Second, "The everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary." Isa. 40:28. The Lord therefore did not rest because he was tired, and his rest is not physical, but spiritual, since he is Spirit. "They that worship him must worship him in Spirit and in truth."

God rested, not because he was weary, but because his work was finished. When work is finished, and is well done, nothing but rest remains. In six days God finished his work, and as he surveyed it, he pronounced it "very good." There was no flaw in it. It was without fault before him. Therefore since God's work was done and well done at the close of the sixth day, "He rested on the seventh day from all his work which he had made." He had no sad reflections, no regrets. His rest was not marred, as what man calls rest so often is, by any such thought as, "To-morrow I must go at that work again;" nor, "I wish I had done this portion a little differently;" nor, "If I could do that over again, I could make an im-

provement;" nor, "That last day's work is so bad that I cannot bear to look at it; I was so tired when I got to it that I couldn't half do it." Nothing of the kind. Every portion of the work, even man, was as perfect as it was possible for it to be, and God took pure delight in contemplating the work from which he was resting because it was complete and perfect.

This is the rest which he offers to us. It is not something he imposes on us, but which he in everlasting love and kindness gives to us. Rest is not a task that is laid on one. It is not a burden. They who look upon the Sabbath as a burden, have no idea of what the Sabbath of the Lord is. It is rest, perfect, unalloyed rest.

Jesus Christ is the One by whom the worlds were made, "for in him were all things created, in the heavens, and upon the earth," therefore he is the One who offers us this rest. To every soul he cries, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28. The rest is found in him, because in him the works of God are completed. In him is the new creation, and if any man be in him, he is a new creature. On the cross Jesus cried, "It is finished," thus showing that in his cross we find that perfect rest that comes alone from the finished work of the Lord.

This rest is gained by faith. "We which believe do enter into rest." Howso?—Because by faith we have the finished, perfect work of the Lord as our own. "This is the work of God, that ye believe on him whom he hath sent." John 6:29. Believing him means receiving him; and since in him the works of God are complete, it follows that by believing on him we find the rest.

The rest that Jesus gives is rest from sin. The heavy laden whom he calls to him are those who are burdened with the weight of their sins. All men are thus burdened, "for all have sinned." Our best works are utterly worthless. Christ will have a people who are "zealous of good works" (Titus 2:14, 15), but the good works must be those which God himself has wrought for us in Christ. Only his work is enduring. "His work is honorable and glorious; and his righteousness endureth for ever." Ps. 111:3. Therefore, "by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast; for we are his workmanship, created in Christ Jesus unto good works, which God hath before prepared, that we should walk in them." Eph. 2:8-10. It is "not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Ghost, which he poured out upon us richly, through Jesus Christ our Saviour." Titus 3:5, 6.

It is by the works of God, therefore, that we are saved, and not by our own. Good works there are in abundance, and they are for us too, but through no work of our own; solely through the perfect work of God in Jesus Christ. If the works were our own, then the rest would be our own; but God gives us *his* rest, not ours, because only his works can yield perfect rest. "He hath made his wonderful works to be remembered" (Ps. 111:4), or, lit-

erally, "He hath made a memorial for his wondrous works." That memorial is the seventh day, the day on which he rested from all his works. That day he has blessed and sanctified, made holy. Its holiness has never departed from it, for "whatsoever God doeth, it shall be for ever." No matter what man does, nor how man regards the day, its holiness remains.

"There remaineth therefore a rest to the people of God;" and the seventh day, which God for ever declares to be his rest, is that by which he makes known to us the perfection of his rest, because it calls us to contemplate a finished and perfect new creation. It reveals to us the everlasting God, the unwearied, almighty Creator, who has wrought and laid up great goodness for them that trust in him before the sons of men. Ps. 31:19. It reminds us that we are "complete in him, which is the head of all principality and power." It tells us that, although we have sinned, and brought the curse upon God's perfect creation, the cross of Christ, which bears the curse, restores and perpetuates the perfect work of God, so that through it we may stand without fault before the throne of God, just as when man was first made. "Thanks be unto God for his unspeakable gift."

THE JEWISH SABBATH.

There is such a thing as "the Jewish Sabbath," or the Sabbath of the Jews, but it is a far different thing from the Sabbath of the Lord. Many people imagine that if one observes the seventh day he is keeping the Jewish Sabbath; but that does not at all follow. No one keeps the Jewish Sabbath if he keeps the Sabbath "according to the commandment." There is the same difference between the Jewish Sabbath and the Sabbath of the Lord, that there is between a man and God. Let us explain:

"The seventh day is the Sabbath of the Lord;" but we have seen that the Lord's rest is spiritual rest, which the seventh day commemorates. A man may cease from physical toil on the seventh day of the week, and not keep the Sabbath of the Lord. If a man stops work on Friday evening at sunset, and abstains from all labor until the next day at sunset, merely as a form of worship, and in order that he may be physically better able to go at his work again, or with the thought that he is thereby discharging a duty, and gaining the favor of God, that is not keeping the Sabbath of the Lord. To keep the Sabbath of the Lord is to delight in the Lord. Those who do not delight themselves in the Lord, do not keep his Sabbath, no matter when they abstain from labor.

It is absolutely impossible for one who is not a Christian to keep the Lord's Sabbath; for, as we have seen, God's rest comes only from his perfect work, which is found only in Christ. "We which believe do enter into rest." Therefore no Jew, so-called, as distinguished from a believer in Christ, keeps the Sabbath of the Lord, even though he apparently rests on the seventh day of the week. His rest is his own rest, and not the rest of the Lord.

Do you see the difference? The Jewish Sabbath falls

on the same day of the week as the Sabbath of the Lord, but it is not by any means the same thing. It represents only the man himself, and his own work. Instead of being the sign of justification by faith in the work of the Lord, it is the sign of self-righteousness, as indicated by the question which the Jews asked of Jesus: "What shall we do, that we might work the works of God?" They counted their own works equal to God's works. Their obedience was not the obedience of faith, but only of form. From such a Sabbath may the Lord deliver us. It is from it that we are delivered in the Sabbath of the Lord, for we are saved from our own works, and given the perfect works of the Lord. "The seventh day is the Sabbath of the Lord," but let us beware of making it a mere caricature of rest. Let us take it for what it is: the rest of the Lord.

THE POPE'S SABBATH.

This is something entirely different from the Sabbath of the Jews, and infinitely different from the Sabbath of the Lord. The Sabbath of the Lord is the acceptance of God's own works, and rest in them alone, allowing him to work both to will and to do of his good pleasure; the Jewish Sabbath represents the vain attempt of zealous and self-confident men to do the works which God himself does, and which God alone can do; but the pope's sabbath signifies the substitution of man's work for God's work, as being not only as good, but even better. It dispenses with even the form of the commandment of the Lord. Let us see how this is.

The Lord's Sabbath has been sufficiently dwelt on for the present. We know what it is. We have seen that the Jews' sabbath is the observing of the *form* of the Lord's Sabbath, without the substance which can come only by faith. It falls on the same day, but is man's sabbath, not the Lord's. The pope's sabbath has nothing in common with the Sabbath of the Lord, not even in form, but utterly repudiates it. Thus, a papist book, entitled, "A Sure Way to Find Out the True Religion," says:—

"The keeping holy the Sunday is a thing absolutely necessary to salvation; and yet this is nowhere put down in the Bible; on the contrary, the Bible says, "Remember the Sabbath day, to keep it holy (Ex. 20:8), which is Saturday, and not Sunday; therefore the Bible does not contain all things necessary to salvation."

This is only one out of many similar citations that might be given, but is sufficient to show that in the observance of Sunday the Catholic Church deliberately repudiates the Word of the Lord, and sets itself above it. It has placed its sabbath on an entirely different day from the Sabbath of the Lord,—a day which even God himself could not possibly have made his Sabbath since on it he began his work,—in order to emphasize its claim to be above God. It would teach men that they are to obey the church rather than God.

Notice that the citation speaks about the necessity of "keeping holy the Sunday." But God has not made the

Sunday holy. In fact, the Bible knows nothing about such a day. It does know the first day of the week, which it calls a working day, but the Sunday, a day composed of parts of two days, was made in Rome. The only day that God has ever spoken of as holy is the seventh day of the week. That day He himself has made holy, and all he asks of us is to *keep it holy*. But since God has not made the Sunday holy, it follows that if man is to keep it holy, man himself must make it holy. All the sacredness in the world that Sunday has is that which man gives to it. The Sunday sabbath, therefore, stands as the sign of man's pretended power to make things holy. For if man can make one thing holy, it is evident that he can make anything holy. If man can make and keep a day holy, then he can make and keep himself holy. The pope's sabbath is thus the sign of his claim to take the place of the Lord as the sanctifier of sinners.

While the seventh day is the sign of God's power to save by his own works, the Sunday is the sign of man's assumed power to save himself by his own works entirely apart from, and in spite of the Lord. It repudiates the Lord, in repudiating his Word. Take notice that this is said of the pope's Sunday, and not of all those who regard it as a holy day. There are thousands who are keeping the pope's day, honestly supposing it to be the Sabbath of the Lord. Such of course believe in justification by faith, although they unwittingly observe the sign of justification by works. It is for the benefit of such that this article is written, that they may be wholly consistent in their profession of faith. We are dealing with facts, regardless of how men may stand related to them; and the facts are that the Lord's Sabbath is justification by faith; the pope's sabbath means justification by works, and that man's own works. On which side will you stand?

What Is the Everlasting Gospel?—No. 4.

BY C. H. KESLAKE.

THE everlasting gospel, as brought to view in Rev. 14:6,7, is to be proclaimed at the very time when the work of enforcing the worship of the beast through the reception of the mark, is in process of fulfillment. Not only is this so, but it is with direct reference to this work that the gospel is to be proclaimed. This will be seen from the reading of the message itself: "Fear God and give glory to him . . . and worship him that made heaven and earth, the sea and the fountains of waters."

It has always been the duty of all created beings to worship him that made them. No one will dispute this. To this end has the gospel ever been preached. Why then should it be necessary to give a special message for this purpose as expressed in the Scripture under consideration? It is in view of the fact that at such a time a professedly gospel work is being carried on with the avowed object

of compelling the people to worship God. But as we have seen, the truth is that those who would yield to the influences brought to bear upon them, would not be worshipping God, but the power symbolized by the beast of Rev. 13:1, which we know is the papacy. And there are many true-hearted Christians, who are walking in all the light they have, and who have no other desire than to serve God with undivided affection. For their sakes, as well as for others who would heed the invitation, the gospel must be proclaimed.

Being professedly a Christian work, it could not be wondered at that at first there would be thousands who would have no other idea but that such a work was really Christianity, and so for a time be deceived. And they would also be given to understand that the mark to be enforced would be set forth as the test of Christianity as to whether one was really worshipping God or not.

Inasmuch as this work would be professedly gospel work it will be clear to all that when begun it must be started by Christians.

It is of the highest importance that we do not lose sight of the fact that the gospel call to "Fear God" etc. is really a call to keep the commandments of God; for it will then be seen that the point wherein one is failing to fear God and to give glory to him is with reference to one of the commandments.

In view of the fact that this work will be carried on by Christians we may ask what has been the attitude of the Christian Church with reference to the law of God and one's obligation to it? From the time of the Reformation the church has been divided on points of doctrine, but never in their teachings have they been disloyal to the law of God. With one accord they have taught that it is necessary for the commandments to be kept by all.

But while this is so they have with one accord taught their communicants and others to violate one of the commandments. The fourth commandment, as all know, requires that the seventh day shall be kept holy unto the Lord. But notwithstanding it is so plainly enjoined, another day has been put in its place—a day, as pointed out last week, that was never kept by the Lord Jesus; a day that he never commanded his followers to keep; a day that his apostles never did keep, nor thought others to keep; a day for which in the Scriptures there is not the slightest hint of sacredness or sanctity. And that day is the day commonly called Sunday.

We have pointed out that the mark, whatever it is, is something that cannot be found in the Bible, and yet would be enforced as one of the commandments of God. Yet the fourth commandment is the only one concerning which the church fails, in her practice, to regard, putting this other day (Sunday) in the place of the day the commandment itself requires, and this Sunday is the only day ever sought to be enforced by civil law and called a *mark*. Thus again it is proven that SUNDAY IS THE MARK OF THE PAPACY (or the beast). And thus Sunday

being the mark of the papacy it is absolutely certain that it is not, cannot be, nor ever was rightly the mark of God.

But while this is so, it must ever be remembered that it by no means follows that those who have honestly observed Sunday supposing it to be the Sabbath of the commandment, have been accounted by God as beast-worshippers; nor would we insinuate such a thing. To quote the language of another on this point, we would say that "the test upon this question does not come until Sunday observance is enforced by law, and the world is enlightened concerning the obligation of the true Sabbath. Not until the issue is thus plainly set before the people, and they are brought to choose between the commandments of men, will those who continue in transgression receive the mark of the beast."

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

BY MRS. S. M. I. HENRY.

WE instructed our Unions in this work among mothers to organize what we called "Mothers' Circles" to meet once a week if possible. First, in order, was to district the village or city, and make a canvass of all homes. We were to go to rich and cultured who might be totally unconscious of any lack in themselves, and arouse them to interest in the poor, the ignorant and degraded. By this means two purposes would be served; the poor would have friends raised up for them, and the rich might be led to discover their own hearts and their own needs.

I could draw from many experiences to illustrate how this worked, and will select one notable case.

I had held an institute in an eastern city and given this plan of work, and a year or so later was recalled to continue it by a series of evangelistic services in the churches. I was met at the depot by the president of the leading Union, and she said: "I came for you myself because I have something to tell you at once. We have carried out this plan of work which you gave us, and as a result one of the wealthiest ladies of the city is waiting with such eagerness for your coming that I expect she will be at your home to meet you before you will get your lunch eaten. It came about in such a way that we all see that God was in it. The member of the Union to whom the district was given in which this lady lives is not such a very able woman, nor very courageous, but good and true as gold. She was very timid about calling on this rich lady but she came to the visitor of another district and said 'I want to borrow your drunkard's family with the crippled child for a lady in my district. I don't know of any other way to approach her.'

"This lady is literary, artistic, beautiful; has always been in society, and seems absolutely beyond us, but this funny borrowing was agreed to, and our little timid vis-

itor called on her rich lady, and without any preliminaries began to tell her about our work for mothers and children, and about the poor little baby who had been crippled by its father in a drunken outbreak. The child needed many things that would cost money, and which the Union would not be able to provide. There was hope that its condition might be greatly bettered by treatment if it could be provided. She told the story with all the earnestness of a thoroughly aroused motherly woman, and the Spirit of God helped her. Before she got to the end the eyes of her listener were full of tears, and she began to express herself by saying,

"I thank you for coming to me with this. I did not suppose any one would have so much confidence in me; no one ever did before. I will be glad to help. I am thoroughly sick of the selfish life I have lived. I will order the carriage and we will go at once to see this poor baby.'

"So the carriage with the coachman in livery was called and the two went together to the drunkard's home.

"The interest aroused in this woman did not stop in one child, but reached out to all the sin-cursed children of the city, and the result was a plan for many things by which it was hoped to alleviate the distress of the victims of vice and poverty. Among the plans which she is hoping to realize is a free kindergarten, and it is about this that she is so anxious to see and talk with you."

I was still at my lunch when she came. She was as full of projected good works as an egg is of meat, and eager for information as to how to proceed. She said:

"This work has been such a blessing to me that I wish to give everybody a chance to help in it, and will it be too much to ask you to mention it in your meetings, and tell every one who would like to assist that they can have an opportunity by handing their contribution to the Treasurer of the W. C. T. U."

She did not dream of the delight and wonder with which I looked at her and listened, nor of how more than glad I was to say "it will be no trouble. I will gladly aid you all I can in every meeting. Please write out a statement of what you would like to have me present and I will use it as a mark for my Bible lesson, so I will never forget it."

This she did, and was then so interested to know just how I would present her plan that she came to every service following the meeting from church to church all over the city, and before we had finished she came and said:

"I want to join you and put on the white ribbon. I will banish the wine from my home forever."

This she did and soon added thereto the consecration of herself to Christ and work for his neglected poor.

"God has so framed us as to make freedom of choice and action the very basis of all moral improvement, and all our faculties, mental and moral, resent and revolt against the idea of coercion."



THE country is at war. It has been at war for two months and more; but now that heavy fighting has begun between the armies on Cuban soil, and many are falling in battle, the terrible fact of war becomes far more real to the public mind than it could be made by reports from the blockade around Havana. The fighting spirit of the people is aroused, and war and fighting are glorified in the popular sentiment of the day.

* * *

You are one of the people. The events which are transpiring upon the fields where the honor, prestige, and power of the Government are being put to the test, have an effect upon you, as they do upon others. The nation is developing national character, and this must affect, sooner or later, the fortunes of every individual under its jurisdiction; but more important to you is the fact that you are developing individual character, either through the influence of public sentiment around you, or from some other source. No one is an idle spectator of the great change that is in progress in national policy and sentiment. It affects in some way every person who dwells under the national flag.

* * *

THE question is, Do you realize what duties and responsibilities are brought to you by the swift procession of events? Do you stand as an individual? or do you stand as one of the mass? To do the former means more than to do the latter. Do you act upon your own judgment? or upon the judgment embodied in public sentiment? Are you willing to stand, if necessary, upon your own convictions of right, against a multitude who hold different views? These are questions that an individual may properly propound and answer to himself at any time after he has arrived at years of discretion.

* * *

THE tendency of the age is to lose individual identity in the mass. The teaching which comes from sources regarded as authoritative says that individual judgment must be sacrificed to that of the majority, for the general good. This is quite proper in all matters which do not involve questions of moral right or wrong. But it is now said that public morality is paramount to individual morality; that there is a State conscience, and that to this the individual conscience must give way. And let no one imagine that these are questions which do not per-

sonally concern him. The issue may arise at any time which will oblige you to choose whether you will stand with the crowd upon their convictions, or against the crowd upon your own convictions; and the decision will depend upon the nature of the elements you are putting into your character to-day.

* * *

CHARACTER is the essential thing; not the character of a state or government, or of a body of men taken together, but individual character. Upon individual character depends national character. But whether politicians and legislators recognize this truth or not, it is important for you to recognize that your own character is, for you, more important than all things else. It is more important for you, that your own character should be upright, than that the like character should belong to the nation.

* * *

THE first step in the formation of a proper character is independence. The national character began with the Declaration of Independence; and that was a result of the individual independence which ruled in the breasts of its signers. Independence means simply cutting loose from unnecessary supports. It was not intended that you should lean mentally upon some one else, any more than that you should lean upon some one for physical support. The child learns early to stand alone, and then to walk alone; and to the mind is due the like degree of development. Some people never get beyond the creeping period, mentally, and must depend all their lives upon others for mental support; but this is a terrible misfortune. The mind, no less than the body, was endowed by the Creator with the capacity for independent action; and it is an important moment in the life of an individual when he stands for the first time—mentally—alone; even more so than when he first stands alone or takes his first step unsupported, physically.

* * *

It is not intended that you should lean upon public sentiment. Public sentiment is not an argument,—at least not a conclusive one. And in questions relating to moral right and wrong it is to be remembered that public sentiment is most often in the wrong. That public sentiment now glorifies war and demands an expansion of military power and of territory, does not settle the question for you. The decisions of other people do not settle any question of moral right for you. You must settle such questions for yourself; not *of* yourself, but by your own judgment, your own conscience, and that Word which is the divine standard of righteousness. Anything less than this is popery, and will if continued result in failure to form that character which is the all-important thing to be gained in this present life.

* * *

No MAN who leans upon the masses can tower above

the masses. History bears no record of such persons as individuals. And not only do they fail of true success in this life, but they lack the faith to lay hold upon the greater life to gain which all sacrifice in this life is but cheaply made.

DANIEL WEBSTER gave utterance to these forcible words: "If clergymen in our day would return to the simplicity of gospel truth and preach more to individuals and less to the crowd, there would not be so much complaint of the decline of true religion. Many of the ministers of the present day take their text from St. Paul and preach from the newspapers. When they do so, I prefer to enjoy my own thoughts rather than listen. I want my pastor to come to me in the spirit of the gospel, saying: 'You are mortal. Your probation is brief. Your work must be done speedily. . . . You are hastening to the bar of God. The Judge standeth before the door.'"

SENTIMENT against the new policy of imperialism upon which the nation is entering was voiced in a recent mass-meeting in Faneuil Hall, Boston, at which a large number were present. Mr. Moorfield Story was the principal speaker, and presented the following among other reasons against the annexation of Hawaii and the Philippines:—

"We are here to insist that a war begun in the cause of humanity shall not be turned into a war for empire, that an attempt to win for Cubans the right to govern themselves shall not be made an excuse for extending our sway over alien people without their consent. It is said that the people are unfit for self-government. Not such the spirit of our fathers. There was no exception in their generous statement that all men are equal before the law and have equal political rights.

"Nothing can wipe from our flag the disgrace if it floats over any but a free people. It should be enough that if we adopt this policy of conquest we are false to our principles and false to our express promises.

"But this case does not end here. We not only disregard that wise policy of non-intervention in European troubles which Washington preached and which until now we have followed. We become a military power, burdened with a standing army and an enormous navy, threatened with complications thousands of miles away, and exposed to constant apprehension. We take up the burden which is crushing Europe. Our domestic difficulties will be neglected, for our attention must be divided.

"When we undertake to govern subject peoples separated from us by half the world, let us remember how we despoiled the Indians at our doors, and how impossible it has been to keep that service pure. Let us not forget the carpetbag governments of our Southern brothers, whose complaints fell on deaf ears, though they spoke our language and we heard them every day. What, think you, shall we hear of wrong in Manila or the Ladrões, and how can we reform abuses there? Such a system means great increase of wealth and fresh fields for corruption. It means a growth of a class little accustomed

to respect the rights of their inferiors. It means the spoils system enormously extended."

There are some people who see the injustice and the danger to the nation involved in the new policy, but they are in a hopeless minority. The sentiment of the majority will prevail, and the ship of state will set sail upon the untried seas where so many nations before her have followed after glory and met shipwreck.

THE Constitution of the United States provides that no slavery nor involuntary servitude, save as a punishment for crime whereof the party shall have been duly convicted, shall exist within the territory or under the jurisdiction of the United States.

This is in harmony with and demanded by the idea of "government of the people, by the people and for the people." It means that no people shall be governed by the United States without their consent.

But it is now proposed to annex the Hawaiian and Phillipine Islands and to extend over the inhabitants of the same the jurisdiction of the Government, independently of their consent. The case of Hawaii is especially prominent at this time. The question of annexation has long been before the peoples of both countries, and the Hawaiians have never signified that they desired it. Their attitude, on the contrary, has been distinctly against it. By annexation, therefore, they will be brought involuntarily into subjection to the American Government.

But the experiment of involuntary subjection has already been tried by this Government, and the result was such as should never be forgotten by the American people. For many years after the establishment of the Constitution involuntary servitude was maintained in many of the States, and was sanctioned by the Federal authority. And the final result was the terrible civil war.

With that warning lesson before their eyes, the American people may well hesitate to approve that which will again violate the spirit if not the letter of the Constitution, and set up the ensign of liberty and union over a people held in subjugation.

This nation was established to proclaim to the world liberty in government; and when it ceases to do this, by annexing to itself a conquered territory and people, it becomes useless for the purpose for which it was divinely ordained and may no longer count upon a favoring Providence.

"Ye cannot hear my word," said Jesus to the angry Pharisees. The voice of prejudice and the clamor of self made it impossible for them to hear the simple truths which the common people heard gladly. He was speaking of life and righteousness, and simple souls who wanted help and strength for right living hung upon his words. The proud and worldly leaders of the church, to

whom religion was unconnected with life, heard the same sound of words, but the words of life fell on deaf ears.—*The Oriental Watchman.*

Sunday Closing in Brewer, Maine.

"Bangor Daily News," June 27.

THERE is a strange condition of affairs in Brewer now, as a result of the effort to have all the stores, except drug stores, remain closed during Sundays.

A petition to the mayor last week, asking that the law against transacting unnecessary business on Sunday be enforced, resulted in City Marshal Fickets making a tour of the city on Saturday and notifying the dealers who have been keeping open shop on Sundays to close up in the future.

The dealers didn't like it a little bit, but it was thought that they would obey the order and keep their doors locked on Sunday.

They didn't close, however, for there was no time Sunday when a person could not have purchased anything that he wished in the way of ice cream, soda, cigars and groceries, and it must be said that many—yes, a great many Brewer people availed themselves of the opportunities, as they have for years past; and appeared glad that the order had not been obeyed.

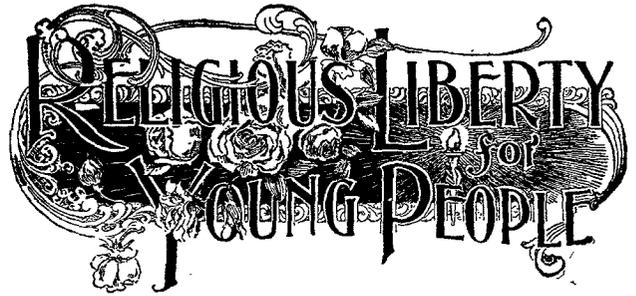
It is understood that the signers of the petition are going to do their utmost to have the law enforced, while on the other hand the business men affected by the order say that they will make a fight.

Said one of the business men: "If they make us close our stores on Sunday, which is our best day, we'll take a hand at having the old Blue Laws enforced. They've no right to say that the soda and cigar stores shall be closed, but that the drug stores can keep open. The law doesn't give the drug stores the right to sell cigars and soda on Sunday, while the straight cigar and soda places must close.

"Another point if they persist in closing us up, we will see what we can do about closing business of all kinds, stables, drug stores, street cars, milk wagons and bakeries, and I guess we can stop Sunday pleasure riding and walking.

"Yes, sir; I think we can be able to give them all the Blue Laws they want."

A CIGAR dealer of South Norwalk, Conn., was recently fined for selling cigars on Sunday, the judge of the court holding that tobacco is not a necessity of life, and hence cannot be included among the things exempt from the law. In this the judge has struck out one of the absurdities of the Sunday law,—that which allows the sale of tobacco and forbids the sale of bread—but the unjust principle of Sunday laws is not made any better by relieving them of their inconsistencies.



Studies in French History —29.

"Who was the Duke of Bedford?" asked Charlie White, as the scholars took their places in the pleasant class room. "Rob and I both got a little mixed over that point."

"Can any of my girls or boys help him out? if so, don't be afraid to speak," replied the teacher.

"I was a little uncertain on this very point, and so I asked Aunt Eunice," said Julia March. "She said that the Duke of Bedford was the man whom the king of England—Henry Fifth—before he died, appointed to act as ruler in France till the baby king of England grew up big enough."

"That is quite good, Julia. I'm glad you care enough about these lessons to ask questions about them. Now we will go on with our lesson about Jeanne Darc, or Joan of Arc, as she is sometimes called.

"Charles VII. was an extremely selfish and ungrateful fellow, for he made no effort to do anything for the poor creature who had done so much for him,—not even offering a ransom for the devoted maid, who had risked all for love of her country and her king. The English duke dared not put her to death, for he feared as well as hated her. So he did a contemptible thing; he set human blood-hounds,—the bishops of the church,—upon her track."

"I don't see what right the bishops had to meddle with the matter," protested Joe Palmeter, indignantly.

"They ought not to have had anything to do with it, Joseph, but alas! they did,—they did; and they pretended to find some trouble with her religious belief. At least they did not agree with her in every particular, and this was sufficient to send her to the stake."

"You don't mean to say, professor, that this is the reason she was burned," said Florence Ray.

"They made it an excuse, and over her head the cruel bishop wrote the words, 'Heretic, Apostate, Idolator.' The work of the Maid of Orleans, as she was also called, did not stop at her death," continued the teacher, "but it was taken up by others,—the Count of Richmond taking a prominent part, until the country was all retaken from the English, and Charles the Victorious, as he was called, marched into Paris a proud conqueror."

"Who was the Count of Richmond, professor?" asked Will Palmeter. "You say he acted a prominent part in the retaking of France from England."

"He had been Constable of France, but on account of some jealousies had been banished. Charles finally sent for him and made him prime minister."

"I can't see how France could prosper enough to become free while the Burgundians and Armagnacs were quarreling among themselves," commented Julia March.

"I'm glad you spoke of that point, Julia, I was forgetting to mention that these two factions had about become tired of fighting each other, so the Burgundians became reconciled to their own king, and Charles forgave them. However, it is almost doubtful whether France would have recovered herself, had it not been for the help given to Charles by a very rich merchant, who helped him to large sums of money. But as was his disposition always, he was very ungrateful to him.

"This, you must remember, was in the fifteenth century.

"It seems almost impossible that only about 400 years ago there could have been such dreadful crimes committed and left unpunished as these were. The most horrible crimes were tolerated, provided the actors were only of noble blood,—and yet we can see something of the same condition of things to-day, not only in this country, but all over the world. Juries and judges are bribed, and money frees the greatest villains very often, even to-day; it seems to me indeed that truth has fallen in the streets. History tells us of a man who puts his own brother in prison and starved him to death; of an inhuman son who forced his old father to walk through the snow a long way, only to be imprisoned in a loathsome dungeon at his journey's end; and of a wretch who cruelly murdered 100 innocent children. Although *this* man was executed finally, yet he was shown some clemency on account of his noble blood."

"Well, Professor Carman, I very much prefer a noble character to all the noble blood in the world," said Julia March.

"Was King Charles always just as lazy and indolent as he was when Jeanne Darc had to coax him to go to Rheims to be crowned?" asked Jennie Jacobs.

"No; he seemed to become quite an energetic fellow along in middle life, and it was well for the country that he did. The year 1453 saw the entire country taken from the English, only Calais and a little bit of land around it. So at last the hundred years' war was over, and poor bleeding France might again breathe freely.

"But Charles now began to have trouble of a serious nature right in his own family. His oldest son, the Dauphin, Louis, tormented him in many ways, till at last the king became demented like his ill-fated father, Charles VI., and imagined that the dauphin was trying to poison him; so he refused to eat, and after a few days of suffering, died.

"Now," continued the professor, earnestly, "as examination day is approaching, I must speak a word of warning. I hope none of you are studying simply *to pass*. If this is your highest motive, it would be better to stop

where you are. I trust your object is the more noble one of so improving the talents given you that you may be better fitted for usefulness."

Charlie White glanced a little uneasily at his friend Rob, who blushed deeply; and on the road home, if you and I had followed them, we would have heard him say:

"Look here, Charlie, I'm afraid I'm thinking more about that trip to Paris than any higher motive."

"That's so," replied Charlie. "Say, Rob, let's try to forget all about going, till after examination."

MRS. L. D. AVERY-STUTTLE.

The Millennium On Earth And In Heaven.

"WHERE do men get the idea of a millennium on earth, mama?"

"The only place where the word millenium is found in the Bible is the 20th chapter of Revelation, where it is translated 'a thousand years.'"

"Yes, I have read the chapter," said Charlie.

"Do you understand it?"

"No; not fully."

"Hand me the Bible, then, and find the place.—Who have a part in the first resurrection?"

"The blessed and holy," said Charlie.

"What is the resurrection of the blessed and holy, called?"

"The first resurrection."

"How long before the rest of the dead are raised?"

Charlie read, "The rest of the dead lived not again till the thousand years were finished."

"Then you see clearly that there is a millennium, or a thousand years, between the resurrection of the righteous and of the wicked?"

"Yes, mama."

"Now when does the resurrection of the blessed and the holy take place?"

"When Christ comes. I remember reading, 'The Lord himself shall descend . . . and the dead in Christ shall rise first.'" 1 Thess. 4:16.

"The next verse says, that those who are raised from the dead at that time will be caught up to meet the Lord in the air. Now if they are caught away to be with the Lord at the beginning of the thousand years, who will be left to have a millennium on earth?"

"The wicked dead, and Satan and his hosts."

"That is right. And how do you think they will enjoy the millennium?"

"Not very much, mama. It says an angel comes down from heaven and lays hold on Satan, and binds him for a thousand years in the bottomless pit. Does that mean the earth?"

"Yes, it is the same word that is translated 'deep' in the first chapter of Genesis, where the earth is described in a state of chaos. Darkness, desolation, and death will surround him who has deceived the nations of the

dead. This is the kind of a millennium that will be on earth; but it is not the only millennium; for there is a millennium in heaven. How long do the saints reign with Christ?"

"And they lived and reigned with Christ a thousand years."

"This is the reign that Satan hates. He who hated and defied the law of God, and sought to set up a rival government, to make his authority supreme on earth, will have the bitter privilege of pondering on the results of rebellion against omnipotent love."

"And mama, will it subdue him, and cause him to repent?"

"No Charlie. He repents his failure, and laments the results; but knows nothing but hatred against God and his law."

"Then why does God let him live on?"

"For our sakes, for the sake of the universe. We are to judge the world, to judge the fallen angels. When the death-sentence is finally executed, the whole universe will cry, 'True and righteous are thy judgments.'"

"At the end of the thousand years, the camp of the saints, the beloved city, the New Jerusalem, will be found on earth. Some day the glorious city, with walls of jasper, garnished with all manner of precious stones, will come glittering down from heaven. The chaos of earth will present one plain of order for the beautiful city. The saints of the most High will be within, the Lamb will be the light of it. Then the voice of the son of God will break the long silence of the grave and the hosts of the wicked will be raised that they may fully understand the malignity of evil, and the goodness of love. But this revelation, despised during probationary years, will not change their spirit after death and the resurrection, though it will compel them to acknowledge the love of God, and to assent to the vindication of the Most High.

"As soon as they are raised from the dead, Satan is loosed out of his prison for a little season. And now, Charlie, what does he do?" Rev. 20:7,8.

"And when the thousand years are expired Satan shall be loosed out of his prison, and shall go out to deceive the nations, which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: The number of whom is as the sand of the sea."

"Whatever does he think he can do with the nations, mama?"

"He thinks, or at least, he makes the nations think, that they can still war against God, that they can still make the earth a kingdom of hell, capture the city and the saints of God, overcome Him who once was crucified for the world's sin, and wrest from heaven the planet earth, so that never can God's will be done on earth. Now read the first part of the ninth verse."

"And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city."

"What a scene that will be, Charlie. Around that glorious city whose builder and maker is God, will stand

the hosts of evil. The same contrast will be seen between them and the redeemed as will appear between the city and the desolated earth. Through the transparent walls of the New Jerusalem, the rebel armies will see the holy people, radiant in light and love. They will behold the king in his beauty. What a contrast will they present! Marked with evil, scarred with sin, sorrow, sickness and death, ruled by the tyrant king, the deception of hell will be masked, and the end of delusions be made manifest. Rage and horror will mingle in the acknowledgment of God's justice and love; but the fire of heaven will fall upon the refuse of the kingdoms. Please finish the verse."

"And fire came down from God out of heaven, and devoured them."

"This will be the last event of the millennium. Then the universe will ring with untold praise and joy; for God's kingdom will have come, his will be the law of all worlds, the will of every creature."

F. B.

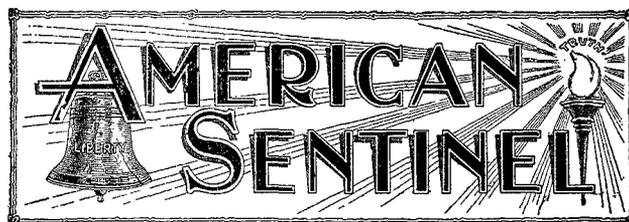
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SAMPLE PAGE OF INTERLINEAR GREEK NEW TESTAMENT.

XIII. XIV. I CORINTHIANS. 459

<p>13 Ἐάν ταις γλώσσαις τῶν ἀνθρώπων λαλῶ, καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἤχων ἢ κίμβαλον ἀλαλάζον. 2 Ἐάν ἔχω προφητείαν, καὶ εἰδῶ μυστήρια, πάντα καὶ πᾶσαν τὴν γνῶσιν, καὶ εἰδῶ ἅπαντα τὴν πίστιν, ὥστε ὄρη μεθιστάνειν, ἀγάπην δὲ μὴ ἔχω, οὐθέν εἰμι. 3 Ἐάν ψωμίσω πάντα τὰ ὑπάρχοντά μου, καὶ εἰδῶ παραδῶ τὸ σῶμά μου ἵνα καυθίσωμαι, ἀγάπην δὲ μὴ ἔχω, οὐθέν ὠφελοῦμαι. 4 Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται ἡ ἀγάπη οὐ ζηλοῖ. Ἡ ἀγάπη οὐ περιερένεται, οὐ φουσιῶται. 5 οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογιζέται τὸ κακόν, 6 οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συχαίρει δὲ τῇ ἀληθείᾳ, 7 πάντα στέγει, πάντα πιστεύει, πάντα ἠλπίζει, πάντα ὑπομένει. 8 Ἡ ἀγάπη οὐδέποτε ἐκπίπτει. εἴτε γλώσσαι, παύσονται· εἴτε γνώσις, καταργηθήσεται. 9 ἐκ μέρους γὰρ γινώσκομεν, καὶ ἐκ μέρους προφητεύομεν. 10 ὅταν δὲ ἔλθῃ τὸ τέλειον, τότε τὸ ἐκ μέρους καταργηθήσεται. 11 ὅτε ἤμην νήπιος, ὡς νήπιος ἐλάλουν, ὡς νήπιος ἐφρόνου, ὡς νήπιος ἐλογίζομην. ὅτε γέγονα ἀνὴρ, καθήρηκα τὰ τοῦ νηπίου. 12 βλέπομεν γὰρ ἄνω ἰδίᾳ ἑσόπτρον ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην. 13 νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα· μεῖζον δὲ τούτων ἡ ἀγάπη. 14 Διώκετε τὴν ἀγάπην· ζηλοῦτε δὲ τὰ πνευματικά, μᾶλλον δὲ ἵνα προφητεύητε. 2 ὁ γὰρ λαλῶν γλώσσοι, οὐκ</p>	<p>men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. 2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. 3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. 4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, 5 doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; 6 rejoiceth not in iniquity, but rejoiceth in the truth; 7 beareth all things, believeth all things, hopeth all things, endureth all things. 8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. 9 For we know in part, and we prophesy in part. 10 But when that which is perfect is come, then that which is in part shall be done away. 11 When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. 12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. 13 And now abideth faith, hope, charity, these three; but the greatest of these is charity. XIV. Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. 2 For he that speaketh in an unknown tongue speaketh not unto men, but</p>
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P KAN LA. I KAN TRA. I μεθιστάναι LIT. o uδέν EGW. I KAN LITRA. ψ ψωμίζω E. KAN LA. I καυθίσομαι I shall be burned T. o uδέν T. I η ἀγάπη I LITRA. I σὺν T. I πίπτει LITRA. c [δ]ε Tr. d — τότε LITRA. e λαλῶν ὡς νήπιος LITRA. e — δε but LITRA. ο φρόνου

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American Sentinel.

NEW YORK, JULY 14, 1898.

THE Editor is in attendance at the International Convention of the Christian Endeavorers, now in session at Nashville, Tenn., and we shall probably hear from there in our next issue. Don't miss it.

THE Canadian Parliament has excluded from Canada newspapers published in the United States on Sunday. By this the Parliament is enabled both to demonstrate its high morality and gratify the natural instinct of the flesh to speak disparagingly of one's neighbor.

THE battles now being fought in Cuba are the first in which civilized nations have used weapons of modern manufacture against each other. The result is terrible execution when the projectiles reach their mark; but the casualties do not seem to be greater on the whole than occurred in the battles of former wars.

THE army of the United States now in Cuba is probably the finest for its size that ever fought under the stars and stripes. Both physically and in point of *morale* and enthusiasm, the men are almost above criticism. And probably no American army ever surmounted such difficulties as have been overcome without a murmur of discontent by the soldiers at Santiago. And this suggests one of the worst things about war: its victims are not the worst men in the country, but the best.

SOME things that seem mysterious in the circumstances of the war are, that after having repeatedly cut the "last cable" between Cuba and other lands, Havana still remains in cable communication with Madrid; that the Spanish destroyer "Terror," after being sunk by the fleet in an effort to run into Santiago, is able to make an attack on the "St. Paul" at San

Juan; and that the decrepit Spanish government is able to supply its soldiers in Cuba with smokeless powder, to their great advantage, while the soldiers of "Uncle Sam" can only be supplied by their great country nearby with ordinary powder, the use of which in battle makes them a conspicuous target for the enemy.

THE American "reconcentrados"—the wives and children of our great army of drunkards—are suffering and starving by thousands all over the national domain. For them no army appears with its devoted heroes ready to brave any danger and difficulty to effect their rescue. It seems to be the opinion of those who justify war in Cuba on the ground of humanity, that the cause of humanity is not represented in these hapless women and little ones at home.

THE "Centerist" or Roman Catholic party in the German Reichstag, have recently so gained in strength that they have demanded the repeal of the law banishing the Jesuits, and the re-establishment of the Catholic department in the Ministry of Public Worship. Emperor William, however, is reported to have said that as long as he is King of Prussia there shall be no vote sanctioning the return of the Jesuits.

POLITICAL corruption is apt to be far more manifest in the government of a colony than in the administration of home affairs. The *N. Y. Voice* declares that the government of the territory of Alaska is almost as corrupt as is that of Spain in her colonies; and if this is true, the prospect for good government in territory so far distant as Hawaii or the Philippines cannot be said to be bright.

We are told disaster will befall the nation because of its disregard for Sunday; we are told that God's displeasure is upon those who desecrate it; we are told that God will not fight the battles of those who do not honor

that holy (?) day; and yet, in spite of all this, it would seem that the very opposite is the case. Two whole fleets have been wiped out of existence, with not the loss of a ship and only the death of one man on the American side; and to-day the nation is rejoicing because of the favor which they say God is bestowing upon them in their war with Spain.

It will now no doubt be the order of the day for the churches throughout the land to erect their poles and have their flag-raising exercises. The initiatory, we believe, has been taken in this direction by the Trinity Baptist Church of Jersey City. On July 4, on a grass plot in front of the church, an American flag was hoisted to the top of a sixty foot pole, and unfurled to the breeze with much ado. Patriotic addresses were made by several ministers from other churches; the Declaration of Independence was read, and "America," "The Star Spangled Banner," and "Columbia, the Gem of the Ocean," were sung, and a gun salute was given by the Boys' Brigade.

Christ said to his church: "Ye shall receive power when the Holy Ghost is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea, and Samaria, and unto the uttermost part of the earth." Has the church received the power? Are they His witnesses? Christ said to the church: "Go ye into all the world, and PREACH THE GOSPEL to the whole creation."

Is the church preaching the gospel? Christ said of his church: "They are not of the world, even as I am not of the world." Reader, is that true of the church to-day?

RITUALISTIC practices are found in fully half of the churches in England, according to the *Tourists' Church Guide*, published by the English Church Union. Out of 8,183 churches 4,334 use altar lights, 4,030 the mixed chalice, 2,026 vestments, while in 7,044 the eastward position is observed for the altar.