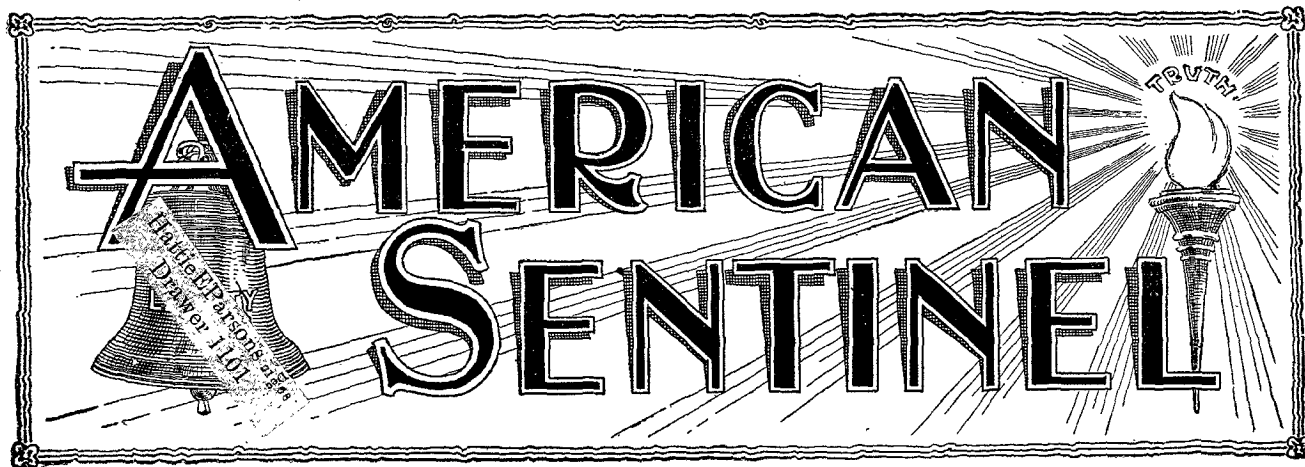


# AMERICAN SENTINEL



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

VOLUME 13.

NEW YORK, JUNE 16, 1898.

NUMBER 24.

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

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

(Entered at the New York Post-office.)

A CIVIL government cannot practice the principles of self-denial.

THE outlook is just as bright for the Christian to-day as it ever was.

THE gospel is the best remedy for the ills of humanity; war, the worst.

SUNDAY laws stand condemned by the premium they are obliged to put upon idleness.

No character is ever strengthened by leaning upon public sentiment or popular custom.

SIN entered the world through the individual, and through the individual it must be cast out.

THE power which is most to stir the world is not that of armies and navies, but "power from on high."

UNDER existing conditions the peace lover can well count himself, as Abraham did, a stranger and pilgrim in the earth.

A RELIGIOUS state cannot be an effective remedy for evil until it is possible for one person to be righteous for another.

THE devil never worries over any movement for moral reform which invokes the power of the state instead of the power that comes through faith.

THE duties an individual owes to God, and the manner of discharging them, are matters which stand unaffected by the fact that there are a great number of individuals in the world.

ANY religious action by the state means the interposing of man between God and man,—the substitution of a sinful, fallible mortal for the "one Mediator between God and man," Jesus Christ, and of human wisdom, authority and power for that which is divine.

LIEUTENANT HOBSON and his crew who took the "Merrimac" into Santiago harbor are not braver than the one who storms and takes the citadel of self, in the face of the fire from the forces of evil within it, and of the world without.

FOR religiously-inclined people, Sabbath laws are superfluous, since such people observe the Sabbath by their own preference.

FOR other people, Sabbath laws can do nothing but put them in a condition of enforced idleness. But such a condition is unnatural: Nature abhors it as she does a vacuum.

THE only periods of absolute idleness for which nature provides are the hours of sleep.

AS a worldly-minded man cannot be active except in a worldly way, and Sabbath laws are directed against the manifestation of worldly activity, they can, at most, only reduce such a person to a condition of idleness which is contrary to the laws of nature.

AND as the laws of nature are the laws of God, it is plainly true that Sabbath laws, to be enforced by civil authority, have no place in the economy of God.

### That Southern Methodist Church Claim.

THERE is a very bad odor arising from that Southern Methodist Church claim of \$288,000 which Congress kindly disbursed from the pockets of the people a short time ago. The hope in the minds of the beneficiaries that the "incident was closed" when Congress had capitulated to their demands, was not to be realized. And while the case cannot be reopened by Congress, it can and will be reviewed by the general public in the light of facts which reflect anything but credit upon the Southern Methodist Church.

It was represented by those through whom the claim was brought before Congress, that no claim agents or paid attorneys were concerned in the matter, but that the money would all go for religious and benevolent purposes under the management of the religious corporation to whom it would be paid. Of course, this would in no way have justified the appropriation, if it had been true. But it was represented to be true when in fact it was utterly false. A telegram from Messrs. Barbee and Smith, managers of the Methodist Book Concern in Nashville from which the claim for damages proceeded, was read during the discussion in Congress, stating that no attorney or claim agent was financially interested in it. The truth is that no less than thirty-five per cent of the whole sum, or \$100,800, went as a fee to the agent through whose efforts the claim was successfully engineered through the National Legislature. This was the largest fee, and there were other smaller ones. The *New York Journal*, of June 10, gives these details:—

"The claim passed Congress after a hard fight. The principal argument in its favor was that the Methodist Church South would be the beneficiary, and the 'book agents' feature of it was always mentioned in small type. It turns out that the book agents were the principal beneficiaries, and that the lobbyists came next.

"Colonel Stapleman, it is reported, divided with Colonel Thomas, president of the Nashville Exposition. There were some smaller people in the deal, who are called 'holders of a five congressional flush' in lobby parlance—who received several thousand dollars each. One of them paid off an \$800 hotel bill of two years' standing. The money is out of the treasury, however, and no investigation can put it back."

And this was sanctioned by the Conference of the Southern Methodist Church, recently held at Baltimore. A minority of the conference, to their credit, wanted the whole transaction disavowed and the money returned to the Government; but the majority were not of this mind.

Probably no more effective comment upon the character of this transaction could be offered than the following from a Methodist lady of the South, Mrs. W. H. Felton, of Cartersville, Ga. In a letter to the *Atlanta Journal*, this lady says:—

"I have read very carefully the debate that took place on March 8, at the time when Messrs. Barbee & Smith

exploited that telegram of positive denial. The Methodist Church was put on her knees before Congress, begging for money to keep her worn-out preachers and their widows out of the county poor-house. That beggar role was worked for all it was worth. And now, when I find out that the claim agent was pumping up tears for that supposed class of our citizens, meanwhile holding a contract that he should get more than one dollar every time he pumped up three out of the strong-box of the nation, I feel as if the great Southern Methodist Church has been dragged through the mire and filth of humiliation and falsehood to very little purpose. I am ashamed that so much was done to humiliate, and I loathe the falsehood that made their success possible. I have no disposition to discuss the claim agent, nor do I care whether he got his pay out of the mission fund, the school-book fund, or whether the 35 percent was delivered at the very counter at which Messrs. Barbee & Smith cashed that check on the United States Treasury for \$288,000.

"But I do care that I, in common with the rank and file of Southern Methodists, are now placed before the United States Senate in the attitude of swindlers, because the avowal was decided and complete that no money would be paid to claim agents, attorneys, or lobbyists, for pushing that war claim on the present Congress.

"I do not blame Messrs. Barbee & Smith for their official part in this matter. Doubtless they obeyed their superiors in office—however much I may condemn their individual weakness in doing evil that supposed profit might follow—but I do not hesitate to say that the general conference, in failing to rectify the mistakes of these persons, has placed the entire responsibility upon the body itself. It is now their act. Their agents, Messrs. Barbee and Smith, have been protected, and the odium of that false telegram lies at the door of the only legislative organization of the Methodist Church. . . .

"It will be some time before the stain of such a falsehood will be eradicated from the official pages of our church and our national reputation. The time to remedy the evil has surely passed, because that lying telegram has been assumed and condoned by the general conference at Baltimore. If protests were privately made, the edict prevailed—'Division and silence!'

"I fancy that august body in session, with the odor of that Barbee-Smith telegram in their nostrils, with saintly attitude and pious ejaculations, as the claim agent raked in the 35 percent. Alas! Alas!!

"If those senators who heard Senator Bate [Pasco] read it could have attended some of their discussions as to where the remainder could be placed, to make most noise, either in China or Nashville, they would have wondered where were the starving old preachers and agonized widows who figured before the Senate after the fashion of Cuban half-breed reconcentrados when jingoism was in the political saddle some two months ago. What a spectacle for men and angels!

"And what a game for preachers to play at! Actually raiding the United States treasury by the art and tricks of claim agents (the new name for lobbyists) to rob the taxpayers!

"And Messrs. Barbee & Smith are to get \$500 each annually for being so sharp in politics! Thirty-five per cent. to the claim agent, \$1,000 per annum to these sharpers in canonicals, \$50,000 for a similar book concern plant in China (and as much to some other schemes

far and near); this war claim vanishes like 'butter before the sun,' and we have nothing left but that malodorous incident in the United States Senate, where Methodist preachers added falsehood to trickery to get in reach of the money to be thus spent in ventures and experiments, like other tricksters and traders in politics. Alas for the honor and good name of the Methodist church!"

It remains for the church people of this land to decide how much stigma of this sort they want fastened on the church, and for the people in general to decide how many times more they want Congress to be a party in such fraudulent business. Let no one be surprised that such fraud was connected with. The very principle by which the people's money was given by the Government to a church, is as fraudulent as anything can be. That such a principle should be recognized by Congress, is the worst thing in the whole transaction; and that there should be paid lobbyists to push the claim through Congress, is just as natural as that evils should associate together. The union of religion with the state always begets fraud and hypocrisy; and in this affair Congress and the people of the United States have a warning to keep religion and the state separate. Whether they will heed it or not remains to be seen.

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### A Rare Occurrence.

It is not often one hears of a person accepting the Catholic faith through the exclusive reading of the Bible. But that such a thing is possible seems to be the case according to the *Catholic News*, of April 2, 1898.

Even to the *News* it must have been an incident of rare occurrence, for it makes the most of it that it can, devoting exactly a column to the narration of the fact.

The *News* is careful to state that the one who did this "read no Catholic books, heard no sermons, was influenced by no living examples of the excellency of the true faith, but by the serious and unbiased reading of the Holy Scriptures, discovered the pearl of great price."

But the convert himself in giving his testimony as to how he was led to embrace Catholicism, says: "I profited by the warning of St. Augustine, 'Fly to the tabernacle of God, the Catholic Church.'"

If this man "read no books, heard no sermons, was influenced by no living examples of the excellency of the true faith," where did he ever learn of St. Augustine, and in what part of the Bible did he ever read St. Augustine's warning, "Fly to the tabernacle of God, the Catholic Church?" The writer has several versions of the Bible, including a copy of the Douay Bible. In none of the former has he read such a warning, nor has he any recollection of seeing it in the Douay version.

This convert is so glad that he has found the "pearl of great price" that he says, "The English language is inadequate to express my gratitude to many kind friends who lent me a helping hand to bring me into the true

fold, especially Father Wagner, of Champaigne, Ill., for his unremitting kindness throughout my instructions."

Notwithstanding we are told that the man "read no books, heard no sermons," etc., from the fact that he knew of St. Augustine and his warning to flee to "the tabernacle of God, the Catholic Church," coupled with the fact that there were many kind friends, especially a "Rev. Father," ready to help him, it is not clear by any means that the New Testament is responsible for the man's conversion to the Catholic Church. C. H. K.

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### An Unfortunate Comparison.—No. 2.

BY JOHN D. BRADLEY.

WHILE we are absolutely certain that if America must depend upon the character of her sports as the evidence of her civilization she must at once take her place on a level with Spain, we are no less certain that in all lines of material and intellectual progress she far outranks Spain. We are fully conscious of the blessings and enlightenment of liberty; we recognize the ignorance and barbarity of Spain. But never shall we seek to explain that difference by such a piece of puerile sophistry as a comparison of ball and bull-fight. We are thoroughly convinced that that difference is due, not to "the manner of spending the hour of recreation" (for as we have seen there is here essentially no difference), but to the facts stated by Macaulay more than fifty years ago in language which no one may misunderstand. He says in his essay on Von Ranke:—

"It cannot be doubted that, since the sixteenth century, the Protestant nations have made decidedly greater progress than their neighbors. The progress made by those nations in which Protestantism, though not finally successful, yet maintained a long struggle, and left permanent traces, has generally been considerable. But when we come to the Catholic land, to the part of Europe in which the first sparks of the Reformation were trodden out as soon as it appeared, and from which proceeded the impulse which drove Protestantism back, we find, at best, a very slow progress, and on the whole a retrogression. . . . Compare the history of England and that of Spain during the last century. In arms, arts, sciences, letters, commerce, agriculture, the contrast is most striking. The distinction is not confined to this side of the Atlantic. The colonies planted by England in America have immeasurably outgrown in power those planted by Spain. Yet we have no reason to believe that, at the beginning of the sixteenth century, the Castilian was in any respect inferior to the Englishman. Our firm belief is, that the North owes its great civilization and prosperity chiefly to the moral effect of the Protestant Reformation, and that the decay of the Southern countries of Europe is to be mainly ascribed to the great Catholic revival."

Again, in his *History of England*, chap. 1, par. 22:—

"During the last three centuries, to stunt the growth of the human mind has been her (the Church of Rome) chief object. Throughout Christendom, whatever ad-

vance has been made in knowledge, in freedom, in wealth, and in the arts of life, has been made in spite of her, and has everywhere been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude, and in intellectual torpor; while Protestant countries, once proverbial for their sterility and barbarism, have been turned by skill and industry into gardens, and can boast of a long list of heroes and statesmen, philosophers and poets. Whoever, knowing what Italy and Scotland naturally are, and what, four hundred years ago, they actually were, shall now compare the country around Rome with the country around Edinburgh, will be able to form some judgment as to the tendency of papal domination. The descent of Spain, once the first among monarchies, to the lowest depths of degradation, the elevation of Holland in spite of many natural disadvantages, to a position such as no commonwealth so small has ever reached, teach the same lesson. . . . On the other side of the Atlantic the same law prevails. The Protestants of the United States have left far behind them the Roman Catholics of Mexico, Peru, and Brazil."

Whatever has been, or is now, the enlightenment of the American people, we confess that we have little heart to congratulate them upon it, when the very moment they are denouncing another people for their ignorance, and barbarity, and general lack of all humane principles, past and present, they are themselves yielding to the control of the very power of lawlessness to whose domination is due the blackest pages of that history and the largest share of the present deplorable conditions. When the people of this country have so far forgotten the great Reformation and its benign influence upon their own destinies; when they have so far forgotten why their fathers came to this continent and why they established the American government; when they have so far forgotten the great and eternal principles of justice and liberty pronounced at the formation of that Government and which have ever been its true glory; when they have so far forgotten all the lessons taught both by the history of their own country and of Europe; when, in fact, they have so far forgotten everything that is worth remembering, as on the one hand to ascribe their national greatness to the fact that they "match human against human—not man against brute," and on the other to allow themselves without a word of remonstrance and almost with sycophantic complaisance to become "enclosed in the coils of the insidious diplomacy" of a power whose history for upwards of thirteen centuries has shown it to occupy "the highest place among the contrivances which have been devised for deceiving and oppressing mankind,"—we say when all this occurs with them, their condition stirs indeed with deep emotions the heart of every true patriot, but they are emotions not of pride and congratulation, but of pity and despair—of pity for them and of despair of their future freedom. Madison and Jefferson, were they living to day, would exclaim with even more vehemence than in its original utterance, "We know no name which will too severely reproach our folly!"

Would it not be vastly wiser and better in every respect, for the *Times-Herald*, instead of attempting to make capital out of Spanish bull-fights, and publishing laudations on "the patriotism of the Roman Catholics," and accounts of Archbishop Ireland's wonderful "peace efforts," to awake to the real danger to this country and speak accordingly—speak as would Jefferson, Madison, Macaulay, and every lover of liberty who has ever lived, were he and they alive to-day?

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

BY MRS. S. M. I. HENRY.

"THE universal education of successive generations" in the science and ethics of alcoholic beverages was Mrs. Hunt's burden, and she saw the public school as the medium by which this must be accomplished. Every boy and girl was due some time for a longer or shorter term at the public school-house, and here at this gate of entry she would station the representatives of truth. She would appeal to the boyish pride of strength, and the girls desire for grace and beauty; she would make nature itself cry out through these instincts that are as universal as life, against that indulgence which destroys the fine proportions of the growing animal; dwarfs, deforms, and degrades all loveliness. She would pit science as well as revelation against custom and appetite and see what it would do for the race after the third and fourth generation.

She began the discussion of her great theme in her home Union, and from thence worked out to the National, which in 1880 created for her the Department of Scientific Temperance Instruction in Schools and Colleges, and made her its superintendent (which position she still holds), and promised to stand by in her arduous undertaking.

Her's was the dream of a prophetess. All that she saw ought to be soon, will be by and by in the restoration of all things; but by "faith she brings it nigh," at least near enough to keep her in perpetual courage. No more practical woman can be found among us; none stronger nor more God-reliant as she keeps working away at her part of the great problem.

Mrs. Hunt recognized at once the relation of law to public school education, and with the habit of directness which is peculiar to her, she went for the legal end of the question at once. Since it was the law that fixed the school curriculum, she would make the law the friend of her client, the child of to-day, and those that should be of him.

She drafted a bill, and with such limited help as the National could give her, succeeded in persuading the legislature of Vermont to make it a law in November of 1882.

This law provided that all pupils in every school should be instructed in physiology and hygiene with spe-

cial reference to the effect of alcoholic drinks, stimulants, and narcotics upon the human system; and that no certificate should be granted any person to teach in the state who "shall not pass a satisfactory examination" (after a certain early date which I cannot recall) "in physiology and hygiene, with particular reference to the effects of alcoholic drinks, stimulants and narcotics upon the human system."

The legislature of Michigan passed the same or a similar law in '83, and from that time Mrs. Hunt and her heroic band of state superintendents have been bringing state after state into the temperance educational procession, until at this date but four remain to be persuaded.

The National Congress quite early in her campaign passed a law making this line of instruction a part of the regular course in the District of Columbia; in all territories, and all naval and military schools; this being the extent of their power to legislate in school matters. During all these years Mrs. Hunt has almost lived in state legislatures personally watching every bill on its passage and all for the sake of the growing children in *your* home.

We are now far enough away from the first starting point in the Cold Water Army movement to begin to reap samples of the harvest, and while some of us know from the statement of the Word which is given for our counsel that these dreams of a reconstructed and purified society cannot be realized in this age of the world's history, yet we do know that the labor is not in vain in the Lord, because of results which have already been harvested. Thousands of men have grown up under this better teaching to be strictly total abstainers who under the influence of their natural environment would otherwise have necessarily been left untaught to fall a prey to the same evils which had slain their fathers; and thus the fact is attested that God was in the principle of "Prevention" as it had been revealed to us, that it was an essential part of that *All* that is in Christ, and that he was pleased to honor the efforts, which if not perfect, if not even the best that we ought to have done, were yet so honest in the motive which was behind them that he could recognize and use them in bringing men to the knowledge of his Son.

I have myself had many beautiful surprises in the years that have passed since the organization of that first Cold Water Army, and they are still coming in the nature of firstfruits of the harvest which shall be reaped by and by. The personal correspondence and experiences of all our women are full of just such tokens of the truth that "Ye shall reap if ye faint not."

I was invited to a certain western city for evangelistic work. Upon my arrival I was met in the most cordial manner by four bearded men who greeted me almost like sons, and in explanation told me that they had been in my first Cold Water Army; had taken that "oath" on the Court House Green, and had been kept by it from falling into the drinking habits of their associates in the new West, for they had determined never to break that sol-

emn promise. They had all become Christians; were members of the three churches, and honoraries of the one W. C. T. U. of the town, and had united to invite me to bring the gospel to their neighbors.

Will you wonder if I tell you that I looked at them through wet eyes out of a laughing heart? And that I enjoyed the two weeks of service in which I was constantly supported by these four men and their wives, pastors, and associates in church work? The memory of it has always been refreshing, and also has served to illustrate the principle with which we started out, that all truth leads to Christ.

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### The Duty of the Christian Soldier.

JOHN the Baptist was the forerunner of Christ. His work was to "prepare the way of the Lord," to "make straight in the desert a highway for our God." All things which John spake of Christ were true as even the Jews admitted; while our Saviour himself declared that "among them that are born of women there hath not arisen a greater than John the Baptist." Therefore no doctrine can come to us with any higher sanctions than the teaching of John.

It was John's work to prepare the way for the new dispensation, therefore he spoke not alone to the Jews but to us as well. The morality which he taught was the morality, not of pagan philosophers, nor yet of self-righteous Pharisees, but the morality of Christ. The duties which John enjoined may not be neglected; the rules of conduct which he prescribed are in force to-day. What, then, did John declare to be the proper course of action for one who being a soldier would become also a Christian?

"And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages." Luke 3:14.

Observe that John did not say, Do violence to no man privately, or until commanded so to do by your superiors, but "Do violence to no man." The marginal reading is, "Put no man in fear." It must be evident that a "war" conducted on such principles would be even more peaceful and bloodless than Mr. McKinley's peaceful blockade of Havana which has caused no little dissatisfaction to the advocates of an energetic prosecution of the war with Spain. And not only would it be more peaceful than a peaceful blockade, but it would be likewise infinitely more effective, for only the Christian is capable of waging such a war; and his weapons "are not carnal, but mighty through God to the pulling down of strongholds." 2 Cor. 10:4.

Of course, from the standpoint of the world, the soldier who would heed the inspired admonition, "Do violence to no man," would be of no use as a soldier; but this only shows that Christianity, as taught in the Scriptures, and the spirit of war are irreconcilable. The fol-

lower of the Prince of Peace cannot and will not fight with carnal weapons; his weapons are mighty but not carnal. He wields a sword, but it is the "sword of the Spirit, which is the word of God" (Eph. 6:17), he has a defense—not indeed bags of sand, walls of granite, or armor of nickel-steel, but the breastplate of righteousness and the helmet of salvation. The rule of the Christian's life is "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. The Christian must be Christlike. Christ lives and works in and through him. Gal. 2:20. The Christian fights, but his enemies are not his fellow men, creatures of the same divine hand, bound to the same judgment bar; but the devil and sin. Like the Master his mission is not to destroy men's lives but to save them.

Such is the work and the only work of the Christian soldier, for "as he [Christ] is so are we in this world." 1 John 4:17. And again, "He that abideth in him [Christ] ought himself also so to walk, even as he walked." 1 John 2:6. Notice, the text does not say, "As He is so we *must be* in the *future* kingdom of God, but it does say, "As He is so are we in *this world*." "If any man have not the spirit of Christ he is none of his." It is not what one hopes to be in the future, but what he is at the present moment that determines his standing in the sight of God. The Christian can engage in no business, occupation, or calling in which Christ himself might not engage were he living as a man here upon earth, even as he once lived.

These things being true, will those who are engaged, or who are proposing to engage in Christian work among those who have enlisted to fight against Spain, will these Christian teachers, I ask, teach the soldiers and sailors of the United States these vital truths from the Word of God? Will they seek to make them real soldiers of Jesus Christ—to walk as he walked, to do in all things as he did, to revile not when reviled, to threaten not when they suffer, to retaliate not when smitten? Or will they teach them the gospel of force, of revenge, of destruction? To teach the first would be to disqualify for military service as many as received it; to teach the second would be to misrepresent Christ and to destroy souls for whom he died.

Christianity is opposed to war. True an apostate church has caused men to lose sight of this truth; but during all the years that it has been covered up it has not ceased to be truth; and to-day the word of Christ to each of his followers is, "Put up again thy sword into his place; for all they that take the sword shall perish with the sword." To obey this injunction requires courage, and that of a higher order even than to face the foe upon the field of carnal strife. Moral courage, the courage of Christ himself, will alone enable any man to be a Christian indeed in a time like this when God's word to every man is, "Choose ye this day whom you will serve."

The choice to be made is between the sword of Cæsar [the civil power] and the sword of the Spirit. The same individual cannot wield them both, for "no man can

serve two masters." It is not for Christians to right wrongs. "Vengeance is mine; I will repay, saith the Lord." God will in his own good time "Remember the 'Maine'"; he will also remember the oppressed in every land, the poor, the down-trodden of every age, and will visit with swift and terrible retribution all the guilty not only in Spain, but in every land. Let God's people bide God's time.

C. P. B.

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### What Is the Everlasting Gospel?—No. 1.

BY C. H. KESLAKE.

In the first chapter of Romans, sixteenth verse, the Apostle Paul declares: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

The reason for this statement is that Christ is the sum and substance of the gospel, for Christ is the "power of God." 1 Cor. 1:24.

Any gospel that has no Christ in it does not have the power of God, and is a worthless thing.

Therefore the preaching of the everlasting gospel by the angel of Rev. 14:6, 7, is the preaching of the everlasting power of God, which is Christ.

That being so, that which Christ has to say to us in this everlasting gospel is: "Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven and earth, the sea, and the fountains of waters."

As said last week, anything that detracts from this cannot possibly be the gospel, and therefore must be opposed to Jesus Christ.

What the result must be in such a case may be seen from 2 Thess. 1:7, 8: "But to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire taking vengeance on them that know not God, and that OBEY NOT the gospel of our Lord Jesus Christ."

The gospel requires all to "Fear God." It must be perfectly plain that those who fail to do this do not obey the gospel, and therefore it must be on such that Christ will come to take vengeance.

How shall we fear God? The failure to do this as shown above is no light thing. No human authority is sufficient to answer this question. It must be settled by the Word of God, than which there is no higher authority. "For ever, O Lord, thy word is settled in heaven." Ps. 119:89. "Thou hast magnified thy word above all thy name." Ps. 138:2.

Before answering the question "How shall we fear God?" let us remember that all that the gospel requires of mankind is that we "fear God and give glory to him" . . . and worship him that made heaven and earth, the sea and the fountains of waters." When man does

this he does all that God himself can possibly require of him.

Now let us appeal to the Scriptures in finding the answer to the question "How shall we fear God?" The answer is found to be: "Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man." Eccl. 12:13. Put this scripture by the side of the one in Rev. 14:6, 7, and let the reader point out the difference between them. There is none. But we read further: "The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments." Ps. 111:10. And yet again: "And unto man he said, The fear of the Lord, that is wisdom, and to depart from evil is understanding." Job 28:28. If to keep the commandments of God and to depart from evil are both "understanding," then to depart from evil is to keep the commandments.

Thus from all these texts it is plain that to "fear God" one must keep his commandments.

As therefore the everlasting gospel calls upon "every nation, kindred, tongue and people" to "fear God," and as to fear God one must keep his commandments, it is as plain as language can make it that the everlasting gospel calls upon all to keep the commandments of God; and it is equally plain that he who does not keep the commandments does not obey the gospel of Christ.

Another thing is equally plain. As has been already pointed out, anything that detracts from the fear of God cannot be the gospel, and as to fear God one must keep the commandments it is everlastingly true that anything that detracts from the commandments of God cannot possibly be the gospel of Christ. Still further: As Christ himself is the substance of the gospel, and anything that detracts from the commandments of God cannot be the gospel, it is absolutely certain that in the thing that so detracts there is no Christ.

The warning of the third angel could not be proclaimed until the time had come for that to be fulfilled against which the angel lifts his voice. And no one can deny that that against which the angel warns the people is the work brought to view in the prophecy of Rev. 13:11-18.

Concerning this prophecy it has been shown that the beast that had the deadly wound and was healed (Rev. 13:2, 12) is the papacy; and that the two-horned beast (v. 11) is the United States. It has also been shown that the first beast mentioned above is identical with the "man of sin" (2 Thess. 2:4), who was to "exalt himself above all that is called God or that is worshiped, so that he as God sitteth in the temple of God showing himself that he is God."

That being so, the enforcement of the mark (Sunday) by which all are to be made to worship the papacy, would be a work carried on in this country ostensibly that worship may be rendered to God. In other words it would be represented as being genuine gospel work.

It has been further shown that that work has been

going on for upwards of forty years, and it has been and still is being represented as gospel work. But as the prophecy shows, its success does not exalt God, nor does it result in causing him to be worshiped.

When therefore this work is carried on professedly as gospel work, and when the third angel lifts his warning voice, it is perfectly fitting that the first angel should be present with his message showing what the gospel of Christ really is. It could not be that which results only in causing the papacy to be worshiped; it could not be that which would enforce upon the consciences of the people that which the prophecy calls the "mark of the beast;" but it would be that which calls upon all to "fear God, and give glory to him;" it would be that which calls upon all to keep the commandments of God; and it would be that which furnishes the power in order that those commandments might be kept.

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### "A Sword in Every Line."

BY T. R. WILLIAMSON.

THAT is what King Olaf of Norway called for according to Longfellow, a song that should have "a sword in every line." Olaf was a heathen in spirit though a Christian in name. He had advanced toward the religion of Christ only far enough to wear the title of Christian, but his heathen blood still leaped at the sound of clashing steel and his ears tingled with pleasure at the singing of war songs.

When we think of the literature that has been fed to the people of the world for ages, for all the ages so far, we cannot wonder that the war spirit so easily rouses to life, and that men crowd the martial ranks at the call of the bugle and the drum. You can scarce find a poet of fame either in old times or later, whose most popular lines, the verses into which the utmost energy was thrown, were not a war poem. English and American young men attending college have been exercised in Homer's *Siege of Troy*, or "Cæsar's Commentaries on the Art of War," or have been given Shakespeare to read, full to the brim with deeds of strife and bloodshed, or Scott with his talents all sounding out notes of battle, or Moore, or Byron, or Campbell, or Macaulay, and history itself is but a succession of descriptions of fights—Nebuchadnezzar and Alexander, Cambyses, Scipio, Pompey, Antony, Marlborough, Wellington, Napoleon, Washington, Grant.

These are the names that are spoken again and again, that histories are lighted with, and that the young male sex have always idolized, and do yet idolize. And the hosts of war always glare and blare in gold and blue and yellow and scarlet and feathers and brass.

And telling of these things, the literature of the world, history, poetry, or oratory, has through all time, like the song that King Olaf wanted, gleamed with a sword in every line. If a militia company is formed in a coun-



try town, they must, forsooth, march to a church, every once in a while, in full uniform, and have the minister preach to them, and set the eyes of the young all gazing with envy at the show of color, and glint of cloth and steel.

The military must have the place of honor every where, in a civic parade, in an agricultural fair, where stock and merchandize are supposed to be the chief attractions. And the crimes or misdeeds of a soldier, plundering, pilfering, marauding, are so covered over with glamour and splendor that they become deeds to imitate and emulate, rather than things to avoid.

Oh that people, especially young people, would learn that it takes just as much steady, honest, and honorable manhood to faithfully face irksome tasks day after day, at a continual plodding pace, as it does to storm a breach or to sink a fleet. It is the steady effort, continued through years of toil, either at study or at muscular labor, that builds the true heroic manhood.

Some time after the pension list of the last war had begun to grow large, a great laugh went the rounds at a joking pension claim, printed in the newspapers, that asked a pension for a crippled and ruined character, as a result of the war. The claimant urged that he had gone into the army a sober, modest, honest young man, and that in the service he had learned to drink, to smoke, and chew, to steal, to swear, and to be unchaste, and he thought these were as grievous hurts as if he had received a gunshot wound.

This may have been—presumably was—put out for a joke; but it was really no jest at all, and it will be repeated in this present war and in every war the world may ever see. That is what war does for its servants, its soldiers. That is war's natural teaching and tendency. I wish it were otherwise, or I wish it might be popular and pleasing to good people everywhere to tell them these things; but alas, people see heroism, where there is in addition to heroism all debasing circumstances. In active life the soldier is a marauder; in his quiet camp life he becomes an idler. And the accompaniments of his idleness are, in every camp, liquor, tobacco, gambling, and the other vices.

At home a man may have a wicked man for a neighbor, but he need not associate with him. In camp you have such for tent mates and for file comrades, for such men get into every company.

War draws such, and it makes more of the same kind.

Oh let us all pray that the day may hasten when the nations shall learn war no more.

---

THE last war between Russia and Turkey was undertaken by Russia in behalf of the Bulgarians, who had become the victims of Turkish atrocities. Of the result of this "war for humanity" the following is said in a recent number of the *Review of Reviews*:—

"To avenge the Bulgarian atrocities the Russians invaded Turkey, and for every Bulgarian man, woman and

child who had been massacred by the Turks, two Russian soldiers fell in battle or died of disease, and probably at least double that number of non-combatant peasants—Bulgarian, Armenian, Turkish—were done to death between the contending armies. The Bulgarian atrocities were avenged, no doubt; but at a very low computation it cost five lives to avenge one."

Upon which a London journal makes the pertinent comment that war, as a remedy for the ills of humanity, is worse than the disease. Must this not be the thought that is to day in the minds of many of the starving Cubans?

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### The Bible and the Catholic Church.

As stated in another article, the *Catholic News* is so elated over the fact that an individual was led into the Catholic Church through the exclusive reading of the Bible that it gives over a column in the telling of it. After saying, "This man read no Catholic books, heard no sermons, was influenced by no living examples of the excellency of the true faith, but by the serious and unbiased reading of the Holy Scriptures discovered the pearl of great price," the *News* continues, "Yet the majority of adherents of Protestantism believe that the Catholics remain such merely because they are forbidden to read the Bible, and if once they could be induced to take it up and read there would be an overwhelming exodus from Rome."

If it is possible for a man to find his way to the Catholic Church through the exclusive reading of the Bible, why would not a careful reading of it keep him in the church after he gets there? If the reading of the Bible is not inimical to the Catholic Church, why are its members forbidden to read it? Yet everybody knows that the Catholic is forbidden to read the Bible, unless it is the Catholic Bible which has Catholic annotations.

Such confidence does the *News* have in this matter of reading the Scripture that it says, "The church may appropriately use to these outside her fold the challenge which her divine Founder uttered to the Jews on one occasion, 'Search the Scriptures, for ye think in them to have eternal life, and they do give testimony of me.'"

It is all very well to express such confidence in the reading of the Bible in this country which for the present is professedly Protestant; but it is an entirely different matter in countries which are dominated solely by the Catholic Church; for instance, Spain.

C. H. K.

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A CENTRIFUGAL gun, discharging 30,000 bullets a minute, has been invented by an English engineer. The bullets are poured into a case from a hopper and guided into a disk, three feet in diameter, revolving in the case at the rate of 15,000 revolutions a minute. They are discharged from the edge of the disk.





A PROCLAMATION has been read in the camps of the United States troops calling attention to an order by the President directing that no Sunday work be done by the military forces except work of necessity. Has the President forgotten about Manila? In view of what recently occurred there, it would seem very inopportune to overlook Sunday as a day suited to the successful prosecution of military operations.

\* \* \*

This proclamation, of course, reflects the Sunday-observance sentiment that is always seeking for recognition in governmental affairs. It has for a precedent the proclamation issued during the civil war by President Lincoln, which enjoined "the orderly observance of the Sabbath by the officers and men in the military and naval service." This proclamation was issued November 16, 1862, and was followed in December by the disastrous battle of Fredericksburg, and by other misfortunes to the Federal arms which made the close of that year a time of marked depression and gloom throughout the North. If any attention was ever paid to these instructions by the armies in the field, it has not become a matter of history. But whether there was or not, it is certain that this document contributed nothing to the success of the national cause.

\* \* \*

BUT on the first day of January, 1863, the President issued another proclamation—not a restrictive measure, but one of liberty—the Proclamation of Emancipation. The hand of the chief executive had at last touched the plague spot which had long been poisoning the body politic, and the beneficial effect was felt at once. When it was decreed that the image of God in man should no longer be degraded to the level of the brute creation, as a thing to be bought and sold, but that there should be "deliverance to the captives and the opening of the prison doors to them that were bound," the right chord was struck at last which gave forth the tones of victory. Almost from that day success came to the Federal arms. In the early spring General Grant moved against Vicksburg, and before the middle of summer the fall of that stronghold and the decisive defeat at Gettysburg sounded the knell of the Confederate cause.

\* \* \*

IT is a curious fact which this religious proclamation brings to view, that the Government should feel bound

to obey the fourth commandment, while it feels at liberty to break the sixth. If it is so essential to observe the one commandment, why is it not also essential to observe the other? The Government disregards the commandment which says, "Thou shalt not kill." It is held, of course, that it is all right for governments to do this; it is wrong for individuals—acting in a private capacity—to kill; but in war the killing is held to be justified because done by the government. But if breaking the sixth commandment is justifiable because done by the government, why is not breaking the Sabbath also justifiable when done by the government? While neither of these commands—or any others of the moral law—are as we believe addressed to civil governments, this fact does not relieve the inconsistency of the Government's attitude in this matter.

\* \* \*

PROHIBITIONS of Sunday work are wont to exempt "works of necessity and mercy." This is the usual provision in the Sunday laws of the States. Now, since the war with Spain is, as we are told, a work of mercy in behalf of the suffering Cubans, who are doomed to starve while they wait, why should it not be considered proper to prosecute the war as vigorously on Sunday as on any other day of the week? If it be true that the war is one undertaken in the cause of suffering humanity, why is it not at all times a work of necessity and mercy? Is the President's proclamation to be taken as a denial of the necessity or mercy of this war?

\* \* \*

ANOTHER curious thing—which looks inconsistent to us—about the war is the fact that the Government holds an indictment against General Calixto Garcia, a prominent Cuban leader, for aiding the Cubans against Spain, while it is now actually joining hands with him in carrying on that very work. The troops of the Government, acting under the orders of men who represent the Government, are coöperating with General Garcia's men in the attack on Santiago; and at the same time the Government holds this same General Garcia to be a criminal, he having "jumped" bail after having been indicted as above stated. The judicial authorities of the Government have refused to quash the indictment against him, while at the same time the military authorities of the Government are coöperating with him, and that in the very work for which he is held under the indictment. To comprehend the ethics of such matters is beyond our power. We can only fall back upon saying that "all is fair in love and war."

\* \* \*

THERE is a popular belief that the command "Thou shalt not kill," does not apply to the case of the man who goes to war. Seeing this view set forth in a recent letter from a correspondent, we fell to pondering the question as to which act is really the worse—to kill your

private enemy in time of peace, or to kill one or more of the "public enemy" on the field of battle?

\* \* \*

IN the one case the individual kills a person against whom he has some grievance. His victim may be one who has done him a grievous injury. He has a reason in his mind which to him seems sufficient, for taking the other individual's life. But in battle, on the other hand, men shoot down other men who have done them no injury at all,—men against whom they feel no personal animosity, and with whom, under any other circumstances, they would be on terms of cordial friendship. We make some excuse for the man who acts in the heat of passion. Without at all justifying his deed, we recognize that there is a difference—all laws relating to murder and homicide recognize it—between such a case and that of the person who takes life with cool, deliberate calculation. In battle men take the lives of their fellows deliberately, urged neither by the heat of sudden passion nor by the sting of real or fancied injury. In which case is there shown the most cool disregard of human life and of the divine image which God has stamped upon his creatures?

\* \* \*

A good illustration upon this point is furnished by an incident of the civil war which devastated this country back in the sixties. The incident is that of the feat of a Confederate sharpshooter, Lamar Fontaine, in killing sixty men in sixty minutes. Mr. Fontaine carried after the war a written certificate of his deed signed by General Robert E. Lee, who witnessed its execution. The following mention of it was made not long since by a New York City paper:—

\* \* \*

"It was in the battle of Waterloo Bridge, just below Warrenton, Va., in August, 1862, and immediately before the second battle of Manassas, that General Lee witnessed Fontaine's feat of killing 'sixty Yankees in sixty minutes.'

"Stonewall Jackson, under whom Fontaine served, was flanking Pope. The Confederate sharpshooters had possession of a long frame building, and were pouring death into Pope's ranks, when Lee rode up.

"The general had heard of Fontaine's wonderful ability as a marksman, and paid him a visit. A Federal battery was then directed on the sharpshooters.

"'Train your glass on No. 1, at gun No. 1,' Fontaine said to General Lee, 'and you will see him jump up in the air in a minute, and another man will have to take his place.'

"Then he went on and killed sixty men, one after another, each in about a minute, until Lee told him to stop.

"'Doesn't your conscience ever hurt you when you do work of this kind?' inquired Lee.

"'Why, general,' replied Fontaine, 'when I enlisted in the army it was with the understanding that I was to kill as many of the enemy as I could. If I had any conscientious scruples against it I would quit the army. Don't you expect us to kill?''

AND thus, minute after minute for an hour, this man went on coolly taking the lives of his fellowmen, making widows and orphans, inflicting the most cruel suffering upon innocent people, taking away the natural protector from innocent little children, leaving them to suffer for want of the things the father would provide for their comfort,—and all this was a matter of no more concern to him than the killing of game by the sportsman; it did not cause a ripple upon the surface of his conscience. We cannot avoid querying if this represents the normal condition of the human mind. To us it appears monstrously abnormal, fully as much so, certainly, as that condition in which an individual does that which the law calls murder or homicide.

\* \* \*

FONTAINE was a model soldier, so far at least as his conduct in battle was concerned. It is always desired that soldiers in battle shall take life coolly and deliberately, just as he took it; nor is it desired that they shall feel any conscientious scruples against it, for that would seriously detract from their value for military purposes. But we do not believe that such a condition of mind can be regarded as normal, much less Christian. In its normal condition there still remains in the human heart enough of the uprightness implanted by the Creator to cause an instinctive aversion to the taking of human life, whether for personal or political reasons.

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### The Significance of the Policeman.

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THOSE persons who seized with such avidity, and who are constantly reiterating, the assertion of the Supreme Court "that this is a Christian nation," and who insist that civilization will soon produce the millennium, will do well to ponder carefully the following words by Editor Ridpath in the *May Arena*:—

"There is more in a policeman than appears on the surface. He is not so much a person as a fact. He is representative of much and expressive of little. He is said to stand for the state. If so, the state has a remarkable manner of revealing herself to the senses. This is true in particular of the Christian state. The Christian state is a sort of a professional entity that ought for the sake of consistency to be represented by something different from a bluecoat, a leer, and a billy.

"It seems, however, that civilization demands a policeman. If we are to reason from the facts, the higher stage of the civilized life requires an increased supply of policemen. This is what I am trying to explain. The more we civilize, the more we enlarge the Department of Public Protection. The Indians had no policemen. The seventy thousand inhabitants of Iceland have only one. A small Christian town in America requires several. The city must have many; the metropolis, an army. New York requires five thousand to keep her from robbing and killing herself."

And no larger "force" was required on the 28th of

February, 1892, the day before these cities and towns were made(?) Christian by the declaration of the Supreme Court than has been required every day since. The policeman *does* mean something. He means for one thing that the authority which he represents is in no sense Christian. He is the living and substantial contradiction of the whole "Christian nation" fallacy. And if he means so much, what shall we say of armies and navies?

J. D. B.

### Murderous Millinery.

"Present Truth." (London, Eng.)

THE following letter was sent to the editor of the *Christian World*. It can hardly be wondered at that Christianity is regarded by so many as a sham when those who appear in public as its advocates and adherents manifest so inconsistent a disregard for its principles of kindness and all-embracing love. If not a sparrow falls to the ground without the notice of the Father, how must he regard the slaughter of his creatures for the adornment of those who profess to be his servants?

"Sir,—It is an extraordinary thing that, despite all that has been said on the subject of 'murderous millinery' and the proved and reiterated statement that every graceful 'osprey' plume nodding in a woman's bonnet means the slaughter of a whole family of birds, under circumstances peculiarly revolting, Christian women, some of whom are leaders in Christian work, still wear these barbarous adornments. At the May meeting of the different religious societies, ospreys are everywhere—even on the platform. At one meeting a woman pleaded for self-devotion—with ospreys in her bonnet! At an important ladies' missionary gathering the lady who presided, and one of the missionaries who described the cruelties of Indian life, both wore ospreys. It is hardly conceivable that, after all that has been said and written on the subject, any woman can be unaware of the barbarity of the trade in ospreys. Perhaps some comfort themselves with the idea, sedulously fostered by drapers and milliners, that their ospreys are only 'imitations.' But in nineteen cases out of twenty the plumes are real, and are only called 'imitations' in order to salve the easily soothed consciences of the women who buy them. As Ruskin says, a woman who will wear relics of murdered birds in her headgear would almost make her dead baby into an ornament if fashion demanded it.

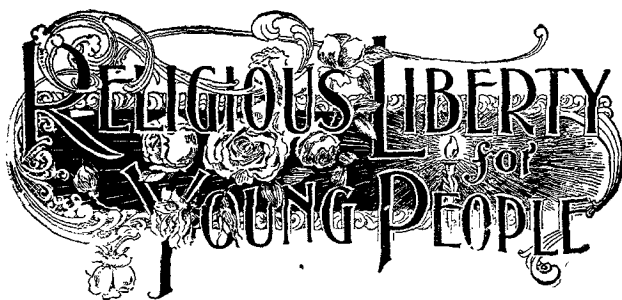
"Yours truly,

"A MAY MEETING WOMAN."

A letter to the *Chronicle* states that—

"Setting aside the sales in all cities and the sales that are made in towns and villages, and taking only the auctions in the city of London, there were recently sold the feathers or skins of 11,000 ospreys, 35,947 humming birds, 16,107 jays, 1,327 kingfishers, the aigrettes from 20,000 herons, and thousands of other birds."

SELFISHNESS means self seated upon the throne of God.



### Studies in French History.—26.

JULIA thought a great deal about the question her teacher had promised to answer. She had already made up her mind that the man who yielded moral principle to the force of circumstances, even to save his neck and his credit, was at least not the kind of man she should call a moral hero, even if he were a great preacher. Still, she was a little anxious to know how the teacher would decide the question. So when Tuesday afternoon came again, Julia was on hand a little more promptly than usual, and listened attentively to every word, as Professor Carman arose and began:—

"Before we begin the regular study to-day, I will answer Julia's question as to whether it is right to yield a point even to save life, when Christian principle is at stake. The good Book certainly admonishes us to live peaceably with all men as much as in us lies, but that does not warrant us in weakly yielding to evil. We have the example of many noble characters in the Bible, and also of Christ himself. Who can mention any of these instances? let's see the hands."

"The three Hebrew worthies," replied Joe Palmeter, quickly. "They ran the risk of the king's displeasure, and even when they knew it meant death to them, they would not yield."

"Well, teacher, seems to me there's a text somewhere about being in subjection to the powers that be," said Milly Brown, who could never bear to offer any opposition to anything for fear of hurting some one's feelings.

"But the very case that I have mentioned proves that this text doesn't apply in matters of conscience, Isn't that so, professor?" urged Joe, earnestly.

"I am certain it is so, Joseph. Now who can think of another case to the point?"

"I believe Daniel would insist upon praying with his windows up, when it meant death by the lions if he did it," said Max Smith.

"Seems to me, professor, it's almost a question of religious liberty, isn't it?" said Joe Palmeter—Joe never could hold his peace whenever that point was touched.

"Yes, I think so; for certain it is that to force anyone to make a statement which is known to be both false and unjust is not allowing him liberty of conscience. Now I think we may consider Julia's question answered.

"The quarrel for supremacy between the houses of Burgundy and Orleans did not end with the murder of

the duke of which you learned last week. However, the Orleans party now came to be called the Armagnac, because of the marriage of the murdered duke's eldest son to a daughter of the Count of Armagnac. The next seven years was one period of unrest and trouble. First one and then the other of the contending parties was in the ascendancy.

"The worst class of society made this condition of things an excuse for all kinds of debaucheries and riots. If a villain wanted anything which he could not get by fair means, all he need do was to don the hood of blue worn by the Burgundians, or, if the other party happened just then to be the stronger, the white scarf of the Armagnac."

"I should imagine that the king of England would have taken advantage of the awful fix France was in, and have come over for a finger in the pie," said Florence Ray.

"Precisely what he did do, Florence. You are quite a strategic general. Yes, Henry V., of England, and many Frenchmen of royal blood met in the battle of Agincourt. The English were victorious; for the French were hot-headed and impulsive, while the English king took every advantage. After a while Normandy was entirely under the English rule.

"It was thought best, finally, to try to unite the two opposing French factions, and thus be better able to drive back the English. Finally, John the Fearless, the murderer of Orleans, met the young Dauphin Charles, son of the crazy king, on a bridge, where, under a pavilion raised for the purpose, terms were to be agreed upon whereby to ensure the greater peace and good of France. But while the duke was bending his knee to his sovereign's son, one of the king's attendants treacherously struck him on the head with a hatchet."

"I supposed that deed only aggravated the Burgundians," said Harry Ray.

"Of course; they did not seem at all to remember that God has said that vengeance was his, but they strove to mete it out themselves to their enemies, and a dreadful time they had of it; for now, instead of the two factions being united, Philip, son of John the Fearless took the side of the English, hoping thus to be better able to wreak his vengeance upon the hated Amagnacs.

"Queen Isabella, who hated her son, the dauphin, also joined the English, and the poor insane king signed a most shameful treaty, agreeing that he would give his daughter Catharine to England's king, and that after his death, Henry should be the king of France—thus virtually signing away his people and his country to England. Still the trouble does not end between the French people—they fight as desperately between themselves as ever.

"At last, after about two short years more, both the poor crazy Charles and King Henry die, though the latter dies first, and is constantly mourned for by King Charles, in whose wild fancy he takes the place of his own children, and when he died shortly after, it was with the name of 'dear son Henry' upon his lips. Then, as Edward Barn-

aby has told us in his essay, the people of France mourned for their hapless king, and when it was too late, arose to do him honor."

MRS. L. D. AVERY-STUTTLE.

### A Card.

To all interested in carrying the gospel of Jesus Christ to the inhabitants of other lands and who desire to assist in supporting missionaries already placed and others who may engage in the work, the opportunity is given to make an offering to the Foreign Mission Board of the Seventh-day Adventist denomination.

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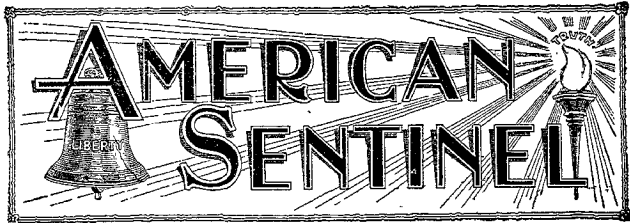
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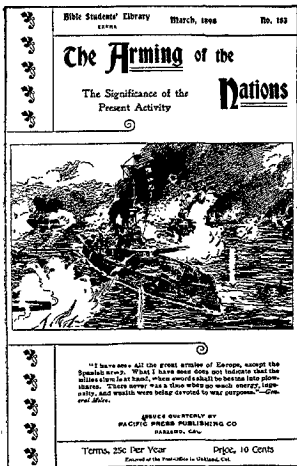
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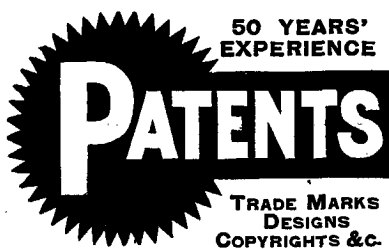
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SAMPLE PAGE OF INTERLINEAR GREEK NEW TESTAMENT.

XIII. XIV. I CORINTHIANS. 459

<p>13 Ἐάν ταις γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ ἤωμαι, ἄγγελων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἠχῶν ἢ κίμβαλον ἀλαλάζον. 2 Ἐὰν ἔχω προφητείαν, καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν, καὶ ἔαν ἔχω πᾶσαν τὴν πίστιν, ὥστε ὄρη μῆθιστάνειν, ἀγάπην δὲ μὴ ἔχω. οὐθὲν ἔμι. 3 καὶ ἔαν ψωμίσω πάντα τὰ ἐπάρχοντά μου, καὶ ἔαν παραδῶ τὸ σῶμά μου ἵνα καυθῶμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι. 4 Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται ἡ ἀγάπη οὐ ζηλοῖ ἡ ἀγάπη οὐ περπερεύεται, οὐ φουσιῶται, 5 οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογιζεται τὸ κακόν, 6 οὐ χαιρεῖ ἐν τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ, 7 πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει. 8 Ἡ ἀγάπη οὐδέποτε ἐκπίπτει. εἴτε δὲ προφητεῖαι, καταργηθῶσιν, εἴτε γλώσσαι, παύσονται, εἴτε γνῶσις, καταργηθήσεται. 9 Ἡ ἐκ μέρους γὰρ γινώσκομεν, καὶ ἐκ μέρους προφητεύομεν. 10 ὅταν δὲ ἔλθῃ τὸ τέλειον, τότε τὸ ἐκ μέρους καταργηθήσεται. 11 ὅτε ἤμην νήπιος, ὥς νήπιος ἐλάλουν, ὡς νήπιος ἐφρόνουν, ὡς νήπιος ἐλογιζόμην, ὅτε ἔδρα γέγονα ἄνθρωπος, κατήργηκα τὰ τοῦ νηπίου. 12 βλεπομένων γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγινώσκω καθὼς καὶ ἐπεγνώσθην. 13 νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα· μείζων δὲ τούτων ἡ ἀγάπη. 14 Διώκετε τὴν ἀγάπην, ζηλοῦτε δὲ τὰ πνευματικά, μᾶλλον δὲ ἵνα προφητεύητε. 2 ὁ γὰρ λαλῶν γλῶσση, 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, doth not have itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; 7 beareth all things, believeth 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>	<p>If with the tongues of men I speak and of angels, but love have not, I have become brass sounding or cymbal clanging. And if I have prophecy, and know all mysteries; and all knowledge; and if I have remove mountains, and have not charity, I am nothing. 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, doth not have itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; 7 beareth all things, believeth 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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ἢ κἄν L.A. ἢ κἄν T.R. ἢ μεθιστάνει L.T.R. οὐδὲν E.G.W. ἢ κἄν I.T.R. ἢ ψωμίσω E. ἢ κἄν L.A. ἢ καυθῶμαι I shall be burned T. ἢ οὐθὲν T. ἢ [ἡ ἀγάπη] I.T.R. ἢ συν. T. ἢ πίπτει L.T.R.A. ἢ [δὲ] T.R. ἢ — τότε L.T.R.A.W. ἢ ἐλάλουν ὡς νήπιος L.T.R.A.W. ἢ ἐφρόνουν ὡς νήπιος, ἐλογιζόμην ὡς νήπιος L.T.R.A. ἢ — δὲ but L.T.R.A.

Revised and enlarged by Thomas Sheldon Green, M. A., with a preface by H. I. Hastings, Editor of the *Christian*, Boston, Mass., and a Supplement by J. H. Thayer, D. D., Litt. D., Professor of New Testament Criticism and Interpretation in the Divinity School of Harvard University.  
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## American Sentinel.

NEW YORK, JUNE 16, 1898.

LAW is to be respected, not because it is law, but because it is the embodiment of right and justice. The fiat of the legislature cannot add anything to our personal obligation to do right.

THE New York *Sun* is authority for the statement that on June 9 the Western University of Pennsylvania conferred the degree of LL.D on Admiral Dewey, in consideration of the fact that Dewey's ships have Pittsburg armor plate on their sides, and that a member of the faculty manufactured some of the "range finders" used on Dewey's guns. It seems there are various ways in which a university degree may be gotten hold of these days.

"THE most murderous weapon ever invented" is a thing that is frequently being invented in these warlike days. The latest thing of the kind is a gun for throwing an aerial torpedo, and is devised by Mr. Hudson Maxim, brother of the inventor of the well-known Maxim gun. The projectile fired from this new gun can be filled with half a ton of high explosive, and be hurled—so it is said—as far as a shell from a modern high-power gun. Mr. Maxim is so anxious to try his new invention that he is trying to persuade the Government to let him use it against the Spaniards in Cuba, at his own expense for transportation and necessary preparations. He came all the way from England for this purpose. That is always the way with men who invent weapons of destruction, or who carry them around. They are always itching for a chance to try them; and if they can have a human target to experiment on, the affair simply becomes so much the more interesting to them.

A COMPROMISE seems to have been effected on the question of Sunday opening of the Trans-Mississippi Exposition. The present policy is to

open the grounds and buildings Sunday afternoons, and to make religious gatherings and sacred concerts features of the fair at such times.

KENTUCKY distillers, it is said, propose to send 50,000 "one drink" bottles of whiskey to Cuba for the use of the American soldiers when they occupy the island. As the soldiers in Cuba evidently do not need anything beyond what the climate provides to keep them warm, at this season of the year, it is explained that the purpose of the whiskey is to put them in good fighting trim. That whiskey will do this for a soldier or any other person, is a perfectly sound claim; but it would be sad indeed if the men who went to the war under the inspiration of patriotism and love for humanity—as it is supposed the men of the army have gone—should have to fall back on whiskey to be enabled to prosecute the campaign. It is to be hoped the Government will not lend itself to any such scheme.

As has been stated frequently and at considerable length in the press reports, the volunteers for the army have been subjected to a rigid examination to ascertain their fitness for serving in the war. So rigid has this examination been that a large per cent. of the number failed to secure enlistment. But there is one thing that seems to have been strangely overlooked. It will be remembered that this is a Christian war—a war not only perfectly justifiable but actually demanded from the Christian standpoint. This has been declared so many times and with such positiveness by men in the pulpit as well as out of it that it is not to be supposed any question can be raised on that point. And yet we have not seen, so far, any intimation that a single one of the applicants for enlistment has been examined with reference to his Christianity. Apparently no interest whatever is taken by the authorities in the question whether the men are qualified from a Christian standpoint; but how can a Christian war be conducted by men

unqualified as Christians? What is the explanation of this seeming oversight?

WHAT are you doing to educate the people of this country in the principles of religious liberty? What do you purpose to do during the remainder of this year to help preserve the freedom which has been the heritage of the American people? Nothing—did you say? Then do not fall into the error of thinking there will be nothing done on either side of this controversy. There are people in this country who are not so indifferent toward what they regard as their opportunities and duties in the matter. *The other side are doing something.* They are doing a great deal more than they ever were before, to create public sentiment in favor of the rigid enforcement of religious laws. They believe in a campaign of education, and they have begun such a campaign in earnest. If you do nothing to educate the people, they will be educated, nevertheless; but it will be just the opposite of the education they ought to receive; and a heavy load of responsibility and of consequences will fall upon you who know the evil and the danger of the modern "reform" movements which involve a union of religion with the state. The activity and earnestness of the church and-state party proclaim that the hour has come for the decisive effort in setting the truth before the people. The wise man is he who sees the opportunity when it comes and grasps it. Don't merely say, "I'm going to." The good things you are *going* to do never gave the devil any concern.

THE Ministerial Association of Reading, Pa., are conducting a prosecution of the Reading baseball club for Sunday ball playing. A press item says: "The regular city ball ground was not used, but another ground two miles from the city, far away from any houses. The games were quiet and orderly, and pleased thousands."