

AMERICAN SENTINEL

The Christian Educator

TRUTH

LIBERTY

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

VOLUME 13.

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THE truest patriotism is not the noisiest.

—oo—

A MAN'S time is an important part of his wealth.

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IT is the business of the church to invite, not to command.

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THE gospel of force is the devil's counterfeit of the gospel of love.

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NEITHER the church nor the state is the custodian of an individual's rights.

—oo—

IN gospel work, coercion is not a remedy for failure in the line of persuasion.

—oo—

THE church is effectual for righteousness only as she is energized with power from on high.

—oo—

GOD worked upon the first day of the week and he will not punish any one for doing what he has done himself.

—oo—

THE important question is, not what the country did for you a century ago, but what you are doing for the country to-day.

"HIGHER criticism" will have to get a good deal higher than it is before it reaches the level of that Word which it professes to dissect.



"I demand one seventh of your time; it is the law of the land."

UNJUST TAXATION.—A century ago, our forefathers made war with Great Britain and declared their *Independence*, because they were required to pay an unjust, though very slight, Tax in Money. To-day, vast religious organizations purpose, through the *Sunday Law*, to impose upon the American People the enormous Tax of *One Seventh of All Their Time*. This will become a reality if the Sunday Laws are revived and enforced. Will the American People submit to this most unjust Tax? Or will they declare their Independence?

"WHOSEVER will, let him take the water of life." Rev. 22:17.

POLITICAL methods find no place in Christianity.

—oo—

THE approval of conscience is worth more than the applause of the multitude.

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"CHRISTIAN politics" combines the worst form of religion, with the worst form of politics. It is not Christian in any sense.

—oo—

THE *Christian Statesman*, in an argument made to demonstrate the awful recklessness of deeds which constitute a desecration of Sunday, says that "Every battle begun on the Sabbath as a historical fact resulted disastrously to the aggressor."

This was printed by the *Statesman* just about the time that news came of Dewey's great victory in Manila harbor, on Sunday. As a matter of fact, it is not historically true that battles fought "on the Sabbath" have always resulted disastrously to the aggressor; but the engagement in Manila harbor, fresh in the minds of all Americans, should constitute a



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complete answer to the current sophistry that the Government ought, as a measure of safety, to avoid the desecration of the first day of the week.

THAT which is of most value to any person, is character.

And that which, above all other things, is effectual for the development of a strong, sound character, is faith.

But faith does not call the individual's attention to the multitude of other people around him. It does not call attention to public sentiment nor to popular customs and maxims. By faith, the individual sees none of these.

By faith, the individual beholds Jesus Christ, the author of salvation to all who believe on him. The life of the Christian is lived by "looking unto Jesus, the author and finisher of faith." Heb. 12:2.

By faith the individual sees "no man, save Jesus only." If he is looking at some other man or set of men, or if he is looking at human customs, opinions, and laws, contemplating the question of how much help he may derive from them in right doing, he is not beholding Jesus at all. He is not walking by faith; he is not forming a character which will be worthy of perpetuation beyond this life.

And when laws are passed to prescribe moral duties to the individual, or those things necessary to the formation of right character, their only effect must be to point him away from Jesus Christ to the multitudes of the world, and to the sentiment of the multitudes, which the law embodies. Such laws can tend only to weaken character, not to strengthen it.

Jesus Christ is the standard of righteousness. He is the divine standard; and any standard set up by human law, whether by people in the church or out of it, can be only a human standard, and altogether below the required excellence.

Laws which are passed with the intent of doing more than to protect the rights of the individual, are worse than useless.

BE true to yourself by being true to God.

"Imperial America."

"IMPERIAL AMERICA" is a term now seriously proposed and actually used to suggest the "manifest destiny" of the United States in the "enlarged sphere" opened to her by the guns directed by Dewey on the morning of May day at Manila. This sentiment is fast-growing. In a speech at a dinner tendered to him a few days ago at San Francisco, Major-General Merritt, the proposed military governor of the Philippines, said:—

"I believe in the new national policy of the United States, which looks to the acquisition of additional territory represented in outlying islands that are requisite for the development of national strength and growth. The war was begun for the enforcement of the idea of human liberty, and with no thought of national aggrandizement; but the logic of events has brought about an unexpected result and the Government has taken the Philippines by right of conquest. What the navy has won the army will hold. The strong hand of the Government on those islands ought never to be loosened. This great people is in need of room in which to spread. The people feel this, and the Government will never be able to let go of the islands that have been won by American prowess."

The Chicago *Times-Herald* is almost strictly an administration paper. With General Merritt's words—"What the navy has won the army will hold"—for a text, the Washington correspondent of the *Times-Herald* tells what he finds at the National Capital as follows:—

"What the navy conquers the army must hold."

"So said Major-General Wesley Merritt, prospective military governor of the first colony of the United States, and his sentiment has awakened a responsive echo from the nation.

"Admiral Dewey's victory at Manila has filled the American blood with the fever of conquest. Conservatives may preach on the 'policy of the fathers,' but they cannot hold the ears of the masses while the fever is on. The cooler judgment of the second sober thought may quiet the public pulse, but there is abundant evidence that for the time being the sentiment of the nation is against the surrender of any territory wrenched from the grasp of Spain, with the exception of Cuba.

"FLOOD OF PUBLIC SENTIMENT.

"Hawaii will be annexed as one of the first results, and, once launched on a policy of colonial expansion, who can say where it will end? Speaker Reed and the sugar trust and other powerful interests were opposed to Hawaii, but they have been engulfed in the flood of public sentiment. The House of Representatives will vote for annexation Wednesday afternoon. The opposition in the Senate may filibuster indefinitely, but the wearers of the toga might better accept their fate gracefully, for the handwriting is on the wall.

"But it is the jewels of Alfonso's crown at which the newborn lust of conquest aims. It is the Spanish isles of the Orient and Occident that have challenged American prowess. It is the idea of empire that has filled the American soul with world-wide ambitions. These aspirations are a new force in American life, and sooner or later the guiding statesmen must face that force. Washington is the nerve center of the country, and the new sentiment is

surging to this center with such intensity as to command earnest attention.

"SPAIN'S ISLAND POSSESSIONS.

"Already the cry is that Spain must be stripped of all her island possessions in American and Asiatic seas. Let the figures tell the price of that stubborn quality termed 'Spanish honor.' This is the list of the principal islands, with their area and population, according to the latest statistics:—

AMERICAN.

	Square Miles.	Population.
Cuba.....	41,655	1,631,687
Porto Rico.....	3,670	806,708

ASIATIC.

Philippines.....	114,326	7,000,000
Sulus.....	950	75,000
Carolines and Pelews...	560	36,000
Ladrones, or Marianos	420	10,172

Total,.....161,581 9,559,567

"President McKinley has no colonial policy. He is not counting any chickens before they are hatched. He will not cross the bridge until he comes to it. It is his purpose to bring the war to a successful end before formulating any policy for the disposition of the pearls of the sea garnered by American valor, but there is a tide of public opinion already set in for colonial expansion that may sweep all opposition before it. This statement must not be taken as an implication that the President will oppose such a policy, for he has stated distinctly to close friends that he will not be diverted by such problems from the main purpose of crowning American arms with complete and lasting victory.

"MERRITT HITS POPULAR CHORD.

"Unused to the possession of insular colonies, taught by a hundred years of precept and example to avoid it, the first thought of Americans on learning of the triumph of Admiral Dewey was that Spain should not be punished by the loss of the Philippines. American sentiment has changed. It has become familiar with the thought of 'colonial empire,' and there is something in the sonorous term that appeals to the imagination. Advocates of colonial expansion have sprung up on every hand. The disease is contagious, and the masses have caught the fever.

"General Merritt not only touched a popular chord, or at least awoke a dormant chord to responsive rhythm, but his phrase has furnished the country with a telling shibboleth. Statesmen may make the laws, but greater than they is he who turns the sentiment or passion of a nation into a pat epigram. General Merritt has made the epigram, and if he were a younger man it might make him President of the United States and its dependencies.

"NEW NATIONAL DESTINY.

"By one of the accidents with which all history is strewn the American people have a new destiny opened before them. One need not be for or against a policy of colonial expansion to recognize the fact that the nation is at the parting of the ways, nor should one be blind to the wonderful possibilities and the grave responsibilities presented to the United States for its choosing, but a calm survey of the field from Washington is calculated to convince one that there has been a remarkable trans-

formation in the American habit of thought. It has been revolutionized, apparently, within a few weeks. The change is reflected in Congress, for the representatives of the people are quick to catch the public pulse.

"The American Government entered on this war to free Cuba and hand it over to the Cubans, but the American people may change their mind. Influences are at work that may ultimately force the retention of the pearl of the Antilles, though this Government would be quick to disavow such a possibility. It is conceded that a protectorate will probably be established over Cuba for a time, until the Cubans shall have organized a competent government of their own, and from a protectorate it may be a short passage to actual possession. There are faint murmurings that betoken the growth of a new sentiment for the retention of Cuba, and the Government may have to face a tidal wave when the war is over and the cost is counted."

In a sermon only a few days ago President Patton, of Princeton, said:—

"History knows not what it is to retreat. Every step we take shuts a door behind us. The boom of Admiral Dewey's cannon across the Pacific made us forget Washington's farewell address and throw the Monroe doctrine for a time into the background. It is impossible, some one says, for a nation to secede from the family of nations, and if it stays in the family it is going to have family complications."

All these things are worthy of thoughtful consideration; for no one knows what "manifest destiny" may produce. And if we mark events as they pass, we shall be able better to understand each new phase that may open to the world. These are times in which the world moves rapidly, and much may occur in a day. "Blessed is he that watcheth, and keepeth his garments."

A. T. J.

Which Is Lawful?

BY JOHN D. BRADLEY.

ONCE there was a set of religionists bent on having other people follow their ideas of Sabbath observance. Certain things were being done that they could not endure. At the very moment when they were eagerly seeking what they might do to prevent these things, this question was presented to them: "Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy it?" They did not go so far as to declare in words their answer, but they proceeded forthwith to declare by their actions that in their minds the destruction of life was better Sabbath observance than those acts of mercy which they were seeking to prevent. For they "went forth and straightway took counsel with the Herodians against Him, how they might destroy Him."

On May 20th, in the town of Winona Lake, Ind., another company of religionists were assembled. They, too, were grieved by certain things which conflicted with their ideas of Sabbath observance, and were seeking how they might stop the one and carry out the other. While

engaged in this work substantially the same question was presented to them. And they answered it as unmistakably as did the others, and declared in words, and as far as actions could go on the occasion, exactly what the others declared.

It came about on this wise. And, by the way, this assembly was the 110th General Assembly of the Presbyterian Church of the United States. In the discussion of what could be done and what could not be done according to their ideas of Sabbath observance, they naturally came to the point as to what the President of the United States should be allowed to do and what he should not be allowed to do. It was proposed that he use the army and navy as little as possible on Sunday. But, lo and behold, the exclamation went up in a moment, "If Dewey had not struck the blow in Manila Bay—and I claim it was a holy act—he might never have ——" That was enough; the conclusion was lost in a burst of applause by the assembled ministers. Some one exclaimed, "We as a church have every confidence in the President's ability to direct the armed force of the nation," and "another volley of cheers and applause shook the auditorium." A spectator declared that "it was just as significant as though a formal vote had been taken on the President's war policy." And it was. But later they "most earnestly recommended to the directors of the Trans-Mississippi Exposition to be opened at Omaha June 1, immediately to decide that its doors shall not be opened to the public on the Lord's day."

If these actions mean anything, they mean that the Presbyterian Assembly looks upon the destruction of 400 lives on Sunday as a "holy act," but that they cannot bear such desecration as an exhibition on that day of the fruits of peace and industry. This need not be regarded as a strange thing. There is an affinity between even the slightest enforcement of religious ideas and the taking of life. The spirit which inspires the one is the inspiration of all the other steps in the career of intolerance. And every step in that career is animated by the father of lies who "was a murderer from the beginning." It is therefore not remarkable that the first and last steps are avowed at one and the same time.

No result of the present war could be so disastrous to America as a relapse on our part from this Christian temper of cosmopolitan love, to an insular and barbarous hatred of other nations. Interruption of commerce, loss of property, the sacrifice of some, or even of many, lives, would not be so deplorable; for no one of these, nor all of them combined, could turn back or materially retard that majestic march of civilization in whose van we have been grandly holding our place for more than a century. But if our hearts should be hardened toward men beyond our own borders, if our sympathies should be chilled and our respect turned into suspicion and enmity, we should suffer a loss in our national character that it would require several generations and incalculable

efforts to repair. "Confidence is a plant of slow growth," even between individuals; proportionately more so between communities and nations. And impairment of national, like personal character, is inestimably more serious than of national wealth or even of national domain.—*Teunis S. Hamlin, D. D.*

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

BY MRS. S. M. I. HENRY.

It is not possible for me to give the chronological order in which the departments of the W. C. T. U. work developed. All I can do is to present them in what might be called their logical order.

We had not been long at work for the children until we discovered the ignorant mother and needy home, in which the profligate, careless or absorbed father was an important factor; and this led out to many other discoveries which filled our hearts with a great longing after all the powers with which it is possible for the Spirit of God to equip a human being for service.

The Department of Work among Mothers was made one of the first subdivisions of the Evangelistic Department, and nowhere have we been made to realize in a greater degree than here the force of this evil against which we have dared to array ourselves; for one woman who was intimately associated with the work of this department, while still in active service, was compelled to live through the arraignment, trial and execution of her son for one of the most terrible crimes in history, and is lingering out the life of a heart broken mother, while her sisters who knew and loved her, are continually sending after her in the seclusion from which she never comes, tender thoughts and prayers that all of comfort that can possibly be administered to her from the Holy Spirit of God may be granted until the end.

The principle that is at the foundation of our work among mothers, is that of the right of God in every human being, as stated by David in Ps. 127:3: "Children are the heritage of the Lord, and the fruit of the womb is his reward." In connection with this we have taken the statement of Paul in 1 Cor. 3:9, that "we are laborers together with God." In these words of divine authority we have all these years found our inspiration and consolation, for we are sure that the blessing of God must follow every effort that we make to preserve his heritage and to assure his reward to him; and that since he has chosen to be our fellow-laborer, he will be at least as faithful in doing his part as we can be in doing ours.

We have been a long time in getting down to the meaning of that "working together with God," but some of us saw years ago that it covered a vast range, touching not only the drink question, but that of food for body and soul and all habits of thought and action, dress reform, and every point of education; a field so wide that the only possible provision for it must be found in the whole Gospel for the whole man.

No more remarkable experience could ever come to a Christian worker than to our women when, filled and enthused with the greatness of this gospel, seeing it in its own clear setting of eternal glory, realizing what it and it alone can do, they have gone for the first time into some home in which Egyptian darkness reigned, and have begun the effort to awaken an ignorant and prejudiced mother, perhaps a hardened, discouraged and vicious one, to some understanding of her responsibilities and privileges as one who has been entrusted with a portion of God's heritage and reward.

In my work as National Evangelist it was my duty to hold institutes and teach methods of reaching mothers of all classes; and I can probably do no better than to give an outline of the plan of work which has been followed for years, and which has borne blessed fruit. The first point emphasized was to keep the work as near the cradle as possible. Let any father and mother discover that you have a genuine interest in the baby, and they will listen to anything which you may have to say that concerns the life and well-being of any child. I have known men of the world to abandon the use of tobacco as well as strong drink, and make as thorough a reformation as possible in their habits of life, because of truth which the mother had learned

in the talk of the W. C. T. U. evangelist over the cradle of her child, or in a mother's meeting, and which she repeated to the father. One father came to me at the close of a Sunday service and said:

"I thought you might be glad to know that what you have said to the mothers has led me to give up my tobacco entirely, and reform in many other things."

"Then," I said, "you believe that I told the truth."

"As to that," he said, "I thought it might be that some things were put rather strong, but I reasoned this way: I am absorbed in business; I have not time to look into these subjects that you have, and I had to believe that there must be truth in it, for you would not dare to

go out representing that great body of the best women in the world and teach falsehood, and I concluded if there was a shadow of truth in what you have taught about parental responsibility and pre-natal influence, and the effect of a father's habits on his children, that I could not afford to risk it any longer for the sake of the children which I expect to have; so I have set myself to work to clean my life up to the best of my ability."

And I am sure no one will be surprised to know that as he went on honestly in this endeavor, he soon found his need of a power greater than his own will, and so surrendered to the Holy Spirit, accepted Christ, and began with his wife to make a truly Christian atmosphere into which to welcome the child that was expected in their home.

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The Everlasting Gospel.—No. 3.

BY C. H. KESLAKE.

THE gospel of Rev. 14:6, 7 is the gospel of Jesus Christ, for there is no other. All that the gospel requires is expressed in the words: "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."

With reference to the foregoing it has been shown that the call to "fear God," etc., is really a call to keep the commandments of God.

It has also been shown that this gospel message, as expressed in those words, must be proclaimed at the time when the prophecy of Rev. 13:11-17 is being fulfilled. Furthermore it has been shown that the two-horned beast of verse 11 is the United States, and that consequently it is in this country and by this Government that the work of enforcing what the prophecy calls the "mark of the beast" is to be carried on.

With reference to this work, it has been pointed out that in the very nature of things it would be propagated as a gospel work, having for its object that which would be professedly the worship of God, but which in reality would be the worship of the "beast" of verse 1, which is a



Jesus Teaching His Disciples that Gospel Work Does Not Sanction the Destruction of Men's Lives.

Because the people of the Samaritan village refused to receive Jesus, his disciples asked him, "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them."

symbol of the papacy; and that this worship would be realized in the reception of that which the prophecy calls "the mark of the beast;" and further, that as the true gospel is a call to keep the commandments of God, so in this professedly gospel work which embraces the mark of the beast, a like claim is made with reference to the commandments of God.

Let it be remembered that when this mark, and consequently the worship, is enforced, it will not be openly as the mark and worship of the beast, but professedly as the worship of God. As already shown in previous articles, anything else but that would be simply to expose the whole thing. It must be claimed as the work of God, although such a claim will be absolutely false.

Now as the everlasting gospel calls upon all to "fear God and give glory to him, . . . and worship him that made heaven and earth," etc.; and as this gospel is proclaimed at the very time when by the enforcing of the mark the beast itself is to be worshiped, it will be perfectly clear that the worship of God and of the beast cannot possibly be represented by the same mark. If such were the case it would be equal to saying that the beast is a symbol of God. This indeed would be most dishonoring. But this will be still more apparent when it is remembered that the third angel warns against the worship of the beast and the reception of his mark. But God will certainly not punish those who worship him.

Furthermore, if it should be that the mark of the beast is also the mark of God, it could not be distinguished, so far at least as outward appearances are concerned, who it was that was being worshiped, God or the beast.

Now, leaving out for the time being what has been said thus far in these articles with reference to the question of what the mark of the beast is, let the reader bear in mind that whatever the mark is, *it cannot be found anywhere in the Bible*. If it could, it would not be the mark of the beast, and the writing of the prophecy and the warning against it would be an absurdity, and an impeachment of the wisdom of the Holy Spirit, by whose inspiration it was written.

In view of the fact that the gospel of Rev. 14:6, 7 is a call to keep the commandments of God, it will be well just here to recall a statement made in last week's article: "There is only one commandment in the decalogue over which there could possibly be any controversy of the nature brought to view in the prophecy under consideration." It was shown there that that commandment is the fourth.

Now recall that which has been stated in this article, that in the very nature of things the mark of the beast is something that cannot be found in the Bible; and then recall too that the mark is enforced with reference to the commandments, and it will be still more evident that the controversy is narrowed down to the fourth commandment.

But what does the fourth commandment require? Simply that we keep holy the Sabbath day.

Now it is a fact that for upwards of forty years a strong effort has been made, gathering strength year by year, until now there are millions of people, represented by various religious societies, committed to the movement, to have a day enforced as the Sabbath of the fourth commandment which cannot be found in the commandment itself, nor anywhere else in all of God's word; and that day is the Sunday. And Sunday—mark it well!—is positively the only day sought to be enforced by civil law which has ever been called a *mark*.

Concerning this day (Sunday) it is everlastingly true that in the Bible it is never called the Sabbath day; there is not a text which says directly or indirectly that at any time it was to take the place of the Sabbath—the day that God blessed and sanctified—only as such an attempt would be made by the "man of sin" (2 Thess. 2:3, 4; Dan. 7:25). Never does the Bible say that either Christ or the apostles ever kept Sunday as the Sabbath or Lord's day; nor is there the slightest proof that it was ever regarded as a sacred or holy day. And when those who for years have been at the head of this work for the enforcement of Sunday as the Sabbath—when they have been asked, and that, too, repeatedly, for such evidence, they have been forced to acknowledge that the Bible is silent concerning it. And this again proves that which in these articles has been abundantly proven, that Sunday is not the mark of God, but the *mark of the papacy*.

Lord Erskine on Religious Liberty.

THE universal God of Nature—the Saviour of mankind—the Fountain of all light, who came to pluck the world from eternal darkness, expired upon a cross—the scoff of infidel scorn; and his blessed apostles followed him in the train of martyrs. When he came in the flesh he might have come like the Mohametan Prophet, as a powerful sovereign, and propagated his religion with an unconquerable sword, which even now, after the lapse of ages, is but slowly advancing under the influence of reason, over the face of the earth. But such a process would have been inconsistent with his mission, which was to confound the pride, and to establish the universal rights of men. He came, therefore, in that lowly state which is represented in the Gospel, and preached his consolations to the poor.

When the foundation of this religion was discovered to be invulnerable and immortal, we find political power taking the church into partnership; thus began the corruptions both of religious and civil power, and hand in hand together, what havoc have they not made in the world!—ruling by ignorance and the persecution of truth.

Constraint is the natural parent of resistance, and a pregnant proof that reason is not on the side of those who use it. You must all remember Lucian's pleasant story:—Jupiter and a countryman were walking together conversing with great freedom and familiarity upon the subject of heaven and earth. The countryman listened with attention and acquiescence, while Jupiter strove

only to convince him; but happening to hint a doubt, Jupiter turned hastily round and threatened him with his thunder. "Ah! Oh!" says the countryman, "now, Jupiter, I know that you are wrong; you are always wrong when you appeal to your thunder."

In Puritan Days.

THE wish which some good people in this country have expressed, for a return of Puritanism, is one which, charitably construed, may be attributed chiefly to ignorance. At this distance, under the softening but deceiving touch of time, it is easy to mistake the austerity, intolerance, and rigid formalism of Puritanism for the higher qualities of character imparted by true religion, the need of which is so strongly felt in all lands; but a closer view of Puritanism will convince any candid observer that were Puritan ways, customs, and ideas of morality to become again prevalent here, many of those who are now foremost in asserting the country's need of Puritanism would be foremost in raising an outcry against it.

It is well known, for example, that Puritanism was very tolerant of indulgence in intoxicating drink. The following "ordination bill," dated at Hartford, Conn., in 1784, is one that has been recently printed as a curiosity:—

	£	s.	d.
"To keeping ministers.....	0	2	4
" 2 mugs tody.....	0	5	10
" 5 segars,.....	0	3	0
" 1 pint wine.....	0	0	9
" 3 lodgings,.....	0	9	0
" 3 bitters,.....	0	0	9
" 3 breakfasts,.....	0	3	6
"15 boles punch,.....	1	10	0
"24 dinners,.....	1	16	0
"11 bottles of wine,.....	0	3	0
" 5 mugs flip.....	0	5	10
" 3 boles punch,.....	0	6	0
" 3 boles tody,.....	0	3	6

Alice Morse Earle, well known as an authority upon facts of Puritan history, says of this bill, of which she was the modern discoverer: "I sadly fear me, that at that Hartford ordination, our parson ancestors got grievously 'gilded,' to use a choice 'red-lattice' phrase."

The same authority mentions other ordination bills which included among the items of expense barrels of rum and cider and metheglin, bowls of flip and punch, toddy, etc.

Not quite so bad as this, but no more justifiable from a Christian standpoint, was a feast held on the occasion of the ordination of Dr. Cummings as pastor of the Old South Church, of Boston, in 1761, which is thus described:—

"There were six tables that held one with another eighteen persons each, upon each table a good rich plum pudding, a dish of boiled pork and fowls, and a corn'd leg of pork with sauce proper for it, a leg of bacon, a piece of alamode beef, a leg of mutton with caper sauce, a roast

line of veal, a roast turkey, a venison pastee, besides chess cakes and tarts, cheese and butter. Half a dozen cooks were employed upon this occasion, upwards of twenty tenders to wait upon the tables; they had the best of old cyder, one barrel of Lisbon wine, punch in plenty before and after dinner, made of old Barbados spirit. The cost of this moderate dinner was upwards of fifty pounds lawful money."

The dinner given at the dedication of the Old Tunnel Meeting House, of Lynn, Mass., in 1682, is described as follows:—

"Dainty meats were on ye table in great plenty, bear-stake, deer-meat, rabbit, and fowle, both wild and from ye barnyard. Luscious puddings we likewise had in abundance, mostly apple and berry, but some of corn meal with small bits of sewet baked therein, also pyes and tarts. We had some pleasant fruits; as apples, nuts, and wild grapes, and to crown all we had plenty of good cyder and ye inspiring Barbadoes drink. Mr. Shepard and most of ye ministers were grave and prudent at table, discoursing much upon ye great points of ye dedication sermon and in silence laboring upon ye food before them. But I will not risque to say on which they dwelt with most relish, ye discourse or ye dinner."

The following relates to a different matter, but is no less characteristic of Puritan times. It is a leaf from the diary of Obadiah Turner, dated at Lynn, Mass., two and a half centuries ago. The diary was discovered recently by an antiquarian, and the extract was published in the *Christian Advocate*, of this city:—

"1646. Iune ye 3. Allen Bridges hath bin chose to wake ye sleepers in meeting. And being mch proude of his place, must needs have a fox taile fixed to ye end of a long staff wherewith he may brush ye faces of them yt will have napps in time of discourse; likewise a sharp thorne wherewith he may prick such as be most sounde. On ye laste Lord his day, as hee strutted about ye meeting house, hee did spy Mr. Tomlins sleeping with much comforte, hjs head kept steadie by being in ye corner, and hjs hand grasping ye rail. And so spying, Allen did quicklie thrust his staff behind Dame Ballard and give hjm a grievous prick vppon ye hand. Wherevppon Mr. Tomlins did spring vpp mch above ye floore and with terrible force strike with hjs hand against ye wall, and also, to ye great wonder of all, prophainlie exclaim, in a loude voice, cuss ye woodchuck; he dreaming, as it seemed, yt a woodchuck had seized and bit his hand. But on coming to know where hee was and ye great scandall hee had committed, he seemed mch abashed, but did not speake. And I think hee will not soone againe go to sleepe in meeting. Ye women may sometimes sleepe and none know it, by reason of their enormous bonnets. Mr. Whiting doth pleasantly say yt from ye pulpit hee doth seem to be preaching to stacks of straw with men sitting here and there among them."

Certainly there can be no good reason for desiring a return to Puritan ways, or as some deluded persons have expressed it, "a rain of Puritanism." The independence of Puritanism which the country achieved through the efforts of Washington, Jefferson, Madison and their co-laborers, is as worthy of perpetuation as is its independence of Great Britain.



PUBLIC opinion is an unstable thing. Only a few months ago, when President McKinley's predecessor was in office, the whole country gave a shout of approval over the message of the chief executive which threatened Great Britain in the matter of Venezuela, and declared that the "Monroe doctrine" must be upheld at all hazards. Now, the whole country signifies its approval of a national policy which is the opposite of that doctrine. While a few dissenting voices are heard, public sentiment as voiced by both press and pulpit strongly approves the idea of an American empire which shall extend to the very borders of the Asiatic continent. But the Monroe doctrine forbids American conquest in the Old World as certainly as it forbids the extension of European conquest in the New.

* * *

THIS change in public sentiment is a very significant fact, and one worth bearing in mind. It admonishes us that we may be greatly mistaken in counting on the stability of public opinion, even for a short period of time. Men say that this or that thing can never happen because public sentiment is strongly against it; but the fact affords no real evidence in support of such a conclusion. The only sure evidence of what is to be expected in the developments of the future, is found in the statements of inspired prophecy. Those statements are the guide of the Christian, and by their light he is saved from the fatal blunders of those who try to forecast the future by means of the finite resources of the human mind.

* * *

THE word of prophecy assures us that some things are soon to take place which have not as yet been strongly indicated in public sentiment. And now, in addition to that word—if any further evidence could be needed—we have this object lesson on the point of the great rapidity with which public sentiment may undergo a complete change. Events that cannot now be foreseen, but which may be very near, may contribute as powerfully to turn public sentiment into channels leading to the fulfillment of the prophetic word, as Dewey's victory at Manila did to turn such sentiment in favor of a world-wide American empire.

* * *

THE political machinery necessary to the government of an empire is altogether different from that suited to a republic. The American people seem to want an American empire do they also want a revolution in the Ameri-

can system of government? France, with her foreign colonies, calls herself a republic; but in fact, as recent events have shown, she is a military despotism; and France is the only colony-holding nation which is a republic even in name.

* * *

THE following resolution recognizing the dangerous character of much that passes for patriotic teaching, was passed recently by the Women's Press Association of Michigan:—

"Recognizing that in the efforts to inculcate patriotism in the minds of our youth there is a danger that we may teach militarism, and in trying to incite to duty to country we shall induce a spirit of retaliation, therefore,

Resolved, That we will use our best efforts to teach the young that war is greatly to be deplored, even when a necessity; that mercy is compatible with justice, and that defense of the weak and oppressed should not arouse a spirit of revenge toward the oppressor."

* * *

PRESS reports state that the State Prohibition party of Kansas have nominated Senator W. A. Peffer for governor, on a platform in which appears this declaration:—

"We regard civil government as an ordinance of God and recognize the Lord Jesus Christ as King of Kansas, and therefore believe that the administration of civil affairs should be in harmony with the law and in his spirit."

* * *

IN making note of this the *New York Sun* observes that these Prohibitionists are "violating the spirit of the Constitution, and presenting a totally false theory of the relation between religion and civil government in the United States. This same platform 'claims for all persons of legal age and requisite qualification, regardless of race or sex, the right of a free ballot;' and yet if the Kansas Populists carry out the theory set forth in their politico-religious resolution they must hold that no atheist or agnostic or disbeliever in the divinity of Christ should be allowed to vote; and so they would restrict instead of enlarging the right to vote."

* * *

NOTHING but inconsistency, injustice, and hypocrisy can come out of the effort to join Christianity with the State. The Prohibition party make a fatal mistake when they put this into their program of work.

* * *

THE attitude of the Prohibition party towards Sunday observance in many places leads a journal of this city to remark that "it is sometimes hard to tell whether the Prohibition party seeks to suppress liquor because it is an evil or because saloons violate the Sunday law."

The Prohibition party would gain immensely by a change of attitude in this respect.

Is This a Christian Nation?

No, it is not; and it is gratifying to find those who have such sound ideas on the matter, as is indicated by the following, which we take from the editorial columns of the *American Banner*, of Philadelphia, Pa.:—

"Many people, of all shades of belief, have become very fond of claiming that 'this is a Christian nation.' The thing is ABSOLUTELY IMPOSSIBLE! Only an individual can become a Christian, and a comparatively few Christians in a nation does not make it a Christian nation, any more than a few righteous people in Sodom and Gomorrah made those cities righteous. To claim that this is a Christian nation is tantamount to saying that religion and civil government are already united in this country, for no government becomes 'Christian' without forming a union with the church, the same as the individual does upon joining, to be subject to her laws and doctrines."

W. E. C.

SOME idea of the reasons which are usually set forth in an application for appointment to the office of chaplain, may be had from a published letter of application made by a minister of Iowa to Governor Shaw, of that State. A religious journal enumerates the points made in the application:—

"He was a missionary to South America in Panama and Aspinwall, and was chaplain of the Panama Canal Company. He is immune against yellow fever, having been through a siege of it, and is familiar with the diseases and dangers of the climate. He has preached on decks, wharves and streets, in city and country, for twenty years. He is an American and has great hopes for the future of the country. His father raised a company at the outbreak of the war in 1861; his grandfather was in the War of 1812; and his great-grandfather and three brothers were soldiers in the War of the Revolution. The first of the family came over in 1635, landed at Cape Cod, and dwelt in Plymouth. He can read Spanish well and speak it some. He says that if appointed he will wage war against 'Rum, Romanism, and Rebellion,' which he charges have been the curse of all the republics in South and Central America."

We see nothing in this to prove the applicant was spiritually qualified to minister divine grace to the soul; but this is a point about which a civil ruler is not supposed to concern himself, as there is nothing in a civil office which qualifies the holder for discernment in spiritual affairs. In such appointments, the spirituality of the applicant is the least of all matters considered. In the very nature of things, it could not be otherwise.

THIS is the resolution with regard to the claim of the Methodist Church South, introduced in the Senate June 9 by Mr. Lodge, of Massachusetts:

"Resolved, That the Committee on Claims be directed to inquire and report to whom the money was paid under the claim of the Methodist Book Concern South; and also as to all circumstances connected with the passage of the bill providing for the payment of said claim, and with

the subsequent payments of the money under said act of Congress."

Since the trickery of the Methodist agents in getting this claim allowed has been exposed, some of the ministers are trying to save the reputation of the church by loudly demanding that the money be returned to the treasury of the United States, which of course cannot be done, as the attorney already has his fee of \$100,800, and a large part of the balance has been distributed by order of the conference. *Zion's Outlook*, a Methodist paper published in Nashville, has three condemnatory articles in one issue, perhaps inspired by the proposition to make a rival Methodist paper, the *Advocate*, a daily on a capital of \$75,000 drawn from the fund. The Rev. Dr. Lovejoy, of Atlanta, one of the most prominent Methodists in the South, calls the money tainted because some of it went to a lawyer for lobbying the claim. But all these gentlemen are too late in discovering the "taint," which does not consist so much in hiring an attorney on commission as in presenting the claim in the first place. Every dollar paid out of money raised by general taxation, for the benefit of ecclesiastical institutions, is tainted with the corruption of illicit relations between the state and the church.—*The Truth Seeker*.

SOME timely observations upon the duties which a true patriotism imposes upon American citizens in the situation which has arisen from the prospect of territorial extension in foreign lands, were made by ex-President Cleveland in his address to the students of Princeton University, June 21. In part, Mr. Cleveland said:—

"The American people are tempted every day and every hour to abandon their accustomed way and enter upon a course of new and strange adventure. Never before in our history have we been beset with temptations so dangerous as those which now whisper in our ears alluring words of conquest and expansion and point out to us fields bright with the glory of war.

"Since patriotism underlies good citizenship you should avoid a misconception of the meaning of this word. I believe there is sometimes a tendency to think of patriotism as something bellicose and defiant, best illustrated by noisily bragging of our national prowess, quarrelsomely seeking some one who dare dispute it and threatening war against the combined world on the slightest pretext. Of course true patriotism is a very different thing. If it is exhibited by the man who leaves home and friends to follow our flag in war and risk his life in his country's quarrel, it is none the less exhibited by the wife or mother who remains at home to weep and mourn."

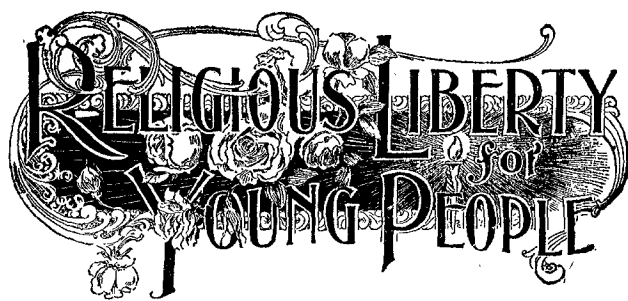
"Do not fail to gain by study and reflection a just apprehension of the purposes and objects for which our Government was established to the end that you may detect any proposed departure from such purposes and objects and be able to form an opinion as to its justification or desirability. You will probably be led by your study and reflection to the conclusion that our Government was formed for the express purpose of creating in a new world a new nation, the foundation of which should be man's self-government, whose safety and prosperity should be secure in its absolute freedom from Old World

complications, and in its renunciation of all schemes of foreign conquest, and whose mission should be the subjection to civilization and industrial occupation of the vast domain on which it has taken root. If you believe these things do not permit any accusation of ultra and unprogressive conservatism to trouble you. If the suggestion is made that the time has come for our nation to abandon its old landmarks, and to follow the lights of monarchical hazards, and that we should attempt to force the simple machinery of our popular and domestic Government to serve the schemes of imperialism, your challenge of the proposition is entirely in order. If you are satisfied that foreign conquest and unnatural extension or annexation are dangerous perversions of our national mission, and if it shall seem to you, in the light of reason and history, that such perversions bring in their train a people's demoralization and a decay of popular contentment and virtue, more surely destructive to republics than armies with banners, you will not necessarily be wrong.

"Recalling what we have done and what yet remains for us to do under the guidance of the rules and motives which have thus far governed our national life, you surely are entitled to demand the best of reasons for a change in our policy and conduct, and to exact a conclusive explanation of the conditions which make our acquisition of new and distant territory either justifiable, prudent or necessary. Perhaps you should be satisfied with the excuse that such acquisition is necessary by way of warlike preparation or precaution. This, however, will immediately suggest to you that we have found heretofore a constant source of congratulation in the fact that the contemplation of war and its contingencies is not, and should not be, familiar to our ordinary national life; that it has always been our boast that a large standing military establishment and warlike precautions are not among the needs of a people whose victories are those of peace, and whose immunity from armed conflict is found in their freedom from the foreign relationships that give birth to war; and that, though it has been abundantly demonstrated that the courage and splendid fighting qualities of our countrymen will never fail in time of need, it is still a grave question whether the cheapening of our estimate of the value of peace by dwelling upon war and warlike preparation is calculated to improve the quality of our national character.

"It is difficult to deal with the question of war just at this time and avoid misconception and misrepresentation; but we are considering American citizenship and endeavoring to find its bent and most useful characteristics and how they can be most effectively cultivated and securely preserved. From this standpoint war is a hateful thing, which we should shun and avoid as antagonistic to the objects of our national existence, as threatening demoralization to our national character and as obstructive to our national destiny. If you believe this you should stand bravely for your belief, even though a shower of stupid cat-calls may fill the air. If, on account of this belief, you are called milksops and cowards, wanting peace at any price, you will find yourself in splendid companionship."

DIPLOMATIC relations between the pope and the republic of Chili have been resumed, after an interruption of ten years.



Studies in French History.—28.

"WELL, Rob, you're in the limboes, as they say, now, I suppose," said his friend, Charlie White, as they walked home from school that afternoon.

"Good enough!" chimed in Edna Phillips, it will be good for you,—strengthen your memory, you know."

"Well, you are about as comforting to a fellow as Job's three friends, I must say!" exclaimed Rob. But I imagine I can find more to say of interest about Jeanne Darc, Charlie, after you and I have been to visit the very places where she lived and moved and had her being;—let's see," mused Rob; "it isn't so very long now. Examination comes,—and I suppose that decides it,—in only three weeks, and if we pass,"—and Rob drew a long breath.

"Yes," echoed Charlie; "if we pass."

The boys had been in the habit of counting the weeks to examination, and at last the days, for a long time. They were to start on the long-anticipated journey in a few weeks afterward.

"Mother," said Rob at the breakfast table next morning, "Professor Carman has appointed me to read something about Jeanne Darc,—it must be original, you know; or I can give a little talk about her, just as I like."

"I am thinking it would be well to talk instead of write; you are quite handy with your pen any way, much more than with your tongue."

Tuesday afternoon came once more, and all too soon for Rob, who thought he had never seen a week pass so fast, for he had been very busy. But although he hardly felt equal to the task before him, he stepped to the desk in response to his teacher's invitation, and began his little story:—

"The home of Jeanne Darc at the time when she began to fight for her country, was a little village in the north-eastern part of France called Domrémy.

"This girl pretended to have visions, which fact led her to leave home and go to Orleans as fast as she could, to raise an army to fight the English. She didn't like English people at all, and she didn't want them in her country."

"I wonder if we would confuse Rob if we asked questions once in a while," piped Will Palmeter.

"No, I guess not; if I can't answer them, may be Professor Carman will help me."

"Well," said Will, "I was wondering if this girl had

any parents or relatives, and if they were willing for her to go."

"Why, yes; she had folks, and they tried their best to keep her at home, but she was bound to go,—I forgot to speak about that. When she was only a little girl, the English came and drove all the native French people out of the little village where she lived with her parents, and ever since then she had an awful horror of the English. Of course when the people came back there was not anything left to speak of, of their pretty homes, only just ashes."

"I wish Rob would please tell us something about her looks," pleaded Milly Brown.

"Well," said Robert, good-naturedly, "I have read in something, somewhere, that she was 'tall and fine looking.' She wore men's clothes, though, and that would spoil any woman's looks, I think."

"May be that was so she could ride her horse easier," remarked Julia March.

"I think so; but she did not appear to make a very favorable impression on the French general who had command of the French forces at Orleans. When he received word that the Maid, as she was called, was coming, and had promised to 'raise the siege of Orleans, and crown the French king, the Dauphin Charles, he said they would better 'box her ears and send her home.'"

"That was not a very gallant reply for a French general to make," smiled Professor Carman.

"No, not very; I presume the French were not so noted for their polite manners as they are now. The general soon saw the time when he repented his speech, for the brave girl did as she had said. She entered the city in triumph, though it is awfully queer that the English ever let her do it; but they did, and after very much coaxing from the Maid, the indolent Charles at last consented to go to Rheims, and be crowned king. This city was also in English hands, and here again, strange to say, they opened the gate, and surrendered the keys to Charles.

"After the king was crowned, this simple-hearted girl only asked to go back to her parents, and take care of her sheep. But the king did not let her do this, though I don't think he half appreciated what she had done for him and for France. At last, while in a battle, the Maid and a few soldiers found themselves surrounded by the English, who captured them."

"Where was this battle fought, please?" asked Harry Ray.

"I don't believe I can remember that. Will you please answer, professor?"

"This was the battle of Compiègne," replied the teacher. "Most of the French troops had already entered the city, when 'the drawbridge was raised,' and thus the poor girl was made an easy captive."

"Count John, one of the Burgundians, which party, don't you remember, had joined the English so they might have greater vengeance on the Armagnacs, is the man into whose hands the maid fell. He sold her to the

English—the Duke of Bedford, regent of France,—for 10,000 francs, in spite of his wife, who tried her best to prevent it."

"How much would that be in our money?" asked Will Barnaby, pencil and note book in hand.

"I think a single franc is nineteen cents in our money, so you can soon reckon it for yourself.

"The English finally burned the poor maid alive, and a great shame it was, indeed."

"Bravo!" said Professor Carman, as Rob took his seat.

"We will study a little more about this strange maiden on next Tuesday afternoon."

MRS. L. D. AVERY-STUTTLE.

An Opposition Kingdom.

"MAMA, since our last talk about the subjects of Christ's kingdom, I have heard Mr. Metcalf talking about the millennium. He says that all the world is to be converted; but it seems to me he has some very strange theories about how it is to be done."

"What were his theories?" asked Mrs. Ross.

"Well, in the first place, he thinks that we will have a terrible time of trouble,—war among nations, socialistic revolution, famine and pestilence. But out of this state of things will evolve peace and righteousness on earth. He said that a taste of war now-a-days, would result in men seeking arbitration; that riots among the poor against the rich, would cause an equal distribution of property; that famine and pestilence would lead the state to legislate in harmony with God's laws; and that everybody would learn that he must do right. Then the millennium would begin, and God's will be done on earth as it is in heaven.

"Mr. Sawyer did not agree with him about the time of trouble coming, but said the world was growing better, kinder, and that in the course of time we would see the golden age. Neither of them think that Christ will come very soon. Mr. McAllister said that it was nonsense preaching so much; that what we needed was law to compel men to do right until they learned to like to do it. He said this was the only scientific way to convert the world. He said that sensation had to be specialized along moral lines as well as along mental and physical, and that people had to 'learn righteousness' by right doing; and as they would not do right without law, that it was clear that law was the solution of the world's problem. He said he was glad that there were thousands of people waking up to the fact to-day, who were not theorists; but were going to see to it that religious reforms took the form of law, and that those who *would not* now do right, would soon be placed where they *could not* do wrong."

"Righteousness on earth by law, has ever been the will-o'-the-wisp that the prince of this world has kept the world chasing after. It is not strange that just as the

subjects of Christ's kingdom are about to be made up, there should be a renewed effort to make men trust more fully in the delusion that his kingdom is to be of this world. But of how much value to God or man would the righteousness be, that is the result of law?"

"Mama, they said the Bible said that there was to be a millennium on earth, and that nations would beat their swords into plowshares, and their spears into pruning hooks."

"No, Charlie; the Bible says that the nations will say that they will do this. But saying and doing are two different things. Suppose we turn and read the passage referred to in Micah 4:2, 3.

Charlie read, "'And many nations shall come and say, Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem, and he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.'"

"Now read the first four words of the first verse to answer the question, when will many nations be talking like this."

"In the last days," read Charlie.

"Timothy says, 'In the last days perilous times shall come,' that men will be 'lovers of their own selves,' and that even in the church there will be 'a form of godliness' without the 'power thereof.'"

"Why is it, mama, that people believe the world is growing better?"

"It is because they are deceived by appearances. The whole world is running into sentimental delusion. In the time just before the French Revolution, the people at Paris were under the same impression. Because they could weep over the sorrows and trials of the hero of a novel or drama, they reckoned themselves sympathetic and noble; but they were content with emotional nobleness, as it seemed, and never gave it a practical outlet. The poor who were ground down on their country estates, felt the outrage of this kind of goodness, and hurried their tender-hearted oppressors to the guillotine and gallows."

"What a delusion that is!" said Charlie. "And it is one that is easy to fall into."

"So it is. While the church will profess to be more religious than ever before, it will depart more fully from God's word. We can see to-day how 'higher criticism' so called, has presumed to throw aside God's word; how infidelity is preached from professedly Christian pulpits; how the church, that has long been wooing the world, now comes to lean on the arm of human law for the enforcement of religious observances. While professing to trust in God, she denies it by her dependence upon the state. The same inconsistency is in the world. While nations say they will not learn war any more, they 'pre-

pare for war, and wake up their mighty men.' While they talk of arbitration, they send forth armies. While they prate of brotherhood, they reduce the poor and grind down the weak. While their wickedness brings its own result,—famine, pestilence and perplexity—they charge these evils upon those who obey God. The plea has already been urged that Sunday observance must be enforced by law, because the Bible says that judgments will fall on those who fail to observe the Sabbath, and those who have presented this plea for Sunday enforcement, know that the Sabbath is the seventh and not the first day of the week."

"Mama, how do you account for these inconsistencies?" asked Charlie. "It seems as if they were losing their minds."

"There is a verse that accounts for it. It is the one that says, 'The devil hath come down unto you having great wrath, because he knoweth that he hath but a short time.' Falsehood is always inconsistent. Those who choose to be deceived will have strong delusion, that they may believe a lie. One of the most pleasing delusions is the delusion of a temporal millennium. It is the siren's song of this century. Bellamy's 'Looking Backward' was a dream of a millennium that has taken hold of the popular desire. In that book he pictures the world under the working of what would seem righteous laws, aided by invention, education, religion and brotherhood.

"Men are chasing up this delightful delusion, while Infinite Love points them to the New Jerusalem, to the coming of the King of kings, and urges souls to prepare for 'him whose coming is after the working of Satan with all power and signs and lying wonders,' for when they shall say 'peace and safety, then sudden destruction cometh upon them.' Satan will keep up his idea of an opposition kingdom to the bitter end." F. B.

FOR three centuries after the beginning of the "Christian era," Christians refused to enter military service, because they regarded such an occupation as contrary to the spirit and teachings of their Master.

THE American Bible Society, after an interval of sixty years, has obtained a footing once more in Ecuador for Bible work. Sixty years ago its agent was banished by the Government at the request of the bishop of Quito. Repeated efforts have been made since that time to renew the work, but in vain. Eleven years ago a ton of Bibles was barred out because the ecclesiastical authorities were not willing to have them circulated without accompanying notes. Under the new political régime in Ecuador the Bible Society is again at work. There is at present a large measure of liberty. The agent of the Society, Señor Antay, a Peruvian, recently had access to President Alfaro, who became much interested and bought a Bible for himself, paying \$7.50 in currency for it. It is hoped that by legislative enactment the Scriptures may be made entirely free from import duty. The difficulties the agent

has met so far are the indifference of the Liberals toward religion and toward the Society's books and the general prejudice against Protestantism.—*The Independent*.

At the latest session of the Presbyterian General Assembly the "Committee on Sabbath Observance" presented a report, which was adopted, "declaring the law of the Sabbath to be a perpetual obligation upon all men; calling upon all within the church to use their influence for the biblical observance of the day by abstaining from the purchase and reading of the Sunday newspaper, from all forms of amusement and unnecessary work on the Lord's Day; deprecating the opening of the gates of the Omaha Exposition on Sunday; commending the American Sabbath Union and its allied societies, and recommending that each pastor preach on the subject on some Sabbath in next October. The Board of Publication and Sabbath-School Work was requested to prepare a lesson on Sabbath observance."

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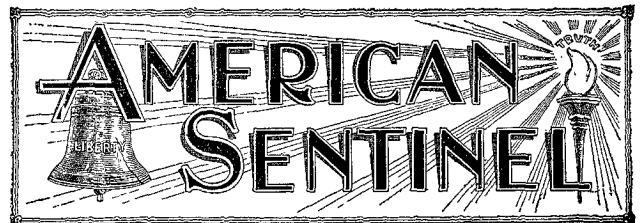
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SAMPLE PAGE OF INTERLINEAR GREEK NEW TESTAMENT.

XIII. XIV. I CORINTHIANS. 459

<p>13 Ἐάν ταις γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ ἴῶν <small>If with the tongues of men I speak and</small> ἄγγελον, ἀγάπην δὲ μὴ ἔχω, ἔγεγονα χαλκός ἢ ἢ <small>of angels, but love have not, I have become brass, or a tinkling</small> κίμβαλον ἀλαλάζον. 2 Ἐὰν ἔχω προφητείαν, καὶ εἰδῶ <small>a cymbal clanging. And if I have prophecy, and know</small> τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν, καὶ ἔαν ἔχω <small>mysteries all and all knowledge, and if I have</small> πᾶσαν τὴν πίστιν, ὥστε ὄρη μεθιστάνειν, ἀγάπην δὲ <small>all faith, so as mountains to remove, but love</small> μὴ ἔχω, οὐθέν εἰμι. 3 Καὶ ἔαν ψωμίσω πάντα τὰ <small>have not, nothing I am. And if I give away in food all</small> ἑπάρχομαι, καὶ ἔαν παραδῶ τὸ σῶμά μου ἵνα καθύ- <small>my goods, and if I deliver up my body that I may be</small> σωμαί, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι. 4 Ἡ ἀγάπη <small>burned, but love have not, nothing I am profited. Love</small> μακροθυμεῖ, χρηστεύεται ἡ ἀγάπη, οὐ ζηλοῖ. Ἡ ἀγάπη οὐ <small>has patience, is kind; love is not envious; love not</small> περπερεύεται, οὐ φυσιοῦται. 5 οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ <small>is vain-glorious, is not puffed up, acts not unseemly, seeks not the things</small> ἑαυτῆς, οὐ παροξύνεται, οὐ λογιζέται τὸ κακόν, 6 οὐ χαιρεῖ <small>of its own, is not quickly provoked, reckons not evil, rejoices not</small> ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ, 7 πάντα στέγει, <small>at unrighteousness, but rejoices with the truth; all things covers,</small> πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει. 8 Ἡ ἀγάπη <small>all things believes, all things hopes, all things endures. Love</small> οὐδέποτε ἐκπίπτει. εἴτε προφητεῖαι, καταργηθήσονται· <small>never fails; but whether prophecies, they shall be done away;</small> εἴτε γλώσσαι, παύσονται· εἴτε γνῶσις, καταργηθήσεται. <small>whether tongues, they shall cease; whether knowledge it shall be done away.</small> 9 ἐκ μέρους γὰρ γινώσκομεν, καὶ ἐκ μέρους προφητεύομεν· <small>For in part we know, and in part we prophesy;</small> 10 ὅταν δὲ ἔλθῃ τὸ τέλειον, τότε τὸ ἐκ μέρους κατα- <small>but when may come that which is perfect, then that in part shall be</small> ργηθήσεται. 11 ὅτε ἦμην νηπίος, ὥς νηπίος ἐλάλουν, ὡς <small>done away. When I was an infant, as an infant I spoke, as</small> νηπίος ἐφρόνουν, ὡς νηπίος ἐλογιζόμην, ὅτε γέγονα <small>an infant I thought, as an infant I reasoned; but when I became</small> ἀνὴρ, καθήρηκα τὰ τοῦ νηπίου. 12 βλέπομεν γὰρ <small>a man, I did away with the things of the infant. For we see</small> ἄρτι δι' ἑσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς <small>now through a glass obscurely, but then face to</small> πρόσωπον· ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι <small>face; now I know in part, but then I shall know</small> καθὼς καὶ ἔπεγνωσθην. 13 νυνὶ δὲ μένει πίστις, ἐλπίς, <small>according as also I have been known. And now abides faith, hope,</small> ἀγάπη, τὰ τρία ταῦτα· μεῖζων δὲ τούτων ἡ ἀγάπη. <small>love; these three things; but the greater, of these [is] love.</small> 14 Διώκετε τὴν ἀγάπην· ζηλοῦτε δὲ τὰ πνευματικά, <small>Pursue love, and be emulous of spirituals,</small> μᾶλλον δὲ ἵνα προφητεύητε. 2 ὁ γὰρ λαλῶν γλώσσοι, οὐκ <small>but rather that ye may prophesy. For he that speaks with a tongue, not</small></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 behave 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, 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, and 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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ἰ καν ΛΑ. ἰ καν ΓΑ. ἰ μεθιστάναι LTT. ἰ οὐδὲν EGW. ἰ καν LTA. ἰ ψωμίζω E.
 ἰ καν ΛΑ. ἰ καθήσομαι I shall be burned T. ἰ οὐθέν T. ἰ ἡ ἀγάπη LTA. ἰ συν. T.
 ἐπίπτει LTTA. ἰ [δὲ] T. ἰ — τότε LTTAW. ἰ ἐλάλουν ὡς νηπίος LTTAW. ἰ ἐφρόνουν
 ὡς νηπίος, ἐλογιζόμην ὡς νηπίος LTTA. ἰ — δὲ but LTTA.

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American Sentinel.

NEW YORK, JUNE 30, 1898.

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THE Rome (Italy) correspondent of the New York *Sun* states that the health of the pope is very feeble, and that the chief cause of his indisposition is anxiety over the outcome of the Spanish-American war.

WITH the invasion of Cuba by the United States troops, the war is taking on an aspect which brings the reality of it painfully home to this country. With every day of the fighting around Santiago American citizens are falling in battle, and homes and hearts far away from the battle field are filled with gloom and pierced with the deepest sorrow. Creation groans for the time when wars shall forever end,—when "the meek shall inherit the earth, and shall delight themselves in the abundance of peace."

THERE are a number of calls going to the world to-day; to which are you listening?

THE illustrations in this issue were made expressly for the AMERICAN SENTINEL. And there will be others following, if not in every issue, at least at frequent intervals. These will help much to sell the paper, and may be counted on by those willing to work to extend its circulation.

FOLLOWING our usual custom of omitting one paper at or near the completion of the half volume, we drop an issue at this time; so there will be no SENTINEL next week. The date of the next issue will be July 14. It will be a good number, and illustrated. Look out for it.

OUR forefathers of Revolutionary days fought against the *principle* of arbitrary government embodied in an act of Parliament imposing a tax on tea. The tax itself was very mild; but the unjust principle was just as big in the mild tax as it would have been in a heavy one. And so of a Sunday law; the unjust principle embodied in the law is in no wise affected by making the requirements of the law mild instead of severe. It is against the principle of such measures that we need to be guarded.

"WHY don't God kill the devil?" some people foolishly ask. The answer is that God believes in religious liberty, and is now giving the human family an opportunity, through the enjoyment of that liberty, to develop character. God purposes to dispose of the devil and sin and all that is evil at one and the same time; for all these things belong together and all tend toward the same end. But if God were to destroy sin now, all sinners would be destroyed with it; but sinners are yet on probation, and have an opportunity to separate from sin, so that the destruction of sin will not involve them with it; and besides, God is able to deliver all persons from the devil, so that so far as that is

concerned, the devil doesn't need to be destroyed. If God were to kill the devil now it would be an acknowledgement that he could not successfully contend with him on even terms.

SOME people find fault with the AMERICAN SENTINEL for speaking so much in a tone of challenge. They think it should have more to say in the line of "All's well," or "Good time coming." We assure our friends that the SENTINEL would be glad to make this report if it could do so upon evidence. It proceeds upon the principle that it is better to know an unpleasant truth, than a pleasant lie. There is a good time coming, but we will not survive to see it unless we know how to meet and escape existing perils.

To those of our readers who are deeply interested in the special line of work to which the SENTINEL has been called, but who have not had the privilege of being thoroughly conversant with it in the past, and to those also who value the SENTINEL for reference and help in their work, we would respectfully call attention to our "Bound Volume" ad. which appears in this issue of the paper.

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