

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

VOL. 13, No. 2.

NEW YORK, JANUARY 13, 1898.

Single copy 3 cents.

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

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(Entered at the New York Post-office.)

"OVERCOME evil with good."

THE devil can be respectable, but he cannot be pious.

It is love alone which opposes sin, but not the sinner.

THERE is no right way of doing a thing which is wrong in itself.

REFORMATIONS which are wrought by the ballot are phenomenally short-lived.

HUMAN nature can change human law; but no human law can change human nature.

THERE can be "political righteousness" when there can be righteousness without faith.

THE preservation of individual rights is the sole object of all proper human legislation.

A PERSON needs only to carry out his natural instincts to become an oppressor of his fellow men.

How can it be expected that the preachers will be united on politics, when they are so hopelessly divided on religion?

ALL wrong and all error are on one and the same side; and will be found so at the end, whether they appear so now or not.

If it be true that "the voice of the people is the voice of God," there is no escape from the conclusion that the Lord frequently changes his mind.

MAN often aspires to be what God has always refused to be—a dictator. If God had designed that man should be ruled by a dictator, he would not have provided him with a conscience.

A Papal Authority on Christmas.

THE following from the *Catholic Standard and Times*, of January 8, ought to be interesting reading for all Protestants:—

"M. C., on behalf of a Protestant friend, asked: 'What proof have we that Christ was born December 25?'"

"St. Chrysostom, in a Christmas sermon, December 25, 386, says: 'The Romans who have celebrated this day as the anniversary of our Lord's nativity have transmitted it to us (the Greeks) from ancient tradition.' Ancient authorities are not agreed on the date; the church has, however, the right to appoint any day for the special commemoration of a mystery or great religious event. The acceptance of the Roman date by all Christians shows not only the supremacy of that church, but also the fact that tradition must be relied on in many cases. The name of the festival itself is Catholic in the extreme, made up, as it is, of the words of Christ and Mass."

Probably there are few, if any Protestants so ignorant and superstitious as to believe that Jesus Christ was born on December 25; and even if that were the correct date for the event, no logical reason could be drawn from the fact for celebrating the day in the manner which is followed throughout Christendom. This, as may be

easily shown, is based upon ideas distinctly pagan. The whole institution, as it now stands, is a monument of tradition. And in following tradition, the religious world is following Rome. Of this there can be no question.

The "reasons" which this papal authority gives for the celebration of December 25, are as good as any that can be given; indeed, they are the only ones that can be found for it. But what Protestant is willing to accept them as a basis for his own practice? It is pleasant to give and receive gifts; but why should this not be done according to Scripture rather than according to tradition? It is high time that every person who takes the name of Protestant should cut loose from tradition, and cease from any practice which declares the supremacy of Rome.

Righteousness By Law.

THE Jews sought righteousness by the works of the law—so the epistle to the Romans tells us—and they failed to obtain righteousness. And the fact that they sought righteousness in this way is the reason, we are told, why they failed. Rom. 9:30–32.

Yet there was nothing the matter with the law. It was the law which God gave them, and was just as good a law as God himself could make. It cannot be claimed that any legislature of men can enact a better one.

If, then, the Jews, who were scrupulous observers of God's law in outward conduct, and had great zeal for it, could not through it become righteous, how can it possibly be that righteousness can come through a human law which is imposed upon people against their wills?

Is righteousness to come by the law, or can it come by faith only? It really seems as though the situation warrants the asking, in all seriousness, for an answer from the churches to the question.

If the churches still believe that righteousness can come only through faith, why are they uniting their forces in a great movement to control the politics and shape the legislation of the country?

Setting Others Straight.

WE have been criticised for speaking against the work of the "Societies for Setting Others Straight;" the ground of the criticism being that the SENTINEL is seeking to do this very thing itself.

Our critics are mistaken. One man cannot set another man straight, nor can any set of men do this. This the SENTINEL knows and is trying to get the people to see.

An individual can be set straight only by the Word and Spirit of God.

And what the SENTINEL aims to do is to persuade those who think they can and ought to set other people straight, to leave this work in the hands of the agencies

God has established for that purpose; and to warn the people of the results which will follow if this is not done.

This is why the SENTINEL opposes religious legislation, and any effort to unite church and state.

If it were not for the continuous efforts made by religious societies all through the country to set other people straight by legislation, the SENTINEL would have nothing to say.

The Law of Christ.

"THE National Christian Citizenship League," we are officially told, "aims to do two things. One is to unite all who believe the will of God should be done on earth in practical opposition to the enemies of his will. The other is to teach the people that society, business, industry, and all government must be obedient to the law of Christ."

From a Christian standpoint, there are two objections to these two things at which the Christian Citizenship League aims. One is that Christianity does not oppose men, even the enemies of God's will; it opposes only sin. The other is that the law of Christ is not a law of force.

"Bear ye one another's burdens," wrote the Apostle Paul to the Galatians, "and so fulfil the law of Christ." But what is it that leads us to bear one another's burdens? Is it force or love?

To say that "society, business, industry, and all government *must* be obedient to the law of Christ," is to say that all these must be actuated by the principle of love. But in such a case, force is powerless. Love does not come in that way.

To use force in fulfilling the law of Christ, would at once rob that law of all its divinity.

Which is the Worse?

It is admitted on every hand that a union of church and state in this country would be a very bad thing.

That is, it would be very bad if the state should become joined with *one* of the churches or denominations professing the Christian religion.

But the surprising thing in connection with this is, that while the people are against this thing, as constituting a union of church and state, they are quite generally in favor of a union of the state with religion, as represented by the churches in general.

If it is wrong for the state to unite with one church alone, is it right for the state to unite with all the churches?

If even marriage between church and state is wrong, what must be said of church and state polygamy?

"KEEP the church and the state forever separate."—
U. S. Grant.

Dangerous Models.

THE *Endeavor Herald* remarks:—

“The old Puritans would have made good members of our citizenship committees. They had the courage of their convictions, and advanced to the attack of anything which they regarded as evil with a confidence of victory that is inspiring.”

Thus the Endeavorers adopt the Puritans as their model and their ways as their example in the matter of citizenship. And then they think themselves very much outraged when we say that their Endeavor citizenship movement means the union of church and state with its essential accompaniments—religious despotism and persecution!

There is nothing truer nor more palpable in history than that the principles of government and citizenship of the “old Puritans” were essentially theocratical, and their practices therein essentially despotic and persecuting. With them and in their government no man could be a citizen of the commonwealth except he be a member of the Puritan Church. Members of other churches were persecuted to death. All this is notorious. And it is equally notorious that as to government and citizenship these are the only principles that received any recognition from them. And yet the Christian Endeavorers who now propose to remodel citizenship and reform the nation, adopt these same theocratic, despotic, and persecuting Puritans as their model, and publish to the American people that “the old Puritans would have made good members of our citizenship committees;” and declare that the way in which these old Puritans did these things “is inspiring”!

Any governmental or citizenship movement of which the old Puritans would be a good part, is surely only to be dreaded by everybody who has any respect for either Christianity or humanity. And any inspiration that can be derived from either their principles or their practices can be nothing short of an inspiration to oppression and persecution, to death and destruction.

It has been well remarked that “if we are to be profited by the past, it is essential that we should study our history honestly and impartially. We cannot be true to ourselves if we begin by being false with our predecessors. If we credit them with motives they did not feel and could not have understood; if we claim for them things which they never accomplished; if we defend their indefensible acts; if we seek to prove them in the right when they were in the wrong in their behaviour toward others,—it will follow that we will deal likewise in our own case, and prove dishonest and tricky as a nation and in our personal transactions.” “We regret to read of the banishment of Quakers and the expulsion of ‘papists’ from soil procured for the settlers by one of the best papists and best men that ever lived. But the American patriot’s cheek never kindles with shame till the story of the New England Puritans is told. Theirs alone is the dishonor of the torture, the mutilation, and the scaffold.”

No man will ever be better, nor ever do better, than his chosen model. So long as “the old Puritans” shall be the chosen models of the Christian Endeavorers in government and citizenship, it is certain that every movement that they make in matters of government and citizenship will be a positive menace to free government and American citizenship, and is to be dreaded and opposed as such. And as just now the Christian Endeavorers are the leading and controlling influence among the National Reform elements of the country, so long as they hold “the old Puritans” as their models, they need to be carefully watched by the whole American people, in the interests of true Christian and civil liberty. A. T. J.

The Individual vs. the Masses.

BY MRS. S. M. I. HENRY.

WHENEVER we lose sight of the divine ideal, we begin to drop below the level of success, especially in handling the Word of God and dealing with souls. Satan is always anxious to make us think that we can improve on the old methods which Christ employed, or that the times have so changed that the old ways must be changed to suit them. He is very anxious that the “good things” which are ground out in the study of the average preacher should get before the people; he believes in a gospel that will *draw* and a crowd that can be drawn this way and that. He has so far succeeded in popularizing the gospel that it has come to be a serious problem how we can get rid of the *crowd*, to which the truth can never mean anything, and find the individual who is starving for it.

We hear a great deal about “reaching the masses.” “The masses” is as illusive as a swamp full of will-o’-the-wisps. It may seem to be just within reach, but “when you put your hand on it, it isn’t there.” What belongs to “the masses” belongs to no man.

To send the gospel to the masses is like shoveling sand into the sea. Before any man can become a true witness for the truth or a soul winner, he must get the *idea* of the masses out of his head, the *word* out of his vocabulary, the hunger for the crowd out of his heart, and come to recognize the individual in all his aloneness. Truth is a turnstile that has a way of its own of dealing with the crowd. It may pack up against it by the thousands, but must come through one by one.

Christ came to save a lost world by saving the lost individual. The multitude followed him and hung upon his words, but were reduced to individuals by the glance of his eye and the touch that healed. It was always one by one that he reproved, comforted, and pardoned. No man is ever truly saved until he recognizes himself, in his relation to God, as entirely separate from every other individual, and that Christ died for him alone; that he is *the* man who made necessary all the expensive work of redemption. He will never be “firm in the truth” until he learns to stand alone with God and be strong and

glad in his companionship and satisfied with his approval, until in fact Christ is to him "*all and in all.*" To have the witness of the Spirit that his ways are pleasing to God must be to him the end of desire, his crowning joy, before he is ready to meet the Lord, either at resurrection or by translation. It is very necessary that this should be thoroughly understood by any who are called to promulgate any great principle. The broader the principle the more necessary that it should be firmly planted and rooted in the individual mind and heart. I heard a minister say once, "I did not preach the sermon I intended this morning because it was too important to throw away on the small congregation." He had utterly lost sight of the ideal congregation in this popular craze for the crowd.

We need, in these last days, for the promulgation of the momentous principles which have been committed to us as a people, to cultivate the mother instinct which never *can* see more than one at a time, and that one for the time being, as long as her eye is on him, to her, like his Lord, "the chiefest among ten thousand, the one altogether lovely."

Just as long as a man thinks of himself as a part of a crowd he is useless, if not dangerous; for he will never be able to pass through any crisis where manhood and integrity are needed. A series of evangelistic temperance services had brought a throng of men out of the saloons into the church; they came almost in a body; it was a wonderful thing to witness. All went well for months, but on the Fourth of July one of the number in a little town where he had found work was tempted to drink, and fell. The word was carried quickly to the rest of "the crowd" who were "celebrating" in a decorous manner, suited to the day and the new life they were living. It struck them, as a ball might strike a row of bricks standing on end. Before night a large proportion of them were lying around drunk in the old haunts. They had gone down one after the other, until, at last, one who had learned what it was to be a man in his own right and to stand alone with God, refused to go down; and stood as a kind of break-water to a remnant who were yet sober, and so gave them time to rally their senses; and also gave them a testimony that salvation personally applied meant something.

To come into the church for the purpose of getting help is, sooner or later, to become disappointed, discouraged, and to apostatize in heart if not in outward appearance. There is no help in the church, excepting for the man who comes into it as the arm has come into the shoulder, by natural growth, and for service to the whole body. Then nothing can hinder him from being helped. As he exercises the gifts that are in him for the edification of the body of Christ and for the rescue of the lost, he must thrive, and grow up into spiritual manhood.

As time passes on rapid wing the need grows that we should each find the soul that we must win,—that we should seek out the lonely and desolate ones, who are,

here and there, waiting for the truth with which we have been so richly laden, to the end that we may dispense it as liberally as we have received.

Which Shall We Believe?

THE *Christian Citizen*, for December, in speaking of the prospective time "when the initiative and referendum are applied to municipal and State politics," says:—

"Then the voice of the people, which is the voice of God, will be heard."

So said the old pagans of ancient Rome, and to them, as far as it can be traced, the statement owes its origin. Upon their authority it rests. But the Bible says that the voice of God is heard through "holy men of old," who "spake as they were moved by the Holy Ghost."

Which shall we believe, the pagans of ancient Rome, or the Bible?

The True Reformer.

A TRAVELER is one who travels, and not one who stays at home and writes books of travel. A worker is one who works, and not one who enjoys seeing other men work. So a writer is one who himself writes, and a reformer is one who reforms himself, and not, as seems to be the popular idea, one who sets himself the task of reforming everybody else after his ideas. It is true that the work of a real reformer does not end with himself, since everybody, however humble, has an influence, and so his example, coupled with precept, invites others to reform. But no man has any claim to the title of reformer who simply devises schemes for others to carry out. "Come!" is the watchword of true reform. "The Spirit and the Bride say, Come. And let him that heareth say, Come."—*Sel.*

SOME would-be reformers might save themselves and others a good deal of trouble, if they would remember that theories based upon an ideal state of things will not always fit the world in which we live.

AN increasing light of scientific discovery does little, if anything, to dispel the darkness of religious superstition. The amazing prevalence of such superstition in the world to-day is sufficient evidence upon this point.

MR. W. J. DESMOND, of Ronceverte, W. Va., writes: "I inclose subscription price of the SENTINEL. I would rather be deprived of some of the comforts of life than to do without my dear little friend, the AMERICAN SENTINEL."

Is State Interference in Religion Upheld by God?

THE question of civil jurisdiction in moral matters is becoming one of deep and widespread interest in religious circles. Arguments as to its fitness, both for and against, are advanced with much earnestness and warmth by those in high positions, but without permanently deciding the question. In fact, every point in the controversy appears to assume various phases, under the treatment of partisan logic, and is fast becoming a factor in political strife. Already many view the matter as a party principle, rather than a question of fundamental truth.

With such, reason is brushed aside, and truth is forbidden a part; expediency outweighs every other consideration. Professing alliance with God, they do not ask whether his attitude toward such problems in general, favors their cause or not. A goal is to be reached; and if it is not attained in one way, another must be devised by which it can be.

But, strange to say, all those who favor coercion in religious matters by application of civil law, profess to be working in the interest of God's cause. But does God uphold such work in the interest of religion? He has done infinitely much to bring men to walk in his ways, even to giving his only begotten Son in their behalf, but has he ever given his sanction to

compulsory measures in holding men to the path of right? The only absolutely reliable history of the early church will give the facts in this line, and we may rest assured that as he viewed the case then, he will regard it now, since "with him is no variableness, neither shadow of turning."

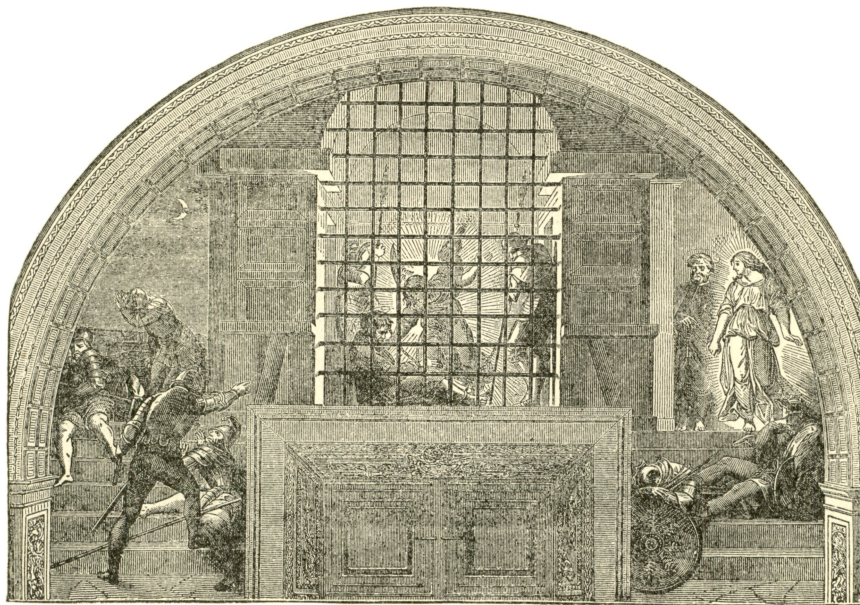
We need not trouble to search the records of the Old Testament, where the special interpositions of God in behalf of his people are so plainly set forth; that may be considered as going too far back. But let us note one case in the Christian church where the civil law was being applied in behalf of religion, and see which side of the controversy God supported.

About twelve years after the death of Christ, the king of Judea took a hand in the religious controversy of the day, and by virtue of his civil authority put to death James, a prominent disciple of Christ. Seeing that this act was approved by the Jews, whose political sup-

port he greatly desired, he proceeded to please them further by having Peter, another prominent worker in the infant church, apprehended and put in prison, intending to deliver him over to the will of his religious enemies, immediately after Easter. Acts 12:1-4.

The record of this case reveals that human nature has changed little, if any, in some respects, since that early day. It has ever been demonstrated that men can be induced to go to great lengths, even to doing unreasonable things, through the enthusiasm which it is possible to excite in some large gathering. What they had not courage to do under ordinary circumstances, they will do under the stress of excitement, especially where religious fervor is wrought up to a very high pitch. It was this way when Christ was to be sacrificed to the demands of the Jewish priesthood. The occasion of a pass-over gathering was waited for, when crowds of ignorant, yet enthusiastic pilgrims would be assembled from all parts of the country, and a general excitement could be

aroused in favor of taking his life. It required no less an occasion to inspire the nerve to carry out a design so treacherous and diabolical as the sacrifice of the sinless Christ. The priests were reminded of this, too, by the Saviour at the moment of his arrest. Said he, "When I was daily with you in the temple, ye stretched forth no hands against me; but this is your



PETER DELIVERED FROM PRISON.

hour, and the power of darkness." Luke 22:53.

This was a point well understood by Herod, and one which he intended to make count in his arrangement for the immolation of Peter. The apostle was, therefore, held in prison, not to await a legal decision in his case, for his fate had been decreed from the moment he was placed under arrest. But Peter was kept there simply in anticipation of the time when the king could not only be reasonably sure that the multitude would sustain his murderous intent, but that by destroying so prominent an enemy to the prevailing religion, in so public a manner, he also might gain a wider political influence among those whose religion he had so signally upheld. The plot was, indeed, a deep-laid one, but was destined not to mature, because of an interference which had not entered Herod's calculations.

Peter, lying in the inner prison, chained to a soldier on either side, and with a strong guard at the door of

the prison, was supposed to be safely in the grasp of the civil power. Indeed, on the last night of his confinement, no doubt was entertained of the apostle suffering on the morrow at the hands of an excited populace. Everything was ready for the *autodate*, and there was great expectation on the part of those who were preparing to witness it. But on the very eve of the anticipated tragedy, an arm was outstretched to stay and frustrate the plans of the civil power. In answer to the united prayers of the church for deliverance, God sent an angel from heaven to strike off the prisoner's chains, and lead him forth to liberty.

It surely cannot be said that, on that occasion, God took the side of Peter, and against the civil decree because the form of religion which was sought to be upheld by coercion was not heaven-born. No, indeed; for the Jews received their forms of worship directly from God. And although the measure about to be executed was highly pleasing to the chosen people of heaven, yet God opposed it with the might of an angel of light. It may be suggested, however, that God's attitude on that occasion was solely because his people had forsaken his ways. Exactly so. Had they retained the spirit by which they were called to be God's people, they would not have been found uniting with the civil power to destroy a fellow man, simply because his religious convictions did not coincide with their own; and the same is true to-day of any people who claim, as did the Jews, to be specially favored of heaven. The very fact of their uniting with the civil power to restrain others in the matter of conscience, is the best of evidence that they, too, like their prototypes of old, have wandered from the ways of Him who said, "If any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world." John 12:47.

How much more Christlike it would be, if all professed Christians would unite to *save* sinners, a work which God upholds, rather than to call upon the courts of the land to condemn them, a work which Christ affirms he did not come to do or sanction. It has been the work of Satan from the first to find fault with and condemn others on religious lines. Should God uphold the civil power in doing the same, he would thus sustain Satan in his work, and so divide his kingdom against itself, which would bring about its speedy dissolution. We may, therefore, rest assured that God is not in any move looking toward the church sustaining the civil power in making statutes to regulate forms of religion.

J. O. C.

MR. J. N. DEVEREAUX, of Parker, S. D., a warm and appreciated friend of the SENTINEL, sends us twelve subscriptions to the paper, with this note appended: "I am sorry the list is not a larger one, but it is the best I could do. When I was in the army during the late war, I sometimes would catch a sentinel asleep on guard, but I must say I have never caught the AMERICAN SENTINEL napping. It always gives the alarm in season, but the sad feature

of the situation is that the majority will sleep on heedless of the warning till it is too late to do them any good."

Church and State in the Society Islands.—No. 2.

BY B. J. CADY.

IT is said that the natives of the Society Islands improved in every way for the first few years after embracing Christianity, but as time passed by, formality took the place of true, Christian devotion.

About fifty years ago, the French took possession of two of the largest islands, doing away with their religious laws. Every one was left free to do and believe as he pleased, so long as the civil laws were not violated.



GROUP OF NATIVE CHILDREN.

One might fish, trade, buy or sell, stay at home, or attend church upon Sunday. It soon became apparent that many had refrained from work and had attended church on Sunday more from fear of the laws of the land than that God would be displeased with them. As soon as the law was repealed, church members, and nearly everybody, would not only cook, but do their marketing upon that day.

In Tahiti, Sunday is the great market day, when it is customary for all who live near enough to go to the market in the morning, some to sell and others to buy. It is the day of all days when the people spend their time in festivities. Many go to church in the morning, and then spend the afternoon and evening in drinking and making

merry, going through with all sorts of old, heathenish performances.

Raiatea, one of the largest islands of the group, has stood out against the French government until only a few months ago. The people of this island have looked upon themselves as better than their brethren who were under the French laws, because they had laws against work of any kind upon Sunday. I remember of seeing a stranger on the island, who was not a believer, but wished to attend one of the religious meetings in the adjoining district. He arose Sunday morning, and traveled to the place of worship, reaching it a little before meeting time. As he was preparing to take a bath in the river before going into the church, an officer informed him that it was against the law to bathe at that time; that he might wash his face and hands, but that he could not take a full bath until after four o'clock that evening. He also stated that this law was made to keep people from doing anything that would detain them from church.

It is customary in these islands to have a watch meeting at the church New Year's eve, to bid adieu to the old year and welcome the new one in. I attended such a meeting on the island of Raiata three years ago. There everything was church and state fully united, and they looked forward to the time when the Lord would cast the French into the sea, or destroy them in as marked a manner as he did the enemies of the Israelites. The time was occupied by exhortations, prayer and singing. Each district represented had its own choir, and only one choir was to sing at a time. About nine o'clock their pastor appointed a certain choir to sing a hymn. There was a misunderstanding, and two of the choirs began singing different hymns at the same time. They were requested to stop, but could not be induced to do so, as each wished to be the one to sing. So they continued singing for nearly thirty minutes. By this time nearly the whole congregation of about one thousand were on their feet, and they were preparing to have a pitched battle in the

church to settle the difficulty. Through the efforts of their queen and others, peace was at last restored, but it took until about 11 o'clock for them to get settled down so that they could go on with their meeting.

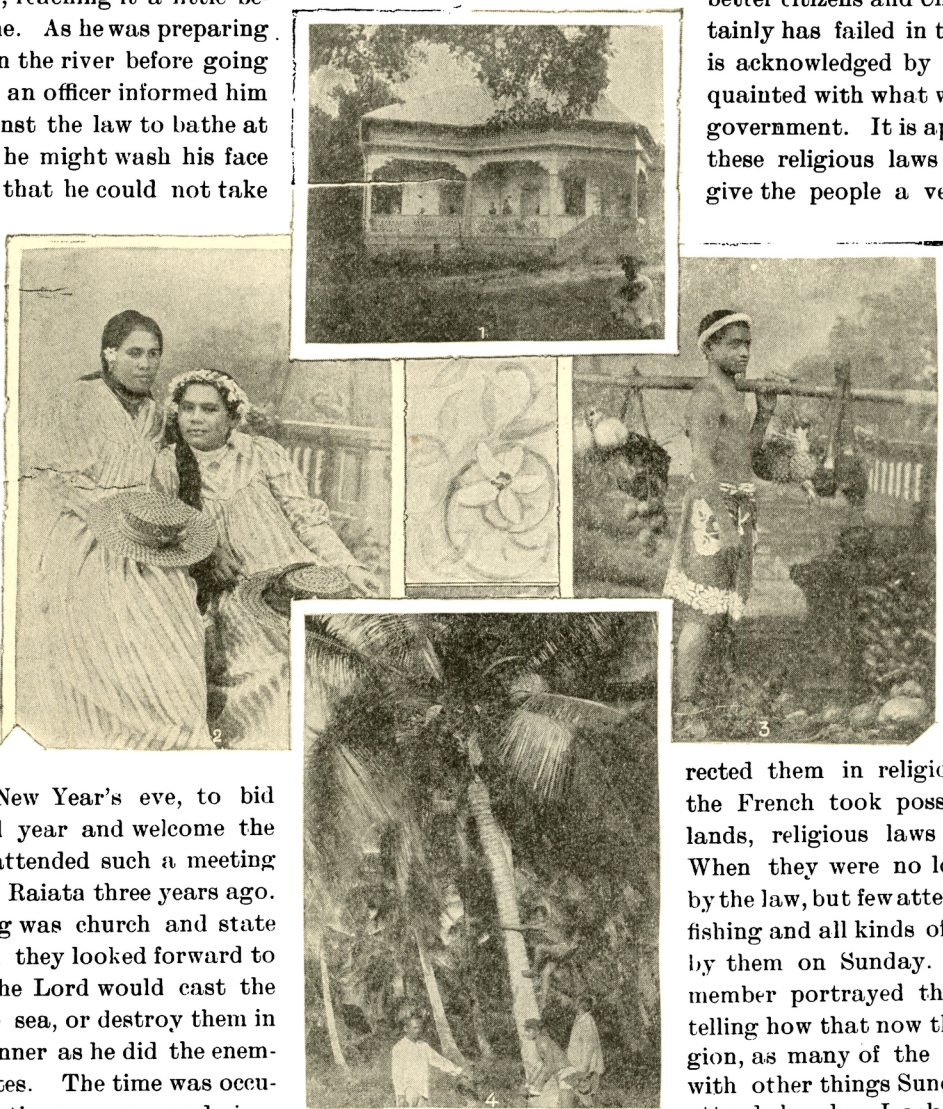
On Sunday, a meeting of another denomination was held on board a ship in the harbor, and the queen and some of her friends were invited to attend. She accepted the invitation, but, upon returning to land, found officers waiting to impose a fine against her for attending a meeting which was not conducted by their own church.

Can the government, by passing religious laws, make better citizens and Christians? It certainly has failed in these islands, as is acknowledged by all who are acquainted with what was the Raiatean government. It is apparent that all these religious laws only tended to give the people a very poor idea of what true Christianity is. It was all form and no practice. The result is that the people poorly realize that they are responsible before God for the way they live, for they considered it their chief duty to do as the rulers di-

rected them in religious matters. As the French took possession of the islands, religious laws were abolished. When they were no longer restrained by the law, but few attended church, and fishing and all kinds of work were done by them on Sunday. A native church member portrayed the matter to me, telling how that now they have no religion, as many of the people are busy with other things Sunday, and do not attend church. I asked why it was so. She replied that there is no law now for bidding them to work on Sunday, and

that they had not kept it since the law was repealed. I then asked her if she thought that they would refrain from labor if they had another Sunday law. She thought that would be all that was needed to get the people to keeping the day properly again.

But, who would they obey, God or the government, if they were to keep Sunday simply because the government would fine them for working upon that day? If men will not obey a plain command of God, but rest upon



VIEWS ILLUSTRATING SCENES IN THE SOCIETY ISLANDS.

a certain day because the government commands them to do so, can God look upon that as obedience to his law? No; it is simply obeying the law of the land: for when men obey because the state commands, they do it not in respect for God, but for fear of temporal punishment. The tendency of all such laws is to make professed Christians, who have a form of godliness, but deny the power thereof.

What God wants is men who are true to him, even though all the world may be against them. Where are the Daniels of to-day, who will serve God in the face of a frowning world? Where are the Pauls, who will give their lives to living and preaching the gospel, and give up the idea of making Christians by passing religious laws in the governments of the world? Christ says, "Whatsoever ye would that men should do to you, do ye even so to them." But we are not doing to others as we would have them do to us, when we try to compel them to do what we wish them to do. Such attempts have always resulted in evil, and always will.

The author of Christianity says, "*Whosoever will, let him take the water of life freely.*"

Significance of the Proposed Religious Amendment to the Constitution.

BY C. H. KESLAKE.

THE Constitution of the United States is in perfect accord with the Protestant idea of church and state contended for in the Reformation. One reason why such separation was provided for was because it was then recognized that it was "impossible for the magistrate to adjudge the right of preference among the various sects that profess the Christian faith without erecting a claim to infallibility which would lead us back to the church of Rome."

With but few exceptions, the people comprising this nation are either Catholics or Protestants—the large majority being Protestants.

Every well-instructed Catholic knows how and when Protestantism originated. He knows that in the sixteenth century there were those, who, loyal to the Word of God, in the strength and power of Jesus Christ, dared to stand up and *protest* against the Romish doctrine of the union of church and state.

But it is a question as to how many of those who call themselves Protestants know how and when Protestantism originated. For certain it is that at this present time there are millions of professed Protestants who are stultifying themselves and denying the principle from which they derive their name.

That they are not conscious of this is evident, for there are many already who have come to a true understanding of the work in which they were engaged, and have renounced it.

Now, if a person does not know what Protestantism really is, how can he possibly know what Romanism is?

That being so, when such a thing happens, and it has happened, that Roman Catholics and Protestants work together for the same object, one may depend upon it that the Romanist will decidedly have the best of it, for he is not working in the dark. He knows exactly what his principles are, and he knows, too, that Romanism and true Protestantism cannot possibly agree any more than it is possible for light and darkness to mingle together. The one is the inveterate foe of the other.

Consequently, when a professed Protestant unites thus with the Catholic, the latter knows full well that the former has ceased, in reality, to be a Protestant, if indeed he ever was one more than in name.

When it is remembered, as stated above, that the one reason why the union of church and state is forbidden in the Constitution, is because it is impossible for the magistrate to adjudge the right of preference among the various sects that profess the Christian faith without erecting a claim to infallibility which would lead us back to the Church of Rome; and when it is remembered, too, that Protestantism is a protest against the Catholic principle of union of church and state, the question may well be asked, Can a person be a Protestant and indorse any effort that might be made to have the Constitution changed with reference to this matter of church and state? Decidedly not. He may be a Methodist, Presbyterian, Baptist, or anything else, but he would not be a Protestant.

Now there are in this country millions of Protestants (so-called) who are laboring hard to have the Constitution changed, and to have the Christian religion incorporated into the fundamental law of the land.

Year after year, Congress has been besieged and petitioned to legislate in behalf of religion, notwithstanding that Congress is expressly forbidden, by the Constitution, to have anything to do with religion—for or against. For in the very nature of things it could not legislate in favor of one religion without legislating against some other.

Will those Protestants who are thus engaged in this work stop and consider what they are doing before they get so far along that they cannot retrace their steps? Will they take the Word of God and ponder its pages upon this particular question? for God has spoken plainly regarding it, and pointed out the inevitable result of such a movement as that they have undertaken.

THE only trouble with the numerous wise schemes for the reformation of society that are being everywhere heralded, is that they will not "work."

DR. BRUNO WILLE, a "free thinker," of Berlin, was recently sentenced to a week's imprisonment at Gratz, Austria, for "publicly holding up to contempt the Christian religion." It is safe to say that the act of imprisoning a person on such a charge does more to hold the Christian religion up to contempt than anything that was done by Dr. Wille.



THE difference between civilization and Christianity, which seems not to be very clear in many minds, has been illustrated in a melancholy way out in Kansas, by the recent action of four Pawnee chiefs, or as perhaps it might be better to say, by the actions of their wives. Just what the conduct of the latter was in every case, we are not informed; but it was such as to bring their husbands into the United States Court with a petition for divorce. What an unwonted incident is this to be chronicled in the history of the red man!

* * *

ONE of the strongest cases, we are told, was that made out by Pipe Chief, who averred that his conjugal partner wanted to spend all his money on fine dresses, and refused to associate with squaws who were not in her set. The untutored mind of the chief probably did not understand the high precedent which Mrs. Pipe Chief had for her conduct in this respect. He did not comprehend the fact that in this she was only imitating the conduct of ladies in the highest circles of civilized society. Perhaps it would have made no difference to him if he had. At any rate, the fact remains that from his point of view, such conduct was more intolerable than anything which belonged to the ways and customs of savagery. And who can say that his point of view may not be nearer the truth than the highly artificial standpoint from which is derived the unwritten social law of the "best society"?

* * *

IT may not be that "society" would be willing to admit it, but it is a fact susceptible of proof that this most "sacred" and carefully followed part of the code of "high society," stands or falls with the case of Mrs. Pipe Chief, of the Kansas plains. For if it be right for the ladies who move in the circles of civilized society to spend money regardlessly for fine dresses and refuse to associate with people not in their set, as everybody knows that they do, who can take exception to a similar course on the part of those with whom their own civilization comes in contact? Is not a good example worthy of imitation? If it be proper to have a social "four hundred" in New York City, why is it not proper to have a social four hundred, or forty, as the case may be, in Pawnee society on the Western plains? It really seems as though civilized "society" were bound to come to the rescue of Mrs. Pipe Chief, and vindicate the propriety of her conduct in this matter.

THE divorce court, it is almost needless to remark, is a necessary adjunct of civilization. The nearer we approach the dividing line between civilization and savagery, the less do we see of this institution. In making use of it for the purpose of annulling the matrimonial relation, the Pawnee chiefs have taken a step which distinctly favors of transition from the ways of barbarism to those of civilization; and in developing a passion for fine dresses, and "cutting" squaws not in her set, Mrs. Pipe Chief shows a still further advance toward civilization's "higher" ideals. But what have fine dresses, social "sets," and divorce courts to do with Christianity?

* * *

CONTACT with civilization in many instances marks the red man's decadence. But contact with Christianity can never be otherwise than elevating and ennobling.

* * *

Is there a pious way of doing things that are wicked? We might conclude that there is, from many things that are said nowadays by some who occupy the position of religious teachers of the people.

* * *

FOR instance, the pastor of a church in Oakland, Cal., is quoted as having addressed the following to the managers of the race tracks at the neighboring town of Emeryville: "I request you to consider and inform me of your opinion as to the possibility of having a Christian day at the races. This, of course, would preclude drinking and gambling." It would seem that this pastor is bent on supplying the floating phrase, "pious horse race," with a definite basis of fact.

* * *

IT may be that this California pastor has been wrongly quoted; but the words are so well in accord with the religious spirit of the times that there is little reason to doubt the correctness of the report. There is a "pious" way of conducting fairs, lotteries, "donkey" sociables, etc., in the basements of the churches, and why, on the same principle, should there not be a pious way of conducting a horse race? There are worse things than horse racing, which it is commonly believed can be done in a Christian way; for instance, the taking of human life in the heat of battle. Certainly it is worse to kill a man convicted of no crime than it is to race horses. And if Christian people can do the one, and remain Christians while they are doing it, there can be no reason why they cannot, as Christians, engage in the other.

* * *

THE only thing really surprising about the pastor's request is that he should think it necessary to exclude drinking and gambling. No one questions, of course, that drinking and gambling are wrong, as ordinarily in-

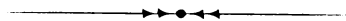
dulged in. But if they are done not in a worldly manner, but in a pious, religious way, can any one object to them then? Why have a "Christian day" at the race track, and not also a "Christian day" at the bar and gaming table? In the fairs and lotteries which are now so frequently held inside church doors, we have an illustration of how gambling can be done in a "Christian" way; and if a bar were set up inside the church edifice, where everything would be very respectable, and people of good church standing might come and drink in a quiet and moderate way, would this not also be compatible with Christianity? If a thing can be made very respectable, is there anything to hinder its becoming pious?

* * *

In all ages of the world, men have sought to shield the workings of their carnal propensities behind the idea that such acts were all right and even laudable when done in the name and under the cloak of religion. It was considered proper to hate people, and even to kill them, if it be done from a "pious" motive. If a person had committed an offense against religion, he was given a religious trial, conducted by prelates of the church, and then, if convicted, it was deemed quite proper even to burn him at the stake, care being taken to keep up the religious appearance to the last by holding a crucifix before the condemned and filling his ears with religious exhortations. It was even thought quite proper to execute "heretics" without the formality of a trial, when the church or the pope approved such work as being a "pious" undertaking. And since it is true that men have often found a way to "sanctify" the passion of hatred, even as manifested in the taking of human life, it is only natural that they should find ways to "sanctify" other carnal passions whose outworkings are less serious in their results.

* * *

But the truth which is invoked by every manifestation of this baneful delusion, is that such passions of the natural heart as prompt men to indulge in horse racing and gambling, or any other form of worldliness, are never so dangerous, never so wicked, never so detestable, as when clothed with the forms of piety.



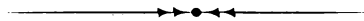
A Catholic Bishop on Church and State.

New York Independent, December 23.

BISHOP SPALDING, of Peoria, is one of the ablest and best equipped bishops in the American Catholic Church. We therefore listen with especial interest to what he has to say of the effect in the Catholic countries of Europe of having the church supported, by the state. Speaking of the religious and moral lapse of the Italians who come to this country, he says:—

"They have been led by unfortunate circumstances into indifference and even antagonism to the church. In the first place, the means and opportunities of public worship have been provided for them without their being called on to bear their share in the expense. And, since what costs us nothing we care little for, they have become callous, and have relaxed somewhat their hold upon the vital faith which is nourished by generous deeds and unselfish devotion."

This is sound American doctrine; and we cannot understand why Catholics and Anglicans who find the absolute divorce of church and state so admirable in this country should so deprecate religious independence in England or Italy.



Religious Liberty in the Argentine Republic.

BY L. BROOKING.*

THE following is an article from *El Faro*, a periodical in the Argentine Republic, under date of Nov. 1, 1897:—

"LIBERTY OF CONSCIENCE.

"The national Constitution will shortly be submitted to a constituent convention with the object to effect in it certain urgent reforms. Among these reforms figures that of liberty of conscience, which until now has been prevented by the second article that says, 'The Federal Government sustains the Roman Catholic apostolic religion.' There is being signed with much enthusiasm a petition asking for the suppression of the said article. This petition says very judiciously, 'The separation of church and state is to day a constitutional precept of the most civilized new countries. The United States of America, a model religious country, owes to it a great part of its strength, its freedom, and active ideas; and Brazil has adopted it conjointly with (the formation of) the Republic. The separation of church and state is a guarantee that we owe even among ourselves to liberty of conscience, and a highly needful measure in this country to which flow men from all schools and of all religions. If they are to be fertile for our intellectual and moral development, it will not be by the privileges which some of them enjoy, but by the necessity which all see to strengthen themselves with the practice of good and truth. The abolition of the calculated cost of worship is a wage of liberty for the actual official church, and a sign of respect to the right that the Catholics have of paying the cost of the religion in which they alone believe."

Noble words these because they are true; and had that been the principle since their independence, how much purer and nobler would the lives of many of our brethren in those countries have been, as they would have had a purer standard than that of the state-supported clergy. I say "brethren" because "God hath made of one blood all nations," and they can accept the word that brings comfort to us; "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life."

* Late missionary to Argentina.

Religious Liberty in Chile.

In July, 1897, the Roman Catholic bishop of Iquique, Chile, published and caused to be posted on the doors of the Catholic church in that city, a circular, of which, says the *Converted Catholic*, the following is a translation:—

“TO CATHOLICS :

“Those married persons whose marriages have not been performed by the church, until this is done:—

“1st—Cannot receive the sacraments;

“2nd—Nor be god-parents;

“3rd—Nor be witnesses in marriage ceremonies;

“4th—Nor be inscribed as members in the religious societies, nor receive the scapulars;

“5th—Nor have charge of any duty in the church;

“6th—Nor can funeral honors be celebrated for them;

“7th—Their names shall be erased from every society and religious association;

“8th—In the baptismal records, their children shall be counted illegitimate;

“9th—They are public sinners;

“10th—Their names shall be recorded in an especial book for the preceding end.”

And this same church poses in America as the champion of civil and religious liberty; and what is stranger still, a great many Protestants seem actually to believe that it is the truth.

The Church and the World.

BY M. E. KELLOGG.

AN English Congregational minister, Dr. Barry, has lately expressed the belief that “the church must be separated from the world while it seeks to save it.”

The sentiment expressed in these words is so self-evidently true, that no further words of commendation or approval can add anything to it. The doctor further elucidates his idea by comparing the present condition of things to a drowning man and a would-be rescuer. He says: “The danger is that the drowning man will clutch the rescuer and both will sink. It must not be so with the church. The church must clutch the world firmly and lift it up, but not be dragged down by it.”

This, of course, is but to say that the church in its efforts to reform the world must not allow the world to deform the church.

Another thing ought to be no less apparent. If the church remains separate from the world, it cannot have any union with the state, whether that union be avowed or is only a tacit agreement. The state represents the world; it is the world in an organized capacity. Hence a union of the church with the state is the strongest kind of a union of the church with the world.

But the church has no mission to the state, or to the world as a whole, only as it has a mission to every person in the world. The mission of the church is to individuals.

“If any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me.” “Whosoever will, let him come.” The church, by the power given her of God, is equal to this task of saving individuals. The apostles saved no world—no nation as a whole—but they were remarkably successful in saving men.

A few hundred years passed, and the church conceived the idea of saving men by wholesale, by nations. The church seized the world, at least the Roman world, and tried to save it by uniting itself to the Roman state. There was a mighty pull, but the church gave way, and was dragged down to the level of the Roman world, and her fair robes were indelibly smirched. The same plan has been tried over and over again in different countries at different times, always attended with the same lamentable results.

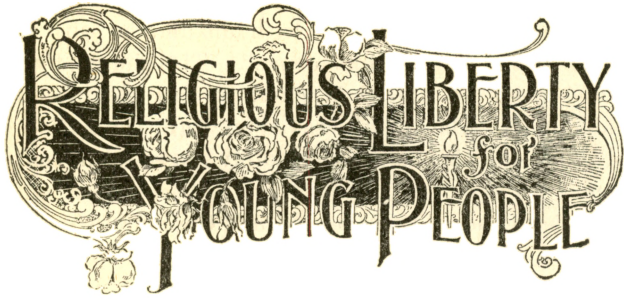
The reason why God saves men individually and not by nations is very apparent. The salvation of men depends upon their individual wills, and each person must exercise his own will. Hence, in the offer of salvation, God appeals to individuals.

There is in the gospel power to save those who believe and submit their wills to God. Had God commissioned his church to seize the world and save it as a whole, then no doubt he would have clothed it with power for the accomplishment of the task. But he did not. The church has an abundance of power for the work God gives it to do to save individuals. Paul understood both the power and the scope of the gospel, and he said, “I am made all things to all men, that I might by all means save *some*.” 1 Cor. 9:22. Another apostle “declared how God at the first did visit the Gentiles to *gather out* of them a people for his name.” Acts 15:14.

As long as the church keeps at her God-commissioned work of saving individuals, she will find herself clothed with power for her task; but if she tries to save the world as a whole, she will be shorn of her power and will be drawn down to the level of the world. The world as a whole is going down, sinking amid the sinful pleasures that “drown men in destruction and perdition,” and just as sure as the church takes a firm hold of the world so that the two cannot be separated, the church will sink with the world,—the would-be rescuer will also be drawn into the depths.

MR. N. O'MOORE, of Highland Park, Ill., writes: “Inclosed find \$10, for which send the SENTINEL one year to each of the accompanying names, and credit my subscription five years in advance.”

MR. ETHAN LANPHEAR, of Plainfield, N. J., in renewing his subscription to the SENTINEL, says: “Among all the papers that come to my table, there is none that speaks as much truth in so few words as does the AMERICAN SENTINEL. May it continue to live until the end comes and righteousness triumphs.”



Studies in French History.—4.

“Now, children,” said Professor Carman, as soon as they were all settled in their places, the next Tuesday afternoon, “I will ask all those who took notes at the last study, and who were impressed with some particular point, to raise their hands.”

As so many responded to this invitation, the teacher said that he would only call on some of them to give a few points in the last lesson.

“Julia March, you may mention something which impressed you.”

“I remember particularly about the Germans coming over into Gaul while it was in possession of the Romans, and how they settled themselves down there, in spite of all the Romans could do to prevent it. I thought it was quite a good deal like bad habits. When they once get hold of us, they are like those old Germans—kind of hard to get rid of.”

Julia March always had a way of turning almost any subject, and looking at it from a moral standpoint.

“Well, Max, what do you remember?”

“That Attila was a very ferocious fellow who came from Central Asia, fought bloody battles, and finally ran away from the Romans.”

“Will Barnaby, we will hear from you next.”

“I don’t know as I’ve got so very much to say, professor,” said Will, awkwardly, “but I remember that Clovis was the first French king; that he was at first a heathen, and I should almost say, a heathen from first to last. Then, I remember that the name of Paris used to be Lutetia, and that it became the capital of King Clovis about 500 years after Christ.”

“Well done! you have all, in fact, done very nicely. But now we would better proceed in our study.”

“Professor, Joe Palmeter has his hand up,” called Henry Ray.

“I see. Well, Joseph?”

“It won’t take two minutes for me to say that what impressed me most was that Clovis looked to the bishops to help him get new territory, as much or more, than to his soldiers; and that he fought with the Visigoths ’cause they did n’t happen to believe as he did.”

“Well done; I see you have no sympathy with the idea of using force in matters of conscience. But I believe I have not told you yet why the Romans gave its name

to the city of Paris. It was from a tribe they found living there named Parisii. King Clovis, I am sorry to say, during the last part of his reign, became more and more greedy, and his conscience proved itself no match for his ambition. Still he did much to improve and beautify the city of Paris. But along at last, he has put himself on record as a ‘brutal and cold-blooded murderer.’ He killed Prince Cloderic, whose father ruled one of the tribes of Franks over which *he* wanted to rule, after influencing him to murder his (Cloderic’s) old father. He also killed or caused to be killed other prominent persons who stood in the way of his ambition, until at last he was king of all the Franks and Roman Gauls. But he lived only one short year after this. He died when but forty-five, and was buried in his capital, Paris. You may write in your note books:—

“Clovis, first king of the Franks, died 511 A. D.”

“The oldest historians claim that Meroveus or Meerwig, the son of Clodion, was the grandfather of Clovis. So his descendants, or we may say, the kings who succeeded Clovis, were called the Merovingians, or Meerwings.

“This race of kings was bad in every way, and are a disgrace to the pages of history. Clovis was of course a very bad man, but in comparison with some of his vile descendants he seems quite humane.

“When Clovis died, he left his kingdom in the hands of his four sons, none of whom was the equal of his father. Finally, after a deal of bloodshed, the youngest son, Clotaire, took the kingdom. At his death, it was again divided between *his* four sons, who quarreled over it, like their uncles had done.

“The eastern part of the country was called Austrasia, and the western Neustria, and for a while these two divisions had a separate history. But after much war and trouble, poor Brunehaüt, who was queen of Austrasia, was tied to the tail of a wild horse and trampled to death, at the age of eighty years; and the man who did this dreadful deed, Clotaire, the son of a vile woman and King Chilperic of Neustria, was now king of both the eastern and the western divisions.

“Dagobert, his son, is about the only one bearing the name of king, after Clovis, that we will care to remember. But *his* life was anything but a good one. He once caused 9,000 people to be killed, who had come to him for protection, simply because he did not know what to do with them. They were troublesome to him, so he had them all killed.”

“Horrible!” said Charlie White. “It seems as if this was a pretty good example of might against right. I don’t think Rob and I would care to visit France next summer if King Dagobert were ruler,” he exclaimed, with a shudder.

“No, I presume not; and yet Dagobert did a little toward bringing order out of confusion. When he died, there arose a class of miserable apologies for kings, called ‘Do-Nothings.’ So the authority was vested in a set of men called ‘Mayors,’ who did all they could to keep the

kings in ignorance and vice, so that they could have the power themselves. One of these mayors, Pepin, ruled during the lives of four of these shadow-kings.

"Pepin again united the eastern and western divisions, and held the reins of government while the 'long-haired idler' of a king was playing with his dogs at his home in the country."

"I don't see what good it did them to be kings at *that* rate," said Jack Smith, who had always thought *he* would like to be a king.

"It was poor satisfaction indeed," answered Professor Carman. "Though once a year, Pepin would have the real king paraded through Paris in great style, and seat him on a golden throne for a day, and then back he must go to his country home.

"When Pepin died, his son, Charles Martel, took the reins, at the age of twenty-five years. He fought against the Mahometans, who had conquered Spain and set up a kingdom there. The people of Gaul were very much afraid of these Saracens, as they were called, but Charles was strong enough for them. In a dreadful battle near the city of Tours, he conquered them, and gained for himself the title of 'Hammer,'—for he literally hammered the Saracens."

"I thought Attila was called the 'Hammer,'" said Max Smith.

"The Hammer of the Universe," corrected Edna Phillips.

"When Charles Martel died," continued the teacher, "his son, Pepin the Short, assumed control, hunted up a puppet king, a miserable Merovingian, took him from the convent, let his hair grow again, and called him King Childeric III. Pepin then sent to the pope to ask him which should have the kingdom; the one who had nothing but a name, or he who knew best how to govern. The pope answered him that the man who should be king was he who knew how to govern. You see Pepin was sharp enough to understand that if he wanted to hold the kingdom, he must have the pope on his side."

"Yes," said Joe Palmeter, "I see,—church and state again!"

MRS. L. D. AVERY-STUTTLE.

MR. W. R. MATTOX, of Terre Haute, Ind., to whom the SENTINEL was sent by some friend during our late special offer, in renewing the same, says: "The SENTINEL has been a welcome visitor to my office for three months, and I find the time profitably spent in reading it. The work of the SENTINEL in the cause of religious liberty is so ably and earnestly pursued that those who read it cannot fail to be convinced by it. Both reason and experience, history, and Bible teaching, support the SENTINEL in its position on this question. . . . I like the SENTINEL, and must have it a year."

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THE article on page 19, by Mrs. S. M. I. Henry, is the first of many of which we have the promise for our readers during the coming year. The writer's wide experience as National Evangelist of the W. C. T. U., enables her to speak from the standpoint of what she has seen and felt of the needs of the masses along the line of instruction in religious liberty topics, and we feel sure her contributions will prove a valuable addition to the feast of good things which our readers will enjoy during 1898.

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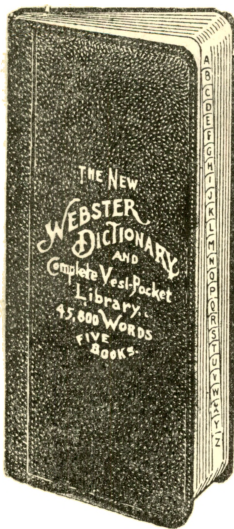
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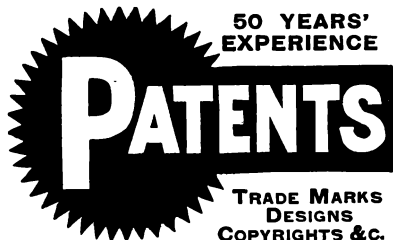
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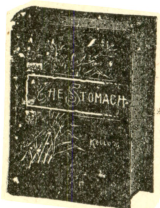
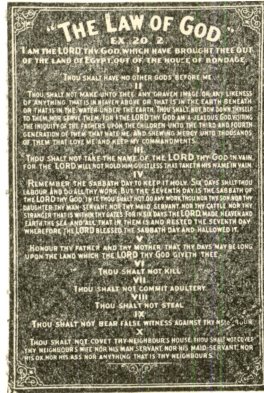
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<p><i>They that sealed the covenant.</i> NEHEMIAH, X. <i>The points of the covenant.</i></p> <p>they have ^{r^v} dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.</p> <p>38 And ^{r^v} because of all this we ^g make a sure covenant, and write it; and our princes, ^{r^v} Lē'vites, and ^{r^v} priests, ^{2^h} seal unto it.</p> <p>CHAPTER X.</p> <p>¹ The names of them that sealed the covenant. ² The points of the covenant.</p> <p>NOW ³ those that sealed were, ^a Nē-hē-mī'ah, ⁴ the Tīr'shā-thā, ^b the son of Hāch-g-lī'ah, and Zīd-kī'jah,</p> <p>² ^c Sēr-g-i'ah, Āz-g-rī'ah, Jēr-g-mī'ah,</p> <p>³ Pāsh'ūr, Ām-g-rī'ah, Māl-chī'jah,</p> <p>⁴ Hāt'tūsh, Shēb-g-nī'ah, Māl'luch,</p> <p>⁵ Hā'rim, Mēr'g-mōth, Ō-bā-dī'ah,</p> <p>⁶ Dān'jel, Gīn'nē-thon, Bā'ruch,</p> <p>⁷ Mē-shūl'lam, Ā-bī'jah, Mīj'g-mīn,</p>	<p>B. C. 445.</p> <p>f Deut. 28. 48.</p> <p>g 2 Kin. 23. 3. 2 Chr. 29. 10; 34. 31. Ezra 10. 3. ch. 10. 29.</p> <p>2 Heb. are at the sealing, or, sealed, h ch. 10. 1.</p> <p>3 Heb. at the sealings, ch. 9. 38. a ch. 8. 9.</p> <p>4 Or, the governor. b ch. 1. 1. c See ch. 12. 1-21.</p>	<p>all they that had separated themselves from the ^{r^v} people of the lands unto the law of God, their wives, their sons, and their daughters, every one ^{r^v} having knowledge, and ^{r^o} having understanding;</p> <p>29 They clave to their brethren, their nobles, ^g and entered into a curse, and into an oath, ^h to walk in God's law, which was given ⁵ by Mō-seg the servant of God, and to observe and do all the commandments of the LORD our LORD, and his judgments and his statutes;</p> <p>30 And that we would not give ⁱ our daughters unto the ^{r^v} people of the land, nor take their daughters for our sons:</p> <p>31 ^k And if the ^{r^v} people of the land bring ware or any victuals on the sabbath day to sell, <i>that we would not</i></p>
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³⁷ power ³⁸ yet for all this—our—our ⁹ namely, Jeshua etc. ¹⁴ chiefs ²⁸ Nethinim,—peoples—that had—(having) ³⁰ peoples ³¹ peoples—(it)—a— forgo ³³ meal—(an) ³⁴ (the)—(among)—according to our fathers' houses, ³⁵ manner of trees,

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