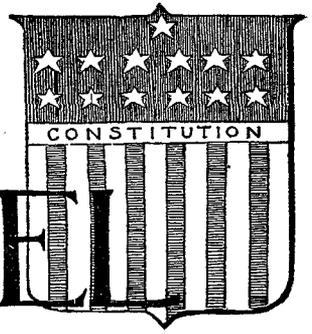


AMERICAN SENTINEL



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

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IF a state religion is bad, a United States religion is forty-four times worse.

WHEN Christianity is mixed with politics, the mixture is good for political uses only.

IT is time for some successor of Madame Roland to exclaim, O patriotism, what follies are uttered in thy name!

EVERY law in "support" or for the "protection" of religious dogmas or institutions, is an effort to induce people to have faith in the state, instead of faith in God.

BENJAMIN FRANKLIN is credited with saying, "Where liberty is, there is my country." And such is the sentiment of the Christian's heart, as he looks by faith to that country where alone is true liberty.

To his followers Jesus said (and still says): "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15: 19. Christianity means *separation from the world*; and Christian citizenship cannot possibly mean anything less.

An example in theological mathematics: Given, 1 rest day following 6 days of work, 1 commandment to keep holy "the seventh day," and 0 Scripture statements

commanding the observance of any other day, to find 1 or more proofs that Sunday is the true Sabbath and ought to be made obligatory upon all persons by law. To solve this problem so as to obtain this result is the test of your orthodoxy.

"RATIONAL patriotism is neither personal selfishness multiplied by 70,000,000, nor is it a blind, unreasoning devotion to a state which promotes no ends of justice, simply because under its flag one encountered the accident of birth."

THE harvest that is being sown by the preaching of the principles of "Christian citizenship"—the union of religion with the state—will certainly be reaped. We are on the eve of mightier and more startling developments betokening a union of church and state in this country, than have ever appeared in the past.

It Needs Explanation.

ONE of the speakers at a Christian Endeavor convention held recently in Lynn, Mass., was the Rev. C. P. Mills, who, in defining the relation of Christian Endeavor to citizenship, said this:—

"Christianity is essentially political. The church as such does not go into politics, but it makes politics go."

It is such doctrine as this that the Christian Endeavor youth of the country are imbibing from their clerical instructors. Both by precept and example on the part of the latter these youth are being taught that Christianity is essentially political, and that the chief mission of the church is to make politics "go." The only result of such training that can possibly follow, will be the setting up in the great Christian Endeavor society of a union of religion with politics, which can mean nothing else than a union of church and state.

It would certainly be very much in order if the Rev.

Mr. Mills would explain how it is that the church is to make politics "go" without going into politics. Politicians find it necessary to go into politics to the fullest extent of their powers, if they succeed in making politics "go" in a manner to suit them; and even then they do not always succeed in their efforts. To think of making politics "go" without going into politics at all, would be scouted by any politician as the most visionary idea that could be mentioned. And yet we are gravely assured that the church is going to accomplish this very thing. It is strange that those giving such an assurance can successfully appeal to such an extent to the credulity of intelligent people.

No; the church will certainly go into politics when she makes politics "go." And why should she not, if Christianity itself is "essentially political"? History tells us over and over again just how the church will proceed in such a matter. She will proceed as she has done in historical instances of gaining control of the civil power, and the result will be just what it was on those occasions.

PERSONAL-LIBERTY [for the saloon] advocates never think of the right of the innocent victims of grog to enjoy freedom from the torture to which drunken husbands and fathers subject them.—*New York Voice*.

Sunday Quiet and Church Bells.

IN connection with the agitation now in progress in Washington, D. C., for the suppression of the crying of Sunday newspapers, the *Washington Post* offers the suggestion that the proposed prohibition of Sunday noise might quite consistently be extended so as to include Sunday ringing of church bells. The *Post* lays down the proposition that church bells are not at all essential to public worship, and had their origin not in public necessity but in the practices of barbarism. We know of no facts which contradict this statement. The *Post* says:—

"If the newsboys can ply their trade without crying their wares, surely the church can go upon its excellent and useful way without all this deafening and discordant clamor. The bell is of even less necessity in religion than public outcry is in newspaper vending. It is, in fact, a relic of antiquity, not to say semi-barbarism. It was first used by the Romans to summon the people to the public baths. Two centuries passed before bells were applied to church purposes. They were used in many ways, and were never, until very recently, regarded as an appliance of the church exclusively. They summoned the soldiers to arms, the tribunes to the Senate, the rabble to the circus. They sounded the alarm of conflagrations and of tumults."

It is not absolute quiet that the church wants on Sunday, but only such a degree of quiet as will exist when the church bells are given a monopoly in the production of sounds to attract the attention of the people. And

for a like reason Sunday business is condemned and Sunday sports—they take the attention of the people away from the church and religious services.

On the ground that Sunday ought to be made a day of quiet by the suppression of all unnecessary noise, we do not see that any good reason can be given for drawing the line so as to exempt the noise of the ringing of the church bells.

The Evolution of Politics.

It would appear that in the evolution of American politics a point has been reached where the personality of a candidate for a position of public trust is altogether a secondary consideration, the thing of primary importance being allegiance to party organization. This much was plainly stated by one of the foremost politicians of the country in a speech made just previous to the late election. He said:—

"Every Republican should remember his duty. It doesn't make any difference about persons or if the candidate don't suit you exactly. The Republican organization must have the same discipline as we had in the regular army, when the boys in blue marched with their gallant leaders. As chairman of the Republican National Committee, I have the right to command, and you must stand by me in the dual position I now occupy.

"It doesn't matter whether you like my personality or not. I have no patience with the man who bolts his party because he is not satisfied with the candidate. If you expect business men to take part in politics and come among you, it is your duty to submit with the discipline of the party."

The loyal voters of to-day, therefore, will not "bolt" their party because it happens to nominate Benedict Arnold instead of George Washington for the highest position, in the gift of the people, or Boss Tweed instead of Abraham Lincoln. Like the men of the famous "Light Horse Brigade," it will be—

"Theirs not to make reply
Theirs not to reason why,"

but simply to do the bidding of their party commander—to act their part as cogs connecting the wheels of the political "machine." This will require servility, but no brains.

Party "machine" politics fosters neither intelligence nor patriotism. And such politics represents the "survival of the fittest"—in this case the unfittest—in the evolution of politics to-day.

THE terrible results of religious persecution appear not only directly in the temporary tortures of the oppressed, but often indirectly, and for a long after period, in the reactions and excesses which those persecutions provoke in the survivors or descendants of the unfortunate originally persecuted. Thus in Russia the fierce fanaticism of the Raskolniki sect, who have been practis-

ing self-immolation to such a horrible extent, believing as they do in the doctrine of salvation by martyrdom, is ascribed, probably with truth, to the cruel treatment the ancestors of these dissenters have undergone for generations, thousands of them having under the Empress Sophia been knouted by the state. So rigorously exclusive are the members of one branch of the Raskolniki sect, called the Beguni, says the *Sun*, that they will not eat or drink from the same utensils used by relatives who have married ordinary members of the Raskolniki. They will not worship in churches or buildings used by others, but only in caves and cellars, which are usually filthy beyond description. Their services are conducted in closely guarded secrecy.—*N. Y. Observer.*

The Place of Liberty.

BY JOHN D. BRADLEY.

(Continued.)

WE come now to the United States, a country in which, we have been told, "the principle of free government adheres to the very soil; that it is bedded in it, immovable as its mountains." We would be glad to accept this and go no further, but unfortunately there are other things that cannot escape notice.

The principle of liberty and equality has never found a more pure, more reasonable, or more noble expression in any political document than in the Declaration of Independence and the Constitution of the United States. The great principles of civil and religious liberty were made the corner stones of the republic. But have they been adhered to?

The first thing that demonstrated the failure of our profession was the system of African slavery. It has been said that "it took the American people one hundred years to find out that the phrase, 'all men,' includes Ethiopians."

But it will be said that this foul blot has been long since removed from our nation, and that during the period of its existence it covered less than half our territory. All I have to say is that the spirit of dominance, which is the essential principle of slavery, is confined to no territory, and cannot be abolished by any number of constitutional amendments. All men are by nature fitted to be slaveholders, and if they do not possess the actual slaves, it is because they have had no opportunity or power to acquire them. The animating principle of slavery finds an outlet by other means than the lash or the baying of blood-hounds. If not so harsh in appearance, it is none the less cruel. While the fundamental law guarantees equality, I need not point you to a thousand evidences that it is denied in practice. Fortunate are we, indeed, if we are obliged to go farther than ourselves to find that evidence. To my mind, there is much truth in the statement by the historian Ridpath that "the old

slaveholders of the South were provoked and tantalized by those who were not slaveholders themselves only because they were born and bred in a happier latitude."

To-day, under the domination of trusts and combines, of labor as well as of capital, religious as well as political, the rights of the individual are just as flagrantly violated as could be possible under any system of slavery. All the necessaries of life are controlled for the benefit of a few, and the people are compelled to contribute to the growth of colossal fortunes in which they have no share. As in Rome, there has arisen a party of wealth and a party minus wealth, each clamoring loudly for its own rights, while caring nothing for the rights of others. "The elections are managed by clubs and coteries," and it is an established fact that when wealth and party combine, the people can have no influence whatever. I find this editorial statement in a late number of the *Arena*: "It is said that in England the queen reigns and Parliament rules, but in America the 'machine' both rules and reigns."

The grandest principle of the Constitution is that which guarantees liberty to the individual in matters of religion. It is the grandest because upon it depends all other liberty. When that principle is denied, political liberty is also doomed. Yet there has not been a day in the history of our country when the principle was not denied by the existence of a union of church and state. As long as the principle was held in the hearts of the people, there was no evil effect. But now we have seen persecution arise, and the principle is denied upon every hand. The idea now obtains that the proper object of government is to establish law, not justice; to protect institutions, not the people. Property is regarded as of more importance than human life, and the preservation of a so-called sacred institution than the maintenance of freedom. It is stated by a prominent political thinker that he who makes a search for genuine democracy will find "a residue only on the remote outskirts of society, in far places by woods and streams, on the prairies wild, and in the filthy purlieus and cellars of towns and cities."

In short, the noblest political document that man has yet framed for the preservation of his liberties, like the ten words spoken from Sinai, has proved "weak through the flesh." And, as Mr. Webster has long since said, "If, in our case, the representative system ultimately fails, popular governments must be pronounced impossible. No combination of circumstances more favorable to the experiment can ever be expected to occur. The last hopes of mankind, therefore, rest with us; and if it should be proclaimed that our example had become an argument against the experiment, the knell of popular liberty would be sounded throughout the earth." The failure of this government means the failure of all.

So we see that liberty and democracy are not synonymous. The history of popular governments has been, like all others, oppression, revolution, and counter-revolution. It has been war between classes, sometimes defined by birth, sometimes by position, sometimes by

property,—in all instances the actuating motive of oppression has been selfishness; retaliation and vengeance have ensued, and the whole power has usually fallen into the hands of one man. It was in a democracy that Sulla executed his sanguinary proscription, and that Robespierre startled the world with the reign of the guillotine. To the claim of democracy that it is the guardian of liberty, the verdict of history is emphatically “Mene, Tekel, Upharsin;” and the failure of democracy demonstrates the failure of all systems.

Why have they failed? Why is it that the story has ever been,—

“Truth forever on the scaffold,
Wrong forever on the throne?”

Is it because the lovers of liberty have always been upon the scaffold, and the friends of oppression always upon the throne?—No. It is because of an almost unalterable law of human nature that *selfishness* asserts itself when men are in a position to command and obtain, and liberty and truth which are usually prized by the poor and powerless, are forgotten. The common people hear the words of truth and justice gladly, but power waits for a more convenient season. So it has ever been. While the “antiquity of freedom” cannot be questioned, the birthright has been siezed by tyranny, the “later born,” and since the original lapse of man from the path of rectitude, he has enjoyed few visits from the first born.

I need not stop to enlarge upon the cause of this failure. You see what it has been. It is summed up in one word—selfishness. Freedom has meant only—

“to break
Fetters for our own dear sake,
And with leathern hearts forget
That we owe mankind a debt.”

The practice of that principle which alone insures true liberty,—“Whatsoever ye would that men should do to you, do ye even so to them,”—is not natural to men as they are in the world. They act naturally in the administration of government, therefore it is not in monarchies, aristocracies, democracies, or any other system of human government, that liberty is found.

(To be continued.)

The Tail Wagging the Body.

“Four hundred and fifty barbers wanted Sabbath, fifty refused; fifty made four hundred and fifty work. Think that out.” So says a writer in *The Defender*, the organ of the “New England Sabbath Protective League.”

If this were true,—that “fifty made four hundred and fifty work,”—it would be an instance of the tail being successful in an effort to wag the body. But no such thing as this ever happened. It is contrary to nature and to reason. The alleged fact is not true.

The four hundred barbers who worked because the fifty others would not rest, did not want to lose their Sunday trade unless the other fifty also lost theirs.

Their own covetousness made them work. They worked because they thought more of their gains than of the weekly rest. The love of money, and not the fifty barbers, was their master.

Take the love of money away, and there is no foundation left for the oft-made assertion that “the right of rest for one is the law of rest for all.” “The love of money is the root of all evil.”

The Latest Judicial Decision on the Validity of Sunday Laws.

A FRIEND has kindly favored us with a copy of the *Alamosa* (Col.) *Independent-Journal*, of October 14, which contains a decision given by Judge Holbrook in the District Court of Costilla County, Col., on October 12, which is worthy of note as an addition to the list of judicial decisions touching upon the question of the validity of Sunday legislation. While this question was only incidentally involved in the present case, the language of the judge in considering it amounts to a virtual decision upon the validity of Sunday laws.

The case was that of the people of the State of Colorado against J. W. Palmer, for keeping open a saloon on the first day of the week. The decision says:—

“The information in this case charges the defendant with a violation of the statute which forbids the keeping open of saloons on the first day of the week.

“The defendant moves to quash the information, and by the motion the Sabbath question is involved.

“The Bible most positively declares that the seventh day is the Sabbath: the law books declare ‘the first day of the week, commonly called Sunday,’ to be the Sabbath.

“This conflict of authority between God and man, one phase of the motion to quash the information virtually calls on the court to decide. But, fortunately for the court, God has never required nor authorized man to punish his fellow man for a failure to observe the Sabbath, nor for neglect of any other religious duty; while men, jealous of their own works, have made laws to enforce the observance of the man-made Sabbath.

“The oath of a judge can go only to the extent of requiring the court to enforce the laws which men have made; leaving each individual, who wishes to do so, to worship God according to the requirements of the Bible, so far as the laws of man will permit.

“The defendant contends that the statute in question is obnoxious to Art. 2, Sec. 4, of the Constitution, which provides, ‘That the free exercise and enjoyment of religious profession and worship, without discrimination, shall forever hereafter be guaranteed.’ . . . ‘Nor shall any preference be given by law to any religious denomination or mode of worship;’ and also to the constitutional prohibition against special and class legislation.

“Generally, such a statute should be construed as obnoxious to both these constitutional provisions. Ordinarily a law which for religious reasons closes the doors of one business house on certain days, while another is permitted to run, is class legislation; and a law which

requires the Jew, the Seventh-day Baptist, and the Seventh-day Adventist to cease their daily avocations on the first day of the week, is certainly a discrimination against religious worship, and is showing a preference to the religious denominations that keep the Sabbath which had its origin in the compromise between Christianity and paganism in the fourth century. Yet, it must be admitted that the sentiment of the people in favor of stringent Sunday laws has greatly increased within the last fifty years, and it must be further admitted that within the last twenty-five years courts of last resort have found reasons for sustaining Sunday laws, unknown to earlier decisions; however, the license laws of Colorado are such as to make further discussion of these constitutional provisions unnecessary in this case. The saloon business is a prohibited business, permitted only upon the obtaining of a license therefor, granted upon the filing of a bond conditioned for a strict observance of the statutes.

"It must be conceded that the state has a right to limit the license which it grants in such cases, and to punish for a violation of the law under which such license is granted.

"These objections as well also as the objections to the form of the information are found not well taken, wherefore it is ordered that said motion be and it hereby is overruled.

"CHAS. C. HOLBROOK,
"Judge."

Sunday Anti-Christian.

BY C. H. KESLAKE.

NOTWITHSTANDING the many attempts to bolster up the Sunday by arguments from Scripture that could be true only when they are advanced in favor of the seventh day, it is a fact that that day is a spurious institution.

No stronger argument to prove this is needed than the statement recently made by Rev. Dr. Burrell at the State Convention of Christian Endeavor held in Paterson, N. J. The "reverend doctor" said, "My right to Sabbath observance depends upon a law for Sabbath observance for all. If others don't keep it, I can't."

In making this statement, he was making a plea in behalf of Sunday, looking to a state law enforcing its observance.

Had Sunday been a day of divine origin, Dr. Burrell would never have been under the necessity of making such a confession.

In an article last week, with reference to the seventh day, the writer showed that it is the sign of God's power in creation and redemption, and that in the very nature of things that day—the true Sabbath—is an aid to faith. It points one to the eternal power and divinity of Christ, and he who knows that power can keep the Sabbath.

But however closely we may examine Dr. Burrell's statement quoted above, we shall find an utter absence of anything like faith; and for the simple reason that there is nothing in the day to inspire faith. The truth is, not having any strength of its own, it is responsible

for the weakness and spiritual poverty that is so prevalent in the Christian church of to-day.

For centuries it has been, as it were, a cancerous growth, a deadly gangrene, slowly but surely eating its way into the very life of Christendom, until now the church finds itself utterly helpless, and, having no "thus saith the Lord" for its support, turns abjectly to the state for aid. It is a viper that in an evil hour was clasped to the bosom of the church, and there being nourished and given warmth, it now darts its poisonous fangs into its benefactor, its virus spreading throughout the body; but instead of throwing the deadly thing off and fleeing to the Great Physician for healing, she deliriously hugs it more closely to her breast and, through state law, seeks to give it the fullest opportunity to sting her to death.

Nor could we expect it to be anything else, when we come to study the origin of Sunday. Its very name indicates its origin—the day of the sun.

Of all the religions that have been the rivals of the religion of Jesus Christ, that of sun-worship has been the most widespread and influential. And of all systems of worship that have been debasing and obscene, that have served to stamp out of the human heart all traces of Him who created man, sun worship has been the worst.

No one can read the history of sun-worship without a feeling of abhorrence for the vile rites that were practiced in connection with it.

One does not always have at his command the various books that treat on this subject, but he does have the Bible for reference. And any one who will read the 8th chapter of Ezekiel will see how the Lord regards sun-worship. Over and over again the Lord tells Ezekiel to look in a certain direction, and, as he does so, each time the command is, "Turn thee yet again, and thou shalt see greater abominations." The climax of all the abominations referred to in the chapter is reached in the 16th verse: "And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshiped the sun toward the east."

Nor is it in the Scripture alone that God shows his abhorrence of sun-worship. When ancient Israel were encamped in the wilderness, the tabernacle was always pitched with the entrance toward the east, so that the people would face the west in their worship of God; and thus their backs be turned to the east. This was done with direct reference to sun-worship. He who worshiped the sun must first have turned his back upon God.

Sun-worship was the prevailing worship even in the apostles' days, and the student of the Bible and history will readily see that it was to this evil and its attendant horrors that Paul referred in Eph. 5:11,12: "And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret."

In the time of the apostles, Satan saw that nothing could openly withstand the onward march of Christianity. He therefore plotted to overthrow it in a different way, and the worst enemy that he purposed using in accomplishing this task were the so-called friends of Christianity.

The spirit-filled apostle could easily see the workings of Satan, and faithfully warned the believers of them. Thus he says to the elders at Ephesus, "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:30.

Again, in his letter to the Thessalonians (2 Thess. 2:3,4) Paul, correcting a wrong idea that had crept into the church relative to the second coming of Christ, says: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." He then adds, "The mystery of lawlessness (R.V.) doth already work."

No one can doubt that this "man of sin," "the son of perdition," is any other than the power known as the papacy. The papacy is indeed the mystery of iniquity, the very incarnation of lawlessness. And the crowning work of this apostate power was the attempt to change God's holy law with reference to the Sabbath. It "has substituted the observance of Sunday, the first day of the week, for the observance of the seventh day—a change for which there is no scriptural authority." The papacy openly boasts of this, and points to it as the badge or mark of its authority, thereby confessing itself capable of doing no greater work.

In this act, and this only, has it exalted itself above all that is called God, for it claims to have done that which God could not possibly do—that is, to have made the first day of the week the Sabbath.

Sabbath means rest. Sabbath day means the day of God's rest. It is true that God worked six days and rested upon the seventh, but he could just as easily have worked five days and rested upon the sixth, or he could have done it all in one day and rested the second; but God could not possibly work upon the first day and call it his rest day.

Certainly, then, if the papacy could really do that which God could not possibly do, it would be greater than God, hence Sunday, as a Sabbath day, would stand for a power greater than God's power.

The power of the papacy has always been arrayed against the gospel of Jesus Christ. It confesses to knowing nothing of the faith of Jesus Christ for justification. From first to last, always and only, it is antichristian; therefore the day—Sunday—which is the badge, the mark of her authority, is itself antichristian. Sunday being antichristian, there is nothing in it that could possibly inspire faith. It is no better than the power that made it. It could be upheld by no other power than that

which made it; and the power which the papacy ever used was the power of the state.

Therefore, while it is a sad confession on the part of the Rev. Dr. Burrell, it is perfectly logical that he and those who stand with him should appeal now to the state for help.

Australian Catholics Become Protesters.

BY W. A. COLCORD.

RECENTLY Mr. Peacock, Minister of Education for Victoria, has had introduced into the state schools of the colony a "School Paper," in which appear religious lessons on various subjects, the scripture quotations in which are taken from the Protestant version of the Bible. Being under the impression that these "papers" were intended only for home reading, Archbishop Carr, of this city, made no objection; but upon learning that they were used in the schools, he at once sent in a protest to Mr. Peacock. In this he says:—

"It has been stated that no protest against such use has come from any source. For my part I should have at once protested had I known that the 'School Paper,' with its scripture lessons, was explained or interpreted for Catholic children by non-Catholic teachers."—*Melbourne Age, September 13.*

Of course Archbishop Carr and all Catholics have a perfect right thus to protest. No one has a right to use the state to teach any one any kind of religion.

But it is interesting to note how quickly even our Roman Catholic friends, when in the minority, become protesters, and protest against others, though in the majority and in power, using the power and institutions of the state to enforce upon them or their children anything in religion of which they do not approve. In this they acknowledge that the Protestant principle is right. By this single protest Archbishop Carr (and all who join him in it) yields to the principle laid down by the Protestant princes at the Diet of Spires, in 1529, that "in matters of conscience the majority has no power." It would have been well if both Catholics and Protestants had always acted upon this principle when they were in the majority. It is strange that men can see the justness of the principle only when they are in the minority.

THE PRINCIPLE APPLIED.

Roman Catholics protest against Protestants teaching religion in the state schools as Protestants understand and believe it, when Protestants are in the majority. This they have a perfect right to do. But if they believe that their protest in this respect should be heard (and it should), then they must admit that the majority have no right to use the state to force upon the minority their religion and religious opinions, at least when the majority are Protestants. But if Protestants have no right to use the state to teach their religious ideas and

opinions when they are in the majority, neither have Catholics when they are in the majority. And if neither Protestants nor Catholics have the right, no one has, and this means that church and state should be totally separate, which is our position precisely. Any legal connection between the two is wrong in principle and injurious to both.

THE growth of ritualism in the Church of England is illustrated in a very curious way by the story of the luncheon given at the opening of the new schoolroom at St. Oswald's College, Elsmere. This is under the control of the Anglican Bishop of Lichfield, and the day for opening was fixed for October 22. It appears to have been forgotten that that would be Friday; but it would not do to have a mere fish luncheon, and accordingly, with the invitation to his Grace the Duke of Westminster and other distinguished visitors and donors to the college, there was induced a slip on which it was stated that "the Bishop of Lichfield, who was consulted by the Provost, has given his dispensation from the obligations of the day to those who may desire it." That is, the Bishop tells his Grace and other visitors that if they will go to the opening of the schoolroom they will have an indulgence to eat freely of ham sandwiches and chicken salad. And this is moderu Protestantism!—*The Independent*.

A Sign of the Times.

"Present Truth," London, Eng.

"ONE of the most notable signs of the times," says the current *Review of Reviews*, was the action of the Zurich Socialist Labor Congress in favor of making Sunday the universal compulsory day of rest.

"There were two propositions before the Congress, both insisting on one day's rest in seven, but the English Socialists objected to stipulating that this day must be Sunday. Their Continental brethren—owing largely to the influence and numbers of the Catholic Socialists—would have no other day but Sunday, and after an animated debate voted down the English opposition by a large majority."

The Catholics were only standing by the papal principle of enforced religious observances, and by the institution which Rome in all her teaching claims as the mark of her authority. She boasts of having substituted Sunday for the Sabbath without Bible authority, and whatever builds up her substitute adds to her prestige.

Mr. Stead thus commends these Catholics for outvoting the English delegates, who seem to have stood for that freedom of choice which even God will not take from men:—

"This was well done! If the rest day is to be generally observed, there must be a general agreement as to what day it shall be. That is why, from the general humanitarian point of view, the Seventh-day Adventists,

etc., have always seemed to me to be among the most pernicious of Protestant sects."

If so, it is because they are the most Protestant, and the more scripturally Protestant and Christian a movement is the more pernicious will it be considered by any who stand for the papal principle of state-enforced religion of human invention. This issue is of tremendous importance to humanity.

What is humanity's need?—It is salvation from sin. God only has power to save men from the greed and selfishness and oppression eating into the vitals of society. He only can save men from lawlessness by writing his law in their hearts. But when would-be social reformers shut away his power from men, and teach the world to reject his word and commands, they are shutting away the only hope and Saviour of humanity. And God declares that his Sabbath is the sign of his power to save and sanctify. It is a question of loyalty to God, in which way alone is there hope for men.

WHEN God instituted the Sabbath day, he set it apart from the other days of the week. But if seventh-day observers can, as is often suggested to them by their would-be friends, begin with Monday in their numeration of the days of the week, so as to bring the seventh day on Sunday, there would be no force in the fact that the Sabbath day was set apart from the other days. For if it is proper to begin with Monday in counting the days of the week, it is equally proper to begin with Tuesday, and so bring the seventh, or Sabbath, day upon Monday; or begin with Wednesday, and bring the Sabbath day upon Tuesday; and so on through all the days of the week, making any one of them the Sabbath. But if each of them can be made the Sabbath, it certainly cannot be that any one of them is set apart from all the others.

The only safe and sensible way is to take God's numeration of the days, which begins the week with the day that we call Sunday. And that fixes a definite seventh day for the Sabbath.

METHODIST clergymen of Bangor, Me., have begun a movement for improving the morals of the people in that city. In pursuance of this object a union service will be held in the City Hall on Thanksgiving Day, at which four of the clergy will deliver addresses on lawlessness, its effect, the responsibility, and the remedy. It is expected that the movement will lead to a more active participation by the clergy in local politics, in connection with the "State Civic League," which has branches in the leading cities.

But where were morals ever known to be elevated by means of politics?

"Thou hypocrite; first cast out the beam that is in thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye."



IN his proclamation setting apart a day of national prayer and thanksgiving, President McKinley does not follow the precedent set up in the proclamation of last year. It will be remembered that in the latter the people were directed to offer the sacrifices of prayer and thanksgiving "in the name of Him who has taught us to pray," thus giving to the Christian religion alone the official recognition of the government. The proclamation for this year makes mention of "God," the "Most High," and the "Giver of every good and perfect gift;" but makes no direct allusion to the recognized Author of Christianity.

HOWEVER, the proclamation does contain an implied recognition of Christianity, in that it quotes from the Scriptures which are recognized by Christians alone as a divine revelation. It begins by saying, "In remembrance of God's goodness to us during the last year, which has been so abundant, 'Let us offer unto Him our Thanksgiving, and pay our vows unto the Most High.'" This quotation is from the Psalms, and as such would not be objectionable to some who are not Christians, as, for example, the Jews. But as much could hardly be said for the following, which occurs in a subsequent paragraph: "On this day of rejoicing and domestic reunion, let our prayers ascend to the Giver of every good and perfect gift, for the continuance of his love and favor to us," etc. The expression "every good and perfect gift," is borrowed from the epistle of James.

OF course, in view of the fact that the president and a large proportion of the people whom he addresses, are in profession Christians, it could not be expected that in issuing a proclamation based upon religion, any other than the Christian religion would be recognized in it. If it be proper to make an official religious proclamation at all, it is proper also to issue it in the name of one particular religion.

INDEED, reason would dictate it as the more consistent course for the president, if he is to direct the people to worship God with prayer and thanksgiving, to indicate in his proclamation who is the God to be so honored. For he must be surely aware that "there be gods many and lords many," and the people are not in unison in belief and practice as regards their religious worship. And it would but poorly commend the intelligence

and sincerity of its author should the proclamation recognize all worship, in whatever manner conducted or to whatever object directed, as being praiseworthy and essential to the general welfare of the people.

As it stands now, the people are directed simply to observe the day "with appropriate religious services in their respective places of worship." This is something which all classes can readily comprehend, but which, as exemplified in practice, would present somewhat strange and contradictory features were all classes of people to do as the proclamation invites them. There would be, for example, a material difference between the manner in which this instruction would be carried out by Wong Fo, the disciple of Confucius, and by John Smith, the disciple of Christ. The president did not, of course, intend to invite the former to pay his respects to Joss; nor did he design to invite the disciples of Joseph Smith and Brigham Young to assemble in their temples and read from the Book of Mormon. He did not mean to invite the Spiritualists to hold a seance and engage in the ceremonies peculiar to their worship; nor that the follower of Mohammed should give praise and thanksgiving to Allah. Probably he did not intend that any praise should be ascribed to the Virgin Mary, or to others of the "saints," as is done in the worship of the Catholic.

WHAT the proclamation does intend, as all will admit, is that there shall, on the 25th day of this month, be an assembling of professedly Christian people in their respective places of worship, for the purpose of prayer and thanksgiving to God for his goodness, in a manner not repugnant to Protestant Christianity. And since this is what the proclamation means, the question naturally arises, why this should not be what it plainly says.

THE answer is, of course, that the government would be out of place in showing preference for any particular sect or mode of worship. And this is true. But having invited the people to engage, upon a specified day, in religious worship, the government cannot consistently stop short of designating the religion which is to determine the character of that worship. It cannot consistently endorse all religions as good and worthy of practice, even in a highly civilized country. Must the government, therefore, be inconsistent, in order to keep in its proper place? Must it endorse all religions that may be professed by its citizens, in order that it may not commit the wrong of showing favor to one above the others?

MANIFESTLY, this cannot be. And thus we are brought to the conclusion that the only proper course for a civil government is to refrain from any recognition of religion, leaving that matter to the individual choice

of its citizens, under the guidance of the spiritual agencies by which each one finds himself surrounded. Such a course on the part of the government is both consistent and proper.

* * *

Oh, well, what is the use of making so much out of a matter that doesn't amount to anything anyway, since it is only a matter of form and custom? But let it also be asked, Why affix the signature of the president and the seal of the United States to a document that amounts to nothing? Why make the government ridiculous by making it party to a farce? What a government like the United States does ought to amount to something, and, as a matter of fact, it does amount to a good deal in the matter under consideration. The truth of this may become more apparent later on.

* * *

ARCHBISHOP HENNESSY, of Dubuque, Ia, in a recent interview accorded an observer of the seventh day, gave this reason for the apparent lack of interest on the part of the papacy in the much-talked-of project of uniting the Protestant churches:—

"The Catholics are apparently doing nothing to hasten this union, for this reason: If you had several chairs in a row, it would be much easier to pull them around if they were all fastened together than if you had a cord to each chair and had to pull each separately; so when the Protestants all become united, it will be easier to unite them to the mother church than to bring them one at a time."

Resolutions Condemning State Religion.

At a meeting of the Secular League of Washington, D. C., held in that city November 7, the following resolutions were adopted, which, as a whole, are worthy of approving note:—

"Resolved—That the Secular League of Washington has for its chief purposes the promotion of right living and high thinking, the protection of the rights of conscience and the maintenance of a total separation between religion and the government.

"That we welcome to our weekly meetings all persons of all creeds whatsoever, and that we invite to membership, without regard to sectarian affiliations, all persons who believe in the absolute separation of church and state.

"That we sympathize with the Methodists in their present efforts to prevent the establishment of a church State in Utah—a measure which would result in religious persecution.

"That we assure the newsboys of Washington of our cordial sympathy in their struggle for the maintenance of their rights; that we extend our sincere condolence to the Adventists, Seventh-day Baptists, Hebrews, and others, who, in many States of this union, are subjected to fines and imprisonment, and otherwise persecuted, under penal laws, for not upholding the first day of the week as essentially and intrinsically holier and more

sacred than other days, and we denounce such laws as blots on American civilization.

"That we pledge ourselves to the support of an amendment to the National Constitution prohibiting the States from presenting or requiring religious tests for office; from creating State churches; from supporting religious institutions by direct tax or by exempting church property, and from appropriating money for sectarian schools or charities."

At a mass meeting, held last month in Berlin, Mass., to promote the cause of compulsory Sunday observance in that State, it was resolved that,—

"Forasmuch as Sunday work is opposed to the laws of God and this commonwealth, as well as injurious to the health and morals of the workingmen, we, the citizens of Berlin, assembled in the Clement Opera House on Oct. 20, 1897, do hereby protest against the same as practiced in certain mills in this city.

"We respectfully request the owners and superintendents of said mills to discontinue unnecessary work in their mills.

"In case of refusal to do so, we ask the city officials to see that the Sunday laws of this commonwealth are enforced.

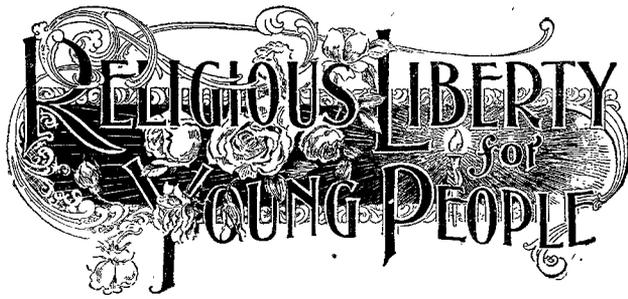
"We appoint the clergy of the city to act as a committee to carry out the suggestions of these resolutions, to issue calls for future public meetings, and to organize a local Sunday protective league if it seems advisable."

The only trouble with this resolution is that it makes a wrong start. The assumption that Sunday work is opposed to the laws of God, is wide of the truth, and hence is altogether devoid of force. And even if it were true, it would furnish no warrant for compulsory interference with any person's practice in that respect. Any sin is contrary to the law of God, but it is vain to prohibit sin by human enactments.

But if there were any force in the alleged fact, as a proper basis for Sunday legislation, it would be altogether superfluous to add that Sunday work is opposed to the laws of the commonwealth. The laws of the commonwealth can add nothing to the sinfulness of a practice which is contrary to the law of God.

And as regards the health and morals of the workingmen, there is nothing to show that Sunday work injures them more than does Monday work, or work on any other day. If it be injurious to health to work seven days in the week, this is no reason for putting the blame of it all upon the work done on Sunday. From a health standpoint, a rest on any one day of the week is just as valuable as a rest on any other day.

Nor is there any proof that Sunday work is necessarily injurious to morals. A man's practice is determined by the state of his morals and not the state of his morals by his practice. "Out of the abundance of the heart the mouth speaketh." And any person who does not believe in Sunday as a day of obligatory rest, cannot become one whit less moral by regularly working upon that day.



Elsie's Sacrifice: A Thanksgiving Story.

"With blue, cold hands and stockingless feet,
Wandered a child in a cheerless street;
Children were many, who—"

"Do tell me, mama, what made any one ever write such a sad story as that. *I* never saw any little child without shoes and stockings in the winter time," said Elsie stopping in the middle of her song, and fixing two brown, questioning eyes upon her mother.

Elsie Brown had lived on a farm all her life, among the flowers and trees, chickens and turkeys, and she had no idea of life in any other conditions than those found at the large, quaint farmhouse, with its clambering vines and clustering roses in summer, and its spacious cellar, stored with bushels and bushels of luscious, red-cheeked apples in winter. She thought it strange that children should wander around in the street when they were cold and hungry.

"Why didn't the children in the song go home, mama? That's what *I* can't see," said Elsie, with a decisive nod.

"I don't suppose you can quite understand it, dear," said Mrs. Brown, "for God has kindly given you a good home and plenty to eat and wear. Indeed, the 'lines have fallen unto you in pleasant places,' as the psalmist says."

Elsie had one very grave fault: she was extremely selfish. It was hard to induce her to part with any of her toys or books to those less favored of her mates, and her mother feared that this trait was growing stronger and stronger every day.

"Yes, Elsie," continued her mother, taking the child upon her lap, "you have no idea of the suffering of thousands of poor, homeless children, without food enough or clothes enough for their poor little starved bodies. And, my child, many of these little waifs work hard all day long for only a few pennies; and sometimes even this little is taken by cruel parents to buy drink."

"I should think some one would help them, mama, and get food for them."

"There are missions, my child; but they all cost a great deal, and people are apt to be very selfish, you know."

"I suppose so," said Elsie, blushing. She could not

help thinking of the big, round dollar, which to her was a great deal of money, and which she had carefully saved to buy the beautiful dolly which was in Mr. Smith's window, over at the village.

"Then you know, dear," continued Mrs. Brown, "there are poor people right around here. There is Mrs. Simons, who has been very ill, and who is so old and poor, and you know there is no one to care for her but little Mabel, her grandchild."

"Oh, yes; Mabel comes to school sometimes; but she has shoes and stockings, mama," said Elsie, trying hard to quiet the voice of conscience.

"I guess if my little daughter will think carefully, she will remember that the poor little toes were peeping through the shoes, and that the dress was threadbare and thin."

"Well, I don't suppose it's expected that we help people unless they are *awful* poor, and don't have *any* shoes and stockings at all," protested Elsie, in whose mind visions of the beautiful doll with the big blue eyes that would shut, and the *real* hair, would intrude.

Mrs. Brown saw that the child had something very serious on her mind, and she hoped that selfishness would not win the battle, which she felt sure was on this point.

"Do you suppose, mama, that just a *little bit* of money, just what a little girl like me has, would help any one so *very* much?" she questioned, cautiously, earnestly hoping that her mother would agree with her that a *little girl's* money would be of no use. But much to Elsie's dismay, her mother replied that a "little girl's money *might* save a little girl's life."

This was decisive. The battle was fought and won. If it was possible that she might save little Mabel Lee's life, or her poor grandmother's either, she certainly did not have the heart to refuse even her cherished dollar.

"Well, mama, my old dolly is real nice yet; of course one eye is out and one leg off, and her hair is thin; but then,—I can make lovely dollies out of corn-cobs; Jennie Tray taught me how; and—yes, mama, I'll do it! I'm going to give my money to buy food and shoes and things for poor Mabel Lee and her grandma. Now don't let me back out, mama!"

"I'm so glad that the right has conquered this time, Elsie. I thought you would yield. You shall go over to the village this afternoon with papa and me, and we will buy some necessary comforts for the poor, whom Christ says we have always with us, that *they* may have a thanksgiving as well as we."

Elsie resolutely closed her eyes that afternoon when she passed the beautiful doll in the window, and thought of her little song about the stockingless feet.

Thanksgiving morning Elsie and her mother stopped at the door of the poor old lady, with their store of good things. There were apples and potatoes and a dozen big squashes and other treasures from Mr. Brown's large farm, and O how happy Elsie felt, as she unwrapped a

big, brown bundle and handed little Mabel a nice pair of warm shoes and stockings!

O what a thanksgiving was kept in the poor little house! but it seemed to Elsie that she was happier than she had ever been in her life, and she could perfectly understand that which had always been so hard before for her to comprehend; the words of the merciful Saviour: "It is more blessed to give than to receive."

MRS. L. D. AVERY-STUTTLE.

The Bear With the Three Ribs Between His Teeth.

"WHAT about the second beast, Charlie? I see you are all ready to begin."

"And, behold, another beast, a second, like unto a bear," read Charlie.

"That will do for the present. What have you found out about bears?"

"The bear is inferior to the lion. There is a kind of nobility about a lion that is not found in the bear. When a lion has satisfied his hunger, he will leave his food for another time without mulling it over; but a bear is a spoiler and will muss over what is left. The bear hugs or tears his victim to death. There seems to be some redeeming quality in bears though, as the cubs can be tamed and trained."

"You have told enough to illustrate the value of the symbol of the second kingdom that was to be like a bear. History brings out the fact that the second kingdom was inferior to the first. The Medes and Persians had a great deal of trouble with Babylon, and had to reconquer it. When it was captured the second time, they proposed to tear down its beautiful walls, and to carry its treasures away to Susa where they thought to build a finer city than Babylon; but they proved themselves to be only spoilers; for while they dismantled Babylon, they never succeeded in making a city to be compared with it."

"What is the next characteristic mentioned?"

"It raised itself up on one side," read Charlie.

"I think, perhaps, you can explain that yourself," said Mrs. Ross.

"Was it because the Persians grew to have more power in the kingdom than the Medes who first held the throne?"

"Yes; that explains the rising up on one side. This point is brought out still more fully in the eighth chapter, where the kingdom is represented under the symbol of a ram with two horns, the higher of which came up last. An angel was to explain the symbol to Daniel. You may read the 20th verse, and see what this ram represented."

"The ram which thou sawest having two horns are the kings of Media and Persia," read Charlie.

"No mistake can be made in interpreting these beasts when we let the Lord interpret them. History fills out the specifications of God's Word. What is the next thing about this beast?"

"And he had three ribs in the mouth of it, between the teeth of it.' Now what does that mean, mama?"

"Think, Charlie, and see if you yourself cannot tell me. It was something in its power, under its absolute control."

"Very likely it was some country or people who were conquered and oppressed, as it is countries and peoples that governments control."

"You are right. But you notice that three ribs are in this beast's mouth. History tells us that three provinces were especially oppressed by the Medo-Persian power, because they especially opposed its advance. These provinces were Babylon, Lydia, and Egypt.

"After the ribs are between the teeth of this power, what are they represented as saying?"

"And they said thus unto it, Arise, devour much flesh.'"

"When these provinces were convinced that it was no use to struggle against their conquerors, they willingly gave their strength to their former enemies, and by their warlike attitude to unconquered dominions, said, 'Go on and we will help you to subdue the world.' The history of these times abounds in incidents that illustrate the cruel character of the government."

"Yes, mama, I know that this kingdom was cruel; but as far as I have seen, all kingdoms have manifested the same characteristic. Did this kingdom ever seek to persecute men for their faith in God, and for doing his will?"

"Yes. Do you remember the story of Esther?"

"O yes, mama. I have always thought that was as interesting as a fairy story."

"You remember that the Jews had been taken to Babylon in the time of Nebuchadnezzar. During the lifetime of Cyrus, who was one of the most noble of earthly sovereigns, the Jews were permitted to return to Palestine if they wished to do so. It seems that many chose to remain in the Medo-Persian kingdom, and among them was Esther and her uncle and Daniel. At a later date many of these Jews returned to Jerusalem and rebuilt their city and temple just as the Lord had foretold that they would. Now can you tell me what officer in the government of Persia was filled with hatred for the Jews, and what he desired the king to do against them?"

"The officer was one next to the king whose name was Haman. He complained to the king that the Jews observed laws that were contrary to the kingdom, and that they ought to be killed. His hatred was aroused by Mordecai, Esther's uncle, because he would not bow down to him. Why was it, mama, that Mordecai would not bow to Haman?"

"It may have been for the same reason that the Quakers would not remove their hats in the presence of royalty. It involved a religious principle in their minds and gave an homage to man that they believed belonged alone to God. It was a very terrible thing for so great an officer to do for so trivial an offense. Because he was

'one bow short,' as some one says, he therefore must put to death a nation."

"O, but he didn't do it, mama. Esther risked her life to save her people, and the very gallows he had built to hang Mordecai on, was used to hang him on. The king then made void the decree he had sent over the realm, and instead of having a day of death, the Jews had a day of rejoicing."

"So far we have seen God interfering in behalf of his people when they were in trouble and persecution. You remember Mordecai said to Esther that if she would not intercede for the people, that deliverance would arise from another place. There is another incident that more fully brings out the malignity that may be brought upon the just and righteous through the unjust, unrighteous laws of ignorant or mistaken monarchs. There was one of the best statesmen in this kingdom who was very highly esteemed by the king, and was made one of the presidents of the rulers of the kingdom. Do you know who it was?"

"Daniel," said Charlie.

"Do you remember the jealousy of the rulers, and how they plotted his destruction?"

"O yes, mama. They said, We shall find no occasion against this Daniel, save concerning the law of his God."

"With murder in their hearts, they went in and flattered the king. Pretending to be a great friend of his, they persuaded him to sign a decree that no one should ask a petition of either God or man for thirty days, save of the king. They knew that Daniel would not obey such an unjust, blasphemous law, and waited to see him break the law, so that they might cast him into the den of lions. Daniel was careful for nothing. He knew that his God was the living God, and he would not place a man in God's stead. If all the world should ignore God's love, cease to acknowledge their dependence, defy his commands, he would be true. It was a time for God to work because men had made void his law. Daniel entered his chamber and prayed with his window open toward Jerusalem. He went about his duties as faithfully as ever. He would render unto Cæsar the things that were Cæsar's, and unto God the things that were God's. What a grand example the Christian has in Daniel!"

"But, mama, the king felt dreadfully when he saw through the schemes of these wicked men. He mourned all night that he could not save Daniel, and I believe he prayed that Daniel's God would deliver him. God did close the lions' mouths, and the next day Daniel was brought up out of the den, and the wicked men were thrown to the hungry lions, and no one sought to save them."

"How glad the king must have been to find out that Daniel's God was the God of deliverance. I think he must have been very much ashamed of his weakness in yielding to the flattery of these schemers. He could see that his legislation that struck at one of God's commandments worked disaster to his very best statesman and most

loyal citizen. And it is always so. No king or government has ever legislated in such a way as to deprive men of their right to worship God according to the dictates of their consciences but that it has resulted in disaster to their best citizens."

"After Daniel's rescue Darius made a mistake in making a decree, ordering all his people to fear and tremble before the God of Daniel. That is, it was a mistake if it took the form of law. If it was simply a proclamation of his faith, it was all right; for we are bidden to be witnesses to the ends of the earth. But Christ's religion has nothing to do with compulsion. His worship must be in spirit and in truth."

"But, mama, I can see just why it was that the king made the decree. He was in the habit of legislating on matters of religion, and probably didn't know any better."

"And yet, Charlie, ignorance does not become a king, nor save his subjects from the consequences of bad legislation. We'll talk of this another time." F. B.

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Our Clubbing List.

THIS is about the time when the majority of people arrange for their periodical reading-matter for the year. No intelligent man for a moment thinks of doing without the means of keeping informed on the leading issues of the day. No man can afford to do it.

This is best secured through newspapers, magazines, etc. In the aggregate, the cost is quite a little sum, and no one appreciates this more than ourselves.

In order to make this burden as light as possible for our readers, we have made special arrangements with the publications named in our clubbing list, whereby, with the SENTINEL, they can be secured at considerably reduced rates.

We want this arrangement to be just and equitable to all, so, as a matter of accommodation, we will furnish any of the publications named to those whose subscriptions to the SENTINEL are already paid in advance at the price named in the clubbing list, less \$1, the cost of the SENTINEL.

We are also in a position where we can secure at the lowest agents' prices any other of the leading publications

of the country; and will be glad to give our subscribers the benefit of this reduction on any paper or magazine they may wish to secure. Write us for what you want, and we will be glad to quote you lowest rates. Don't be afraid of "bothering" us. True we are busy—always busy, but never so busy that it is not a pleasure for us to accommodate our friends.

All the publications named in our clubbing list are first-class, and can be relied upon as being as good as any of their kind. Let us save you some money when you are ready to order your papers and magazines for the year to come.

The Difference.

In conversation with an admirer of the SENTINEL a few days ago, we were shown a periodical that had in its prospectus the following:—

"Any one sending us the price of this paper will receive in addition to the year's subscription, four beautiful pictures (fully described in another column) worthy to adorn the walls of any home."

The suggestion was offered that this might be a pointer to us of a plan we could adopt as an inducement to secure and retain subscriptions for the SENTINEL. The incident gives us an opportunity to express ourselves on the subject.

Let us look at this particular case a moment. The paper in question was only fifty cents a year, and the pictures were such as would ordinarily retail in a book store at from fifteen to twenty-five cents, but which really did not cost over two cents each. This latter fact is, however, not generally known, and a large class of people jump at the chance to get, as they suppose, *something for nothing*. It was the *pictures* not the *paper* that secured the subscription.

This is emphatically an age of book-and-paper making. The words of the wise man were never so true as now,—“of making books there is no end.” Indeed, there is to-day more reading-matter thrust upon the public than it can judiciously utilize; and, in order to dispose of it to advantage, it seems almost a necessity for the proprietors to resort to sensationalism and a pretense of giving something for nothing.

Now in regard to the AMERICAN SENTINEL. The only excuse we plead for its existence is that we believe it bears to the people from week to week a message of momentous importance—of vital interest to every man, woman, and child in all the civilized world. We therefore want the paper's mission to stand clearly in the forefront, hid by no subterfuge. We want subscribers for the AMERICAN SENTINEL because of the intrinsic value of the matter it contains. We do not want them on any other basis. The constituency of this paper support it, because of the principles in defense of which it stands. With all their heart they believe these principles are true; and as an evidence of what they will do to give them to others, we

have only to refer to what was done in the way of increasing the SENTINEL's circulation during our late special offer, which is familiar to all our readers.

When our friends work for the SENTINEL, we want them to do so from a sense that they are engaging in real genuine missionary work. We want them to tell their friends and neighbors with an earnestness and tenderness that carries conviction, that there is in the SENTINEL something from week to week that vitally interests them; for it gives with a certain sound the signal of danger, and points out the way of escape from the perils with which this world stands face to face.

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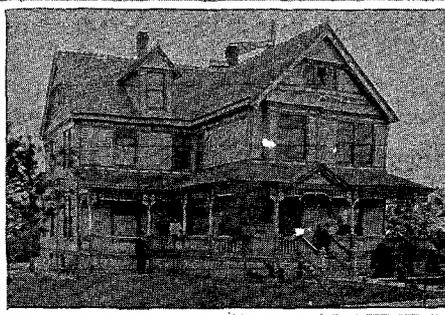
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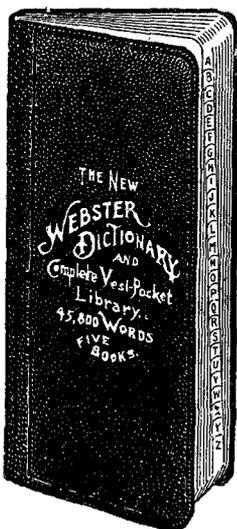
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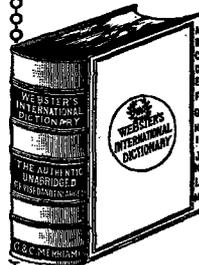
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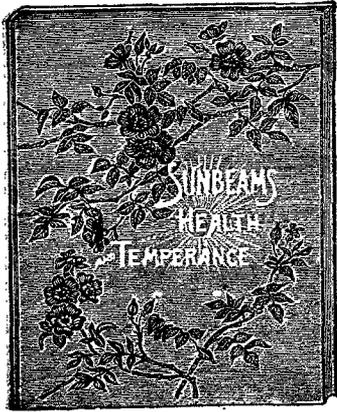
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Below is part of page 608 of our Combination Bible. The following Key shows how it is to be read:

KEY—The first **RV** on page 608 appears in verse 37 of the 9th chapter, before "dominion." In the King James Version the reading is "dominion over our bodies," etc. By referring to the foot-notes it will be seen that the word "dominion" is changed to "power." Hence the Revised Version reads "power over our bodies," etc.

In the 38th verse the King James reads, "because of all this;" by reference to foot of page it will be seen that the Revised Version reads, "yet for all this."

In verse 28 there is an **RO**, which denotes an omission. Refer to the foot-notes and "(having)" will be found. Every omission is placed in a parenthesis in the foot-notes, and the Revised Version in this instance reads, "every one that had knowledge and understanding."

Thus it is seen that the Revised Version is easily read in connection with the King James Version. The system is so simple and so easily understood that no reader finds any difficulty in comparing one version with the other.

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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 ^{rv} dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.</p> <p>38 And ^{rv} because of all this we ^g make a sure covenant, and write it; and our princes, ^{rv} Lé'vites, and ^{rv} priests, ^{2h} seal unto it.</p> <p>CHAPTER X.</p> <p>¹ The names of them that sealed the covenant. ²³ <i>The points of the covenant.</i></p> <p>NOW ³ those that sealed were, ^a Nē-he-mī'ah, ⁴ the Tīr'shā-thā, ^b the son of Hāch-a-lī'ah, and Zīd-kī'jah,</p> <p>² c Sēr-a-ī'ah, Āz-a-rī'ah, Jēr-ē-mī'ah,</p> <p>³ Pāsh'ūr, Ām-a-rī'ah, Māl-chī'jah,</p> <p>⁴ Hāt'tūsh, Shēb-a-nī'ah, Māl'luch,</p> <p>⁵ Hā'rim, Mēr-ē-mōth, Ō-ba-dī'ah,</p> <p>⁶ Dān'jel, Ġin'nē-thon, Bā'ruch,</p> <p>⁷ Mē-shūl'lam, Ā-bī'jah, Mīj'a-mīn,</p>	<p>B. C. 443.</p> <p>f Deut. 23. 48.</p> <p>g 2 Kin. 23. 3.</p> <p>2 Chr. 29. 10; 34. 31.</p> <p>Ezra 10. 3.</p> <p>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.</p> <p>a ch. 8. 9.</p> <p>⁴ Or, the governor.</p> <p>b ch. 1. 1.</p> <p>c See ch. 12. 1-21.</p>	<p>all they that had separated themselves from the ^{rv} people of the lands unto the law of God, their wives, their sons, and their daughters, every one ^{rv} having knowledge, and ^{rv} 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'ses 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 not give ⁱ our daughters unto the ^{rv} people of the land, nor take their daughters for our sons:</p> <p>³¹ And ^j if the ^{rv} 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, Joshua etc. ¹⁴ chiefs ²³ Nehthim,—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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