

AMERICAN SENTINEL

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

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CHRISTIANITY is intolerant only of sin. It makes no account of crime, as such.

HE who renders to God the things that are God's, will not fail to give to Cæsar that which is Cæsar's.

WHEN Cæsar dictates what shall be rendered to God, the latter gets only that which Cæsar does not want for himself.

THE kind of legislation which debar the "Louisiana lottery" and sanctions church lotteries, will not benefit the country in the long run.

THERE is no reform worth having that cannot be realized through that individual change of heart which is Scripturally described as being "born again."

THE papacy did not make the union of church and state; the union of church and state made the papacy. Such a union will make a papacy anywhere.

ONE of the greatest delusions of this day is that of moral reform through politics. Such reforms always manage to keep a little way ahead of the present realities.

IF only that missing Scripture text could be found which says that Sunday is the Sabbath, how much less

state and national legislation would be needed to afford a basis for Sunday observance!

It is not the office of Christianity to remove men from temptation, nor temptation from men." And no legislation to secure either of these ends can be asked for in the name of Christianity.

NOTHING more utterly useless could be imagined than the forming of political organizations in the church with the object of trying to get the Lord to change his mind and accept the kingdoms of this world in its present state.

THE goal of military service is to destroy life; that of Christian service is to save life. And yet many people cannot see that militarism has no proper place in the Christian church, or in the Christian's heart.

A Chimerical Project.

JESUS CHRIST refused to accept the kingdoms of this world.

Once the people came to take him and make him a king by force; but he departed and hid himself from them. John 6:15.

Upon another occasion the devil offered him all the kingdoms of the world if he would fall down and worship him.

Jesus did not deny that the devil had the control of these kingdoms as he claimed. In fact, at another time he acknowledged the truthfulness of the claim, by referring to Satan as "the prince of this world." John 14:30. But he refused the devil's offer.

It is evident that if Christ had accepted this offer, he would have taken the kingdoms of the world *under* Satan. The devil would not have been destroyed, nor

his works. But it was to destroy the devil and his works that Jesus Christ came to earth as the Saviour of men. 1 John 3:8.

The works of the devil must be destroyed before Christ can accept the kingdoms of this earth. But so long as the devil lives, and wicked men exist upon the earth, the the devil's works will continue. For he is the spirit that "worketh in the children of disobedience."

And there are only two possible ways in which the world can be freed of sinners. They can be destroyed, and they can be converted. If they refuse to be converted, then there remains but the one way of destruction.

And there is but one possible way in which sinners can be converted, and that is through faith, as revealed in the gospel.

It is therefore perfectly plain that no more chimerical project can be conceived than that of legislating the kingdoms of this earth, or any one of them, into the hands of Christ. He cannot accept them while the earth remains in its present state.

And it rests entirely with the Lord to remove sinners out of the earth, so that the works of the devil will be destroyed. His power alone can convert sinners, and to destroy sinners is his prerogative alone.

Now, in his love and forbearance, he is appealing to men by his Spirit to become converted and thus fitted for his eternal kingdom. But his Spirit will not always strive with man; and when its work is done,—when man's probation shall have ended and the time of the appointed Judgment shall have come, then God will arise clad in the "garments of vengeance," to do "his strange act," of purging the earth of wickedness by the bolts of his wrath.

Then will be fulfilled the Apocalyptic prophecy (Rev. 11:15-18): "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever. . . . And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou . . . shouldest destroy them which destroy the earth." Also that prophecy of the Psalms, in which God says to his Son, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps. 2:8, 9.

Yet notwithstanding the utterly chimerical nature of the project to legislate the kingdoms of earth into Christ's hands, as made plain by the facts here considered, there are millions of people enrolled in religious societies in this land who are to-day calling upon Congress and the state legislatures for laws which will "regenerate society," make this a "Christian nation," and "enthroned Christ on Capitol Hill."

Never by the remotest possibility can the movement succeed. It can never do any good; but it can—and will—do incalculable harm.

To Legislators.

WE would call the attention of legislators everywhere to the fact that there are many people in this country who would like to be good, if the legislators would only give them a chance.

They would like to be good, but the laws of the country are not so framed as to make it an easy thing to be good. Hence they go on in sin.

They are waiting for legislation to be enacted which will make it easy to be good, and difficult to be bad.

For example, there are many people who would like to close their shops on Sunday; but if they should do so, without a Sunday law, some other persons would keep their shops open; and how can one person keep his shop closed on Sunday when another person—a rival in business, perhaps—is keeping his shop open and taking in money?

How can it be expected that an individual can afford to sacrifice money—actual cash—for mere religious principle?

Some legislation must be had so that a person can be true to the dictates of conscience without making any sacrifice of a cash value.

As things are now there is a broad way which leads down to ruin, and multitudes are traveling in it; while only a narrow way leads to life, and this is traveled by the few. There must be legislation which will hedge up this broad way, so that it will be narrow and difficult, and at the same time enlarge and smooth down the narrow road to life, so that it will be the easy road, instead of the other.

What do you think, legislators, of the task marked out for you?

Do you think that it is really difficult to be good in this world without the help of state legislation, or that such legislation can make people any better than they are?

The Bible says that it is impossible for any person to be good, under any circumstances, without a change of mind from the carnal to the spiritual.

It says too that it is just as easy for a person to be good after his heart has been renewed by divine grace, under any circumstances, as it was for him to be bad before that work of grace had been done. The testimony is that "where sin abounded, grace did much more abound." Rom. 5:20. Where sin abounded in the heart, before conversion, making the individual do that which is contrary to righteousness, now, after conversion, grace does "much more abound." Certainly then it can be no less easy under the latter state to do right, than before it was to do wrong.

This is the testimony of Scripture; the Scriptural plan of doing right makes no account whatever of any aid from the arm of flesh.

It is always easy for God to do right; he cannot indeed do otherwise. And "Christ in you"—Christ, who is

God, in every one who believes—is the purpose of the gospel, and is the Scriptural and only way of changing from a life of sin to that of righteousness.

Bible Study with the "Christian Citizen."

God brought his people out of Egypt. Forty years they wandered in the wilderness before they could enter the promised land. During this time, that people were "the church in the wilderness." Acts 7:38. They were out of Egypt, but not yet in their own land; therefore *they had no country* where they were. They were only strangers and pilgrims there. Their only country was the one to which they were going.

Now of Christ, and *in him* of all Christians, it is written, "Out of Egypt have I called my son." Matt. 2:15. Christ was out of Egypt, but he was not in his own land; therefore he had no country, no kingdom where he was: "My kingdom is not of this world." He was a stranger and a pilgrim, between Egypt and the promised land.

Christians are the sons of God. John 1:12; 1 John 3:2. They are called out of Egypt; for "Out of Egypt have I called my son." Christians are out of Egypt, but not yet in the promised land, not yet in their own land; therefore Christians have no country, no kingdom, where they are. Christians are "strangers and pilgrims on the earth."

You may say, "Israel should not have remained in the wilderness all that time." That is true. But they must necessarily be in the wilderness some portion of time; because the wilderness lay between them and the promised land, and they must needs pass through it to get to their own land. And being out of Egypt, and not yet in their own land, it is essentially true that in this interval they had no country and no kingdom where they were; but were strangers in that land, and pilgrims passing through to their own land.

It is true, however, that Israel of old, the ancient "church in the wilderness," should not have remained in the wilderness forty years. They should not have *wandered* in the wilderness at all: they should have gone straight onward from Egypt, from the Red Sea, to the promised land. All this delay and wandering was solely because they "in their *hearts* turned back again into Egypt." Acts 7:39. Bodily, outwardly, professedly, formally, they were out of Egypt. But *in heart* they were yet in Egypt. And being in heart yet in Egypt, they were ever longing to be there in the body also; the flesh-pots of Egypt were the great object of their desire; and they were ever ready to cry, "Let us make us a captain and go back to Egypt." It was their longing and their failure to be separated *in heart* as well as bodily from that country, that kept them forty years wandering in the wilderness.

Likewise it has been this same thing that has kept the professed Christian church wandering up and down

and round and round in the wilderness of this world so long since the time when first "out of Egypt" God called these his sons. From the days of the apostles till this hour the great difficulty and lack in the lives of Christians has been that, though professing to be Christians, and in this professing to have come out of Egypt, they have yet *in heart* been ever inclined toward Egypt. The flesh-pots of Egypt, the things of the country from which they profess to have "come out," have ever had for them a stronger attraction than has the country to which they profess to be going.

These Christians in the United States *profess* to be "strangers and pilgrims on the earth," merely passing through this country to that "better country." Yet in *practice* they take just as much interest in trying to "run things" in this country as though this country was their own, and the only one they ever expect to see. Their profession and their practice do not in any sense agree. If a few of these same "Christian citizens" of the United States were to make a tour of Europe, where they would be strangers and pilgrims, they would not count themselves citizens of the countries through which they passed. And however important and agitating were the affairs of those countries *to those who were citizens* there, yet these tourists—these strangers and pilgrims—would not consider these affairs to be of sufficient concern to them to require more than a mere passing notice. And if these folks were really inconvenienced by some occurrences in the countries through which they were passing, they would bear it gracefully under the comfort that as they did not belong there, it could not last long for they would soon be out of it.

That is the way these "Christian citizens" would act and consider matters if they were to become for a little time "pilgrims and strangers in Europe." Now they profess and proclaim, and sing, that they are "strangers and pilgrims *on the earth*." Why then do they not act thus in this country *on the earth*, when they know full well that they would act precisely that way in any country in Europe? Is it not perfectly plain that a pilgrimage in Europe would be to them a much more real thing, than is pilgrimage on the earth which they profess and proclaim, and of which they sing?

But any "Christian" to whom earthly things are more real than are heavenly things—even his Christianity is not real. Any "Christian" to whom a pilgrimage in Europe would be more substantial and practical, than is his pilgrimage *on the earth*, is not in fact a pilgrim on the earth at all. His professing it, his proclaiming it, and his singing it, are all a fraud.

"Out of Egypt have I called my Son." Christians are the sons of God. They are therefore out of Egypt. But, though out of Egypt, they are not yet in "their own land." Therefore they are strangers and pilgrims on the earth, they are without a country in this world, and are active citizens nowhere but in heaven. "Our citizenship is in heaven."

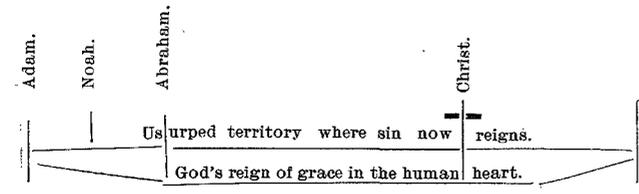
Some Early History of God's Kingdom.

THE earthly portion of God's kingdom was given to man. Ps. 115:16. He was to rule in the earth as God's representative. Gen. 1:26. It matters not, at this stage of our study, just *how* that rule was to be conducted. It is enough to know here, that God is love, and that all his acts are therefore performed in love. Man, having been created in God's image, could have conducted the government entrusted to him on no other principle than that of love. But this state of things was not destined to continue long. In an unguarded moment, earth's deputy governor was betrayed into the transference of his fealty from God to another, whose character was exactly opposite to that of Him in whose kingdom man was installed as a prominent factor.

This was a transference also of ruling power to the captor. Instead of being what God had made him, a free being, man was brought under the bondage of sin, and hence became an agent of Satan. 2 Peter 2:19. Hitherto he had been in condition to rule after God's pattern, but after having adopted Satan's methods, his system of government came to be in accord with his new master's will, and his own assimilated likeness of Satan's character.

But as shown by the diagram here reproduced, although God's original kingdom was thus dismembered by man's disloyalty, the traitor was not cast off by his former Master and Benefactor. True, God cannot receive a rebel into his favor, but he could [and

did provide a method by which every one who wills to do so, may again become members of his kingdom, though living in a territory and government hostile to the interests of the kingdom of God.



Let the upper horizontal line of the diagram represent the earth as first placed under man's dominion, but which fell under the rule of Satan, through his power over man. So long as Satan rules in the hearts of men, so long will that usurped territory be ruled under the suggestions of Satan. It will be useless for a few puny men to undertake to transfer back to God that of which Satan has gained possession. Human wisdom and might cannot possibly be equal to such a task. Only one—the Lord Jesus Christ—can do this, and the accomplishment of it will not be till he destroys him who has the power of death, that is, the devil. Heb. 2:14. Then, and not till

then, will the kingdoms of this world become the kingdoms of our Lord and of his Christ. Rev. 11:15-18.

For this very reason, the Lord made provision to extend parallel with the history of earthly kingdoms, one by which man might show himself loyal to God and opposed to Satan. This arrangement is illustrated by the lower horizontal line of the diagram, springing from the original kingdom, at the fall of man, and being made to reach forward to the end, where it again merges into the earthly kingdom at its final cleansing from sin and the power of Satan.

This is the kingdom of God's grace. As the gospel of the kingdom is preached in Satan's territory, men may, by refusing to acknowledge Satan's reign, be counted as



Abraham walking through the promised land.

citizens of the kingdom of grace. God does not ask that any of those in the earthly kingdoms shall be forced into his rule of grace, but "whosoever will" may come, and freely partake of its favors. Whoever does so must, however, be also willing to have his citizenship a wholly heavenly one, in order to be true to his King who is in heaven (Phil. 3:20), and be satisfied to count himself a stranger in the earth; for God and mammon cannot possibly be served at one and the same time. Matt. 6:24. It is therefore *folly* to think of *forcing by civil laws* one of earth's subjects to accept a grace that he cares nothing for, since that grace can never be bestowed by the laws of man, but by the will of God alone. James 1:18.

When a few hundred years had passed of man's misrule under the direction of Satan, a flood came and swept away all earthly governments, leaving but eight persons who were righteous before God. Gen. 6:5-8; 7:1. Had Noah and his posterity preserved their integrity upon coming out of the ark, Satan's rule over mankind would have been broken forever, and the kingdom of God would have been the rule in the earth, as it was designed to be from the beginning.

But the power of evil again took possession of men's

minds, until few regarded the kingdom of God's grace. There was one, however, whom God chose to have represent him and his kingdom in the earth. But in calling Abraham as his servant, God did not again destroy the kingdoms of men, as he had before done in selecting Noah to be his representative in the earth. He did, however, select a portion of territory in which to plant his kingdom, and called Abraham out from the Chaldean country, telling him to get away from all his relatives, and go into the chosen land which would be shown him. Gen. 12:1.

It will be noticed how careful God was to have Abraham removed from the molding influence of human minds as he took up the work assigned him. About to become the head of God's kingdom on earth, and the father of all the faithful, God would not permit even Terah, the father of the patriarch, to accompany him to the country of which he was to be the heavenly representative. The father of Abraham being of doubtful character (Josh. 24:2), he could not be permitted to have an influence in the government of that nation which was to be developed from the seed of Abraham, "the friend of God."

Notwithstanding these requirements of God, Abraham took his father with him, when he left Ur of the Chaldees. But his steps were turned aside from entering the promised land at once, and the whole company went to Haran where they remained until Terah's death. Gen. 11:31,32. This bar to the proper beginning of the kingdom being removed, Abraham received command to proceed to the country for which he had started some years previous. Gen. 12:4. Lot went along, however, and caused much anxiety to his uncle, until, through a quarrel between the herdsmen of the two men, the younger decided to separate from his uncle, and settle in the plains of Jordan, among a people more to his own liking. Gen. 13:5-11.

When this came about, and the last relative of Abraham was separated from him, then the Lord spoke to him, saying, "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it, and in the breadth of it; for I will give it unto thee." Verses 14-17.

There is more in this promise than one sees at the first glance. God had actually promised to the representative of his kingdom in the earth, territory claimed by another. Satan had conquered its first deputy-governor, and held it by right of conquest. He now saw that God intended to take it from him again and give it as a prize to those who would renounce the power of evil, and so restore all the component parts of the original kingdom. Here was another opportunity to charge God with arbitrariness. Was not the earthly territory his, fairly won from man, whose dominion it had once been? What right had God to bestow by promise upon Abraham and his

seed that which he himself claimed the privilege of giving to whomsoever he would? Luke 4:6.

From this time forward we may look for a fierce contest to be waged by Satan against the seed of Abraham, lest the promise of God shall be fulfilled to them, and the territory pass from under his control. Having command of the powers of earth, we may expect him to marshal their governments, at every step of the way, to oppose the growth of Abraham's seed, and so prevent them from possessing the domain which he considers his lawful prey. Just when he began that work, and how he has since carried it on, are points to be reserved for another paper.

J. O. C.

Separation.

BY E. P. MARVIN.

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"

"And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?"

"And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

"And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. 6:14-18.

Salvation is through separation unto Christ. The world with all its wisdom, philosophy, science, civilization and progress is a moral ruin, and if any are saved it must be by coming out of it.

Sin separates from God, and we can only get back to God by separating from sin. This began to be very distinctly taught in the calling of Abraham (Gen. 12), and was constantly taught in the ceremonials of the Mosaic dispensation. In general, this is the separation which Christ exemplified in his earthly life. We are to imitate him. We are in the world but not of the world, in its affections and desires, objects and aims, hopes and anticipations. By the world in this connection is meant the system of men and things most common around us, which is evil, under control of Satan the usurper, and opposed to God and his gospel. Gal. 1:4. This system has many departments—social, political, commercial, and religious, through which Satan works. This world is unchangeably evil, opposed to God, and bound over with its head to "the judgment of the Great Day." From this we must be separated or we cannot be saved. 2 Cor. 6:17, 18. All who are loyal to the Word and willing to study it may take the following lesson respecting—

1. We must be separated from the world's SOCIAL YOKE for fellowship with Christ. "Society" is hydriotic-

cal, hollow-hearted, proud, carnal, godless, and increasingly immoral. All Christians should renounce its claims. The early Christians regarded its objects and aims, its conversation and amusements, its spirits and attire as utterly unchristian and they utterly renounced it. Indeed, the early Christians would not be admitted into modern "society," nor would they seek admission. No person can be truly loyal to Christ and at the same time to Mrs. Grundy. Her dominion is earthly, sensual, devilish. Her polished manners and esthetical sense are only the veneering and foil of the flesh. 1 John 2:15-17; James 4:4; 1 Tim. 2:9-10; 1 Peter 4:3-5. Of course this principle will keep Christians out of all brotherhoods, or call them out as soon as their eyes are opened, if they walk closely with God. Man-made societies naturally adopt a man-made and Christless religion.

2. We must be separated from the MARRIAGE YOKE with unbelievers in order to live in holy wedlock with our Heavenly Bridegroom. God's people from the outcalling of Abraham, have been forbidden to marry unbelievers. Such intermarriages brought in the antedeluvian apostasy. Gen. 6:2-5. Paul declares that Christians should marry only in the Lord. 1 Cor. 7:39. Yoke a sheep and a goat together, and the goat will usually lead the sheep. This is not God's way of saving souls. Lot's daughters, Ishmael, Samson, Ahab, Jereboam, and many others in Bible history were injured or ruined by these unholy alliances. The first blasphemer stoned was the son of an Egyptian, married to an Israelitish woman. Lev. 24. The rebellious Absalom was the son of a Pagan woman. Even Solomon was led astray and perhaps lost through alliance with outlandish women. Samson's parents expostulated with him against his marriage outside of Israel, Judges 14:3. Some one says, "Well, well, if you marry a child of the devil, you may expect to have trouble with your father-in-law." Deut. 7:3-4; Josh. 23:12-13; Ezra 9:2; Rom. 8:5; Luke 16:18.

3. We should renounce the BUSINESS YOKE with unbelievers in order to be free to do our Master's business. In a business firm it is unsafe to commit yourself to the action of others who are unconverted. The ethics of the world and Christ are widely different. Deut. 22:10. We are to do all for the glory of God; they nothing. 1 Cor. 10:31. We do all in his name; they nothing. Col. 3:17. We are not to love money; they do. 1 Tim. 6:10. We are crucified unto the world and alive to Christ; they are alive to the world and dead to Christ. Gal. 2:20. Mark the results of such business alliances in 2nd Chronicles, 18th and 20th chapters; also in many examples of modern times.

4. We should renounce the POLITICAL YOKE imposed by bosses, and discharge first of all the duties of our heavenly citizenship. Satan, the usurper, offered the kingdoms of this world to Christ, for a bow. Matt. 4:9. Since the crown rights of our true covenant king have been and still are rejected by all nations during these times of the Gentiles, it is vain for us to expect to reign, rule and run the world. Our mission is to run people

out of it for refuge in Christ. Heb. 6:18-20. In all countries we are pilgrims and strangers who refuse to be naturalized. Phil. 3:20.

"We've no abiding city here;
Then let us live as pilgrims do."

(Col. 3:1-8; Heb. 11:13.)

We advocate the crown rights of an absent Prince and wait for a rejected dynasty to be restored. Titus 2:11-15. There is no "Christian State" on earth, and there never will be one until the Christ of God shall come to erect it and reign over it. The old prophets were indeed statesmen, under a theocracy, but the apostles were not, under Gentile rule. Good citizenship under the theocracy was very different from good citizenship under man's government. Ours is a pilgrim life like that of the father of the faithful and the friend of God. We have a higher citizenship and a loftier patriotism. No instructions are given us in the New Testament for Christians to work in politics or hold office during our Lord's rejection and these times of the Gentiles. We are ambassadors. Four duties only are enjoined:—

1. Pay taxes. Matt. 17:24-27; Rom. 13:6.
2. Obey rulers. Rom. 13:1-7; Titus 3:1.
3. Honor rulers. 1 Peter 2:17; Jude 8.

4. Pray for rulers. 1 Tim. 2:1-3. Christ and the apostles instruct us in the duties of husband and wife, parents and children, elders and deacons, but not in those of the magistrate. If we have other duties to the state, it must be by inference only; there is no express command.

5. We must renounce the vain and formal RELIGIOUS YOKE of the world for the blessed and spiritual yoke of Christ. Matt. 11:28-30. The religiousness of worldly societies among us is no better before God than paganism. Nothing is farther from the religion of Christ. Two prominent characteristics of the present time are unprecedented and phenomenal:—the multiplication of societies and the production of ecclesiastical amusements for mixed saints and sinners. It is a fact to startle thought, that although these two devices are often carried on to help the church to reach the "masses," and attract them to the church, the masses are further away than before they were invented.

What then must we conclude concerning the wisdom and scriptural character of these methods?

Let us declare and testify with divine assurance, that if the great power of God should come upon us, it would annihilate both these devices.

"Ecclesiastical Amusements" would vanish like a delusive dream before the earnest work of rescuing lost souls, and these "societies" with their "amusement industry" would merge their spiritual individuality and energy in the promise and potency of the consolidated Church of God, the sacred Bride of Christ.

The Church of God, in its original constitution, was not a confederation of man-made and half-breed societies, with the clatter of machinery and the clamor of methods, but a compact and consolidated body. Eph. 4:15, 16.

Christ ordained no "auxiliaries" nor "annexes" for his church, and if she is faithful she needs none.

But the unfaithfulness of the church occasions their existence, and as some of these societies are doing good, though not in the best way, we cannot absolutely condemn them.

Indeed we work with some of them, and pray God's blessing upon them.

But what a pity that the church should need so much and such help, leading so largely to the "Amusement Heresy and Cooking-stove Apostasy."

We have *contact* but not *fellowship* with the world. We should have fellowship only with assemblies of persons who give evidence of being saved persons. 2 Tim. 3:1-5. The alliance in law of "Church and Society," with "Secular Trustees," is marriage with the world—"Pergamos." Godly deacons managed the property of the early church. In Rev. 17:3, the harlot rides on the beast, but in Cant. 8:5, the true Bride leans on the arm of her Beloved. All yokes with "associate members," or lobby members, are utterly unchristian. There was no fellowship between those inside and outside of the ark. They were absolutely and eternally separated, as the saved and the lost. No auxiliary pleasure yachts were provided to hover around the ark with "associate members." Keep out of mixed flocks of sheep and goats. The line of demarkation should be distinct. These alliances are efforts of the church to "plow with ox and ass," and the crop will be thorns and thistles for the burning.

In short, we are to be like Christ, Isa. 53:3, despised; Matt. 10:24, rejected; John 5:41, no position; John 18:36, strangers; Heb. 3:1-14, pilgrims; 2 Tim. 2:12, suffering; Titus 2:11-15, self-denying, sober, righteous, godly, watching, pure, peculiar, and unpopular. This is Christianity according to Christ, and the only gospel that saves.

In all ages the policy of conformity to the world has shorn the church of her strength, destroyed her usefulness in the world, and dishonored Christ. She has always been most powerful, honored and triumphant, when most separated and holy.

Then in the face of soft theology, pulpit blandishments, and all worldly policy, let us ring out the clarion call for complete separation from the world and complete consecration to Christ.

If all Christians would live like Christ they would soon turn the world upside down.

We have no objection to the Christian Endeavors, or to the members of any other religious society.

We have no objection to any religious organization, as such. In their legitimate field of work, the Christian Endeavor Society, the Epworth League and kindred organizations are capable of achieving magnificent results in the way of uplifting fallen humanity.

In this line of work they have done much, and their work is worthy of all commendation. We cease to ap-

prove, and object, only when they enter upon work which is outside their legitimate sphere of action.

We object, in other words, when a religious organization steps over the line between that which is religious and that which is civil, making use of civil power to enforce religious beliefs or observances.

The Christian Endeavor Society is a truly magnificent body of earnest, devoted, and well-meaning young men and women; and the same is true of the Epworth League. They have power, influence, enthusiasm, consecration.

But for this very reason it is all the more essential that they should not make the false moves which they are now being led to make. That which is capable of accomplishing vast good is also capable of doing incalculable damage. It is only a question of whether it is used for its legitimate purpose, or is perverted to something else.

We believe the Christian Endeavor Society, joined with the Epworth League and kindred organizations, while capable of immense good in religious work because of their numbers, zeal, and devotion, are also, for that very reason, capable of plunging this whole country into ruin, under mistaken ideas of right and duty.

There is nothing else but ruin for this country in a union of church and state.

Lucifer, before his fall, was one of the highest angels in heaven; and for this very reason, when the goodness that was in him became perverted, he became the prince of evil.

Too great caution cannot be exercised in guiding organizations within which lie such vast possibilities for good or evil.

Why Is It?

THE greatest power in the universe is the power of God.

The greatest power is capable of accomplishing greater results than any lesser power.

In the direction of reform, therefore, the greatest results will be accomplished by the power of God.

"The power of God for the reformation of man is manifested in the gospel, and in that alone. The gospel is the power of God unto salvation to every one that believeth." Rom. 1:16.

There is now a great call made for moral reform and the regeneration of society.

Yet those who are sounding this call and organizing movements for its accomplishment, do not propose to make use of this power of God which is by faith, but of another power—the ballot.

Why do they propose to use the ballot in the place of the power of God? Why do they pass by the greatest power in the universe and select a power which is infinitely inferior to it?



AMERICA has at last a real queen, with jeweled crown and scepter, and all the other appurtenances of royalty. A new royal dynasty has been launched into being, the head of which is to be known as "Queen of the Holland Dames of the New Netherlands." With much pomp and glitter, the coronation ceremonies were conducted on the evening of the 9th inst., in the grand ball room of the Waldorf-Astoria Hotel. Miss Lavinia Van Westervelt Dempsey is the name which has hitherto designated the new monarch.

* * *

THE proceedings attending the coronation were very interesting, and were meant to be impressive. "Her Majesty" was seated upon a gilded throne, over which was a canopy of ermine. Upon the upholstery of the throne was embroidered the coat of arms of Holland. Surrounding the queen were Sir Knights and noble dames and ladies of honor, and numerous pages waited in attendance to bear the trains of the royal dresses. Some of the Sir Knights wore costumes said to be fac-similes of those worn in the time of William the Conqueror; and others were dressed to represent the court of Louis XVI. of France. One of the ladies of honor was dressed like Mary Queen of Scots, and displayed a veil and prayer book which she affirmed once belonged to the wife of Oliver Cromwell. As regards uniformity of style, the court costumes were a failure; but much allowance must be made for slight discrepancies in conducting such an undertaking as that of founding a royal dynasty upon American soil; besides, they all represented royalty, and that was the important point.

* * *

So now we have a real American royalty; and American heiresses need no longer be sent abroad to acquire a royal title; for in the natural order of things there must be in this new dynasty real American princes and princesses, dukes, marquises, counts and what not, and it will only remain for title-loving Americans with money to purchase their titles from the home market which will be available from this time forward. Of course, the highest order of "high society" in America will be the new royalty; and the "four hundred" must now step down into second place.

* * *

THERE is a serious significance in all this, however much one may be impressed with its absurdity. As a

straw showing the direction of the wind, it joins with other things to show the existence and growth of a sentiment among wealthy and prominent Americans which is directly the opposite of that under the inspiration of which this republic was established. It is one of many indications that with the rise of the money power, there has arisen in this country a sentiment which is contrary to the Declaration of Independence and to the principles of free government, and which must be reckoned with as a dangerous foe of American liberty.

* * *

THERE is quite a sentiment prevailing in this country, if we may judge from newspaper statements, in support of the idea that temperance does not mean total abstinence from what is bad, but that it consists in a moderate use of such things; the use of them in so moderate a way as not to exhibit their harmful properties. For example, true temperance as regards the use of intoxicants consists, according to this idea, in drinking them to an extent that will be just short of getting drunk. An individual who writes upon the subject, and in so doing no doubt voices the sentiments of others, says this: "When we are admonished to be temperate in all things, even in language, I presume it was never intended that we should abstain from talking; and so in our 'meats and drinks.' Pray relieve the mind of one accustomed to drink wine at table who has heretofore believed that there was virtue in temperance, and still thinks there is but little in prohibition."

* * *

It is true there is such a thing as intemperate speech; but speech is not inherently harmful, and intemperate speech does not mean much speech, but improper speech. Intoxicants are harmful in and of themselves. The harmful property is in the smallest amount of them, no less truly than in the larger quantities; if this were not so, no harm could result from using them freely. It is a fact that moderate drinking does directly lead to "over-indulgence" and drunkenness; no one ever begins the use of intoxicants otherwise than "moderately." Must we then conclude that temperance leads to intemperance? The proposition is absurd. No; if "moderate" drinking were true temperance, it would never lead to drunkenness. The moderate use of the things which are proper in eating and drinking, never leads an individual to a dishonored grave. This so called "moderation" is a delusion and a snare. If people would be really temperate in life, they would never care for the "moderate" use of intoxicants. A taste for such things is a sure evidence that the seeds of intemperance are in the system, only waiting the opportunity to develop and do their deadly work.

* * *

It is the same with indulgence in any other form of evil. The carnal heart continually longs to indulge in

those things which are hurtful to body and soul; but it aims to do this only "moderately." And in this it now has, all too frequently, the countenance and aid of the church. As noticed in our last issue, the pastor of an Episcopal church in Jersey City has started a class in dancing, in the church gymnasium; and the success of the innovation shows how ready the young people are to avail themselves of the opportunity to indulge in a form of worldliness under the auspices of the church. Under the auspices of the church, the indulgence will of course be very "moderate," and therefore an exhibition of true temperance. Will it? What do you think?

* * *

HERE is what one individual thinks—Mr. Eben Bumstead, of Boston, Mass.—who has sent us a leaflet called out by this Jersey City incident. He says:—

"Dear Sir:—The prominence which has lately been given to the announcement that a Jersey City pastor intends to form a 'Bible-class dancing school,' would seem to make this an opportune time for speaking in no uncertain tones—cost what it may—in order to warn your people everywhere of the dangers which they do not now see, of the modern waltz, which the dancing masters at their recent convention in this city condemned as 'obnoxious,' and which the *Christian Herald*, of Sept. 22, 1897, says 'has proved the road to ruin to countless thousands.'"

* * *

In this circular is given the testimony of Mr. T. A. Faulkner, ex-dancing master, ex-champion dancer, and ex-president of Dancing Masters' Association of the Pacific Coast. In this he says on the point of "moderation" in this indulgence: "I only wish that certain parents who think they are restricting their children to 'parlor dancing at home only,' could have been with me the night of May 30th, 1892, and have seen as I did, their girls, some of them but twelve or fourteen years of age, dancing in a public saloon, where so much beer had been spilt on the floor that the women had to hold their dresses to keep them from getting soiled and wet as they danced. This is usually the result of teaching the child to dance and then to restrict it to home dancing. If they once become fascinated with it they must and will, by some means, fair or foul, have more of it than their homes afford. The safe side is the best side. Keep them from taking the first step to ruin, and they can never take the last."

* * *

TRUE temperance consists in abstaining from taking the first step to ruin.

* * *

AND it is very significant that such charges of worldliness can be laid at the door of the church at the very time when the church is trying to get control of the state, to run the affairs of civil government according to the jaws of Christian morality. The church should remember the proverb, "Physician, heal thyself."

A Striking Incident from South America.

THERE is no quarter of the globe that furnishes richer mines for securing practical examples of the workings of a united church and state than South America. We have published within the last year quite a number of personal experiences, written by the actors themselves. In a contemporary, we find the account of a seller of religious books in Chile, where there is supposed to be religious liberty. It seems that it was his first experience, as he was evidently not aware that Catholic holidays in that country are quite rigidly observed. He came to one town where he had some books to deliver, and all the places of business being closed, he could do little or nothing, so he went to another town, and with practically the same results. While waiting in the public square for a train, a priest came out of the main church of the town with his procession of saints, when all the men took off their hats. There were fully a thousand present, and he alone kept on his hat. On the opposite side of the street the priest in his four-cornered cap came along and motioned for him to take off his hat. No attention was paid to this, and he was then commanded to either remove his hat or leave the square. What happened after this we will let him tell in his own language. He says:—

"I asked him what authority he had in Chile to give such a command, as there is religious liberty in this country. He threatened to call the police. I said, 'Very well, if you have authority to do so.' He left his *monos* (saints) in the street, and went to look for a policeman; and the crowd left his procession to see me.

"While I was waiting, I asked the people what authority the priest had, as I did not believe in his *santos* or his church. Finally the priest came back with the policeman, and commanded him to take me to jail. I again asked if one had to take off his hat in the public square. The policeman said I must come with him, and talk to the chief of police, which I did. While on the way, I gave a tract to the policeman, and convinced him that the priest was wrong. Half a square before we reached the prison, several persons came rushing up behind, and asked the policeman to let me go. One of these brushed my back with his hand, as on leaning against a tree while waiting in the square for the priest, my coat had become soiled. I asked them to come along and see what the chief would say.

"On reaching the prison the policeman said, 'I come with this man by order of Señor Cura, because of his making a scandal in not taking off his hat.' The chief said, 'Go.' I did not care to go at once, so he asked me in, and I showed my book to him and others, and gave him some tracts, then turned to the public square again, where the priest was. A little before reaching it a well-dressed man came almost on a run, and we met on the corner. He was astonished, and asked if I was not the man who had been sent to jail.

"'Yes,' was my reply.

"He said, 'If I only had power, you would go to jail.'

"I then asked him if he was a Christian, and if Christ ever sent any one to jail. He went away somewhat ashamed. On reaching the 'plaza,' or square, the people

spied me, and pointed me out to others. Because of my 'offense' many had become my friends, and perhaps more had become my enemies. After talking awhile to some, as the priest was entering the church with his crowd. I gave away some tracts, and left for the station to take the train for San Felipe.

"When I had entered the train one young man began brushing the dust off my back to show his affection. I felt thankful to the Lord for this victory. Being my first visit to the town, I arrived without friends or enemies; but on leaving, all were either friends or enemies."

Is the Bible Equal to It?

BY LEWIS C. SHEAFE.

JUST now the preachers of this city are having a spasm of "higher criticism." They are jubilant over the so-called discoveries, and lament that they have been so simple-minded as to believe in the past, that the Bible is the very word of God, and that the Lord meant just what he said. Now, they say, we can treat the Bible as literature, and in their wisdom it is not safe for one not well versed in the languages to attempt to do much with the Bible.

Such language reminds one of what was said by the papists after Luther's triumph at Leipsic; they said in substance, We too accept the Scriptures, we even put them above Augustine and the Councils. But who can interpret them? Can peasants and women, or even merchants and nobles? The Bible, though inspired, is full of difficulties; there are contradictory texts. It is a sealed book except to the learned; only the church can reconcile its difficulties. We can accept nothing which is not endorsed by popes and councils. No matter how plain the Scriptures seem to be, on certain disputed points only the authority of the church can enlighten and instruct us. Moreover, since the Scriptures are to be interpreted only by priests, it is not a safe book for the people. We, the priests, will keep it out of their hands. They will get notions from it fatal to our authority; they will become fanatics; they will in their conceit defy us.

Then Luther rose, more powerful, more eloquent, more majestic than before; he rose superior to himself. What! said he; keep the light of life from the people? take away their guide to heaven; keep them in ignorance of what is most precious and most exalting? deprive them of the blessed consolations which sustain the soul in trial and in death? deny the most palpable truths because your dignitaries put on them a construction to bolster up their power? What an abomination! What peril to the souls of men!

Then Luther grasped that great idea of the Reformation, which was "The right of private judgment," or "Religious liberty." He said, Let the Scriptures be put into the hands of everybody; let every one interpret them for himself, according to the light he has from the guiding Spirit. Let spiritual liberty be revived, as in apos-

tolie days. Then only will the people be emancipated from the middle ages, and arise in their power and majesty, obey the voice of enlightened conscience, and be true to their convictions. Then will they obey God rather than man, and defy all sorts of persecutions and martyrdom, having a serene faith in those blessed promises which the Gospel unfolds.

That same enemy of religious liberty is abroad again. Let us beware. Don't put the scholarship of men above the wisdom of God, for God has hid these things from the wise and prudent and revealed them unto babes. The doubts and denials of scriptural facts, by the so-called higher critics, have gotten men into the fog, and to-day men and women are skeptical as to the existence of God, the moral government of the world, the truth of Christianity, and the reality of the supernatural. Now the way out of this fog is by a living faith in the living Word of God. Give it a prayerful study. It has light yet to reveal for these times. It is equal to these times, for it is Spirit and life.

Louisville, Ky.

Superabundant Legislation.

N. Y. "Christian Advocate."

PRESIDENT WHITAKER, of the New York State Bar Association, said recently that from 1777 to 1897 the Legislature of New York had passed and ordered printed 101,000 pages of statutes, and that in the years 1887 to 1892 a volume of 600 pages was published each year; from 1892 to 1897 two volumes of 1,000 pages each were issued each year, with the exception of two years, when the output was three volumes each year. This is a vast amount of legislation even for so important a state as New York, and there can be no doubt that much of it is never enforced, and probably some of it is absolutely unnecessary. Perhaps if the Legislature met biennially, and the term of the session was limited, this evil of unessential legislation might be mitigated. As it is now, the Legislature sits for about four months each year, and produces about 1,000 pages of statutes. President Whitaker says: "A very large portion of the time of the Legislature is spent in passing special and personal laws, in which the people as a whole have very little, if any, direct interest. And it is not infrequent that laws are passed in direct opposition to the real interests of the general public. In fact, people are beginning to look upon legislative sessions as a menace, rather than a solace."

WHAT the world needs is not more legislation, but more love.

ON the side of truth men care only to discuss principles; on that of error they prefer to descend to personalities.

RELIGIOUS LIBERTY FOR YOUNG PEOPLE

Studies in French History. — 9.

"WHEN the poor Jews could no longer be found to torment and persecute," begun Professor Carman, the next Wednesday afternoon, 'the tide turned toward some heretics at Orleans. Among these was an old man, who had once been confessor of Queen Constance. But he had become in some way convinced of the errors of the Romish church, and had severed his connection from it. This made the queen so angry that as he was passing by, she struck him so violent a blow with her staff that his eye was dashed out."

"She must have been an extremely pleasant tempered

there was an abundance of food. And now, while everybody's heart was soft and tender with gratitude, the Catholic Church made a law, called the 'Peace of God,' forbidding the taking of human life, in war or in any other way."

"Well, seems to me that was a pretty good thing," said Charlie White.

"Yes, but while the people depended upon their own unaided efforts they could not keep the sixth commandment or any other. The natural heart is full of hatred and murder, and these people soon became as lawless and wicked as ever. Then another law was tried, called the "Truce of God." From Wednesday eve till the next Monday morning, the law forbade murdering anyone upon any pretext whatever; so that during this period each week, human life was comparatively secure."

"Then I suppose if any one had any killing to do, he must do it between Wednesday and Monday," chimed in Harry Ray.

"I should have thought they would have called the other days 'butchering days,'" remarked Will Barnaby, shuddering.

"Yes; but even this restriction was better than nothing. This was the condition of things in the eleventh century,—about 1034.

"How long did King Robert the Pious reign?" asked Rob Billings, pencil in hand.

"Thirty-five years, and was succeeded by Henry the First, his son, and Philip the First, his grandson. Henry reigned twenty-nine years, but his reign seemed to be quite uneventful. Philip had a long reign of forty-eight years. The historian does not give Philip I. a very good name, I am sorry to say; but kind and just rulers are always the exception, not the rule.



CRUSADERS ON THEIR WAY TO PALESTINE.

woman," exclaimed Jack Smith, indignantly, "and deserved to have songs written about her."

"About the year 1031 there was a dreadful famine which lasted for three years. I think I have never read of anything so horrible ever being done as during this frightful time. History tells us that human flesh was very often eaten, and even that the frenzied people would rob the graveyards, and devour the buried corpses. It was not safe for children to be left alone, lest some fiend, made frantic by the pangs of hunger, should kill them to sustain his own life. The wolves and other wild animals were as hungry as the people, and grew so bold as often to attack them; and the famished people were so weak from hunger that they could hardly defend themselves."

"O, wasn't it so dreadful!" exclaimed Florence Ray. "How long before there was a change?"

"In the fourth year the crops again grew, so that

"While Philip was on the throne of France there was a wonderful warlike movement undertaken to rescue or recover Jerusalem from the hand of the Turks, called the Crusades."

"I remember of reading that Philip the First was awfully lazy, and lazy folks are generally cowards; so I should have thought he would have objected to exposing himself enough to lead his army," said Edna Phillips.

"Your idea is quite correct, Edna," said the professor, "quite correct; for Philip did not offer to head his army, and so when the Christian troops returned victoriously, he did not claim, nor did he get a bit of the glory.

"Along toward the last of his reign he pretended to feel so sorry for his sins that he ordered his people not to bury him with the preceding kings of France in St. Denis Cathedral.

"The lives of the nobles were wicked and profligate in

the extreme. If any man wished to live without honest toil, he would take a horde of his retainers, or people under him, and placing himself at their head, would plunder and rob any one who chanced not to be able to offer resistance."

"It does n't seem as if France or any other kingdom could endure such a lawless way of living very long," said Florence Ray.

"Well, there was a better time at hand for the miserable people, and well it was that this was so. When Philip I. died, his son Louis VI., called the Wide-awake, when he was young, but known better as 'The Fat,' reigned after him. Louis immediately began by attempting to control the lawless nobles. He was cunning enough to call the common people and the church to his aid, because they were all of one mind in wanting to rid the country of these lawless villains. At last they succeeded, though they did some hard fighting. But although the king became so fleshy that he could hardly seat himself upon his horse, he did not give up hard work.

"Benjamin Franklin said, 'If you want a thing done, do it yourself,' and Louis did it; though he had of course never heard of either Franklin or his saying; nor did he believe in putting off till to-morrow what ought to be done to-day. His minister's name was Suger, and he was a wise and sensible man. He was of great value both to Louis VI. and to his son Louis VII., who succeeded him, and whose reign of forty-three years begun in 1108.

"Now perhaps this study has been as long as you can profitably take in for this time; but I would like to ask if there are any in our class who would like to give up these studies."

For an answer the professor received a perfect chorus of "No, no; we want to continue them; we wouldn't give them up for anything."

MRS. L. D. AVERY-STUTTLE.

To the Juvenile Readers of the "American Sentinel."

Dear Friends:—Doubtless all of you are more than gratified with the Young People's Department of this periodical, which has been created especially for the youthful readers of the paper. Personally, I am of the conviction that this addition is very timely, and will be of great value to all who interest themselves in it. Perhaps some may think the subject of religious liberty is not essential for young people, nor of vital importance enough for them to become interested in. But of all the people who should be especially awake to these living principles, with a keen sense of their value, the young ought to be the first and most active. There are many reasons which demonstrate this to be a fact; a greater number than can be written in this short epistle.

It is a fact with which nearly all of you are familiar that, during the past three years, a continuous patriotic wave, so-called, has been sweeping over this country, and

it seems constantly to rise with each setting sun. One very remarkable thing about this movement is that its strength lies in the concentrated forces of several millions of the best young people of this country. Never perhaps in the history of the country, the times of '76 and '61 excepted, has the air been so full of patriotism as at the present, and its density becomes more and more apparent. One writer, recently speaking of this movement, said, "There can be no question about the penalty that may be incurred by neglecting the present golden opportunity to make patriotism universal and fervid, North, South, East, and West. Miss this God-given opening of to-day, and the fortunate conjunction may never return."

God is certainly granting golden opportunities at the present time to rightly understand the true meaning of civil and religious liberty, that all may know the correct relations which exist between God and Cæsar; between the church and state; between God and the individual; between individuals and society; and much, yes, everything, depends upon a correct understanding of these relations. Never has a truth come to the world without the devil was bound to defeat it if possible; either by directly opposing it, or else by counterfeiting. So these eternal principles of civil and religious liberty which to day are commanding the attention of almost the whole world, and promise, in the near future, to become the living issue, are either misrepresented, falsely colored, or misconstrued by the force of evil, in order that their true meaning shall not be apparent to all.

As one of the outgrowths of this popular patriotic wave there has been thrown ashore this so called "Christian Citizenship" organization. It has gathered under its influence nearly five millions of people, the very cream of the land, and imbued them with an enthusiasm worthy of the most noble cause the world has ever known. As we are all well aware, the whole foundation of this great movement is built upon a false hypothesis; hence will not stand when the great contest between righteousness and error will be waged. It being built upon a sandy foundation, the rivers of truth will inundate the whole structure. Then how important it is that every young person educate himself that he may correctly understand these eternal principles,—that he build upon a solid foundation, even upon the Rock of Eternal Truth, in order that he be not carried away with "the refuge of lies," which are to come to nought.

Yet more: it is not only necessary that each one understands these principles for himself, but he also has a duty to perform in telling his neighbor the true intent of the principles of civil and religious liberty. Millions to-day are anxiously waiting to learn the truth of these things; and as ye have freely received, freely give.

But some may ask, "Who is my neighbor?" He who needs the assistance most, independent of caste, color, condition, or position. When we consider the millions of persons in these various organizations, working with such a zeal and earnestness for what they believe to be

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SPECIMEN OF TYPE USED.

<p><i>They that sealed 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} Lēvites, and ^{rv} priests, ^h seal unto it.</p> <p>CHAPTER X.</p> <p>¹ The names of them that sealed the covenant. ²⁹ 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-ā-lī'ah, and Zīd-kī'jah,</p> <p>² ^c Sēr-ā-ī'ah, Āz-ā-rī'ah, Jēr-ē-mī'ah,</p> <p>³ Pāsh'ūr, Ām-ā-rī'ah, Māl-chī'jah,</p> <p>⁴ Hāt'tūsh, Shēb-ā-nī'ah, Māl'luch,</p> <p>⁵ Hā'rim, Mēr'ē-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'ā-mīn,</p>	<p>NEHEMIAH, X.</p>	<p><i>The points of the covenant.</i></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'gēg 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 ⁴ our daughters unto the ^{rv} people of the land, nor take their daughters for our sons:</p> <p>31 ^h And 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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²⁷ power ³⁸ yet for all this—our—our ⁹ namely, ¹⁴ Jehua etc. ²³ 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,

Wilmington, Del., Nov. 10, 1897.
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American Sentinel.

NEW YORK, FEBRUARY 17, 1898.

It is estimated upon good authority that there is \$1,000,000,000 represented in untaxed church property in this country.

It is a strange definition of the word "justice" which the French government is trying to set up, through the proceedings of the trial of M. Zola. That government has something yet to learn from the French Revolution.

In the Equity Court, Washington, D. C., February 3, a decision was rendered by Judge Hagner, which declares it to be unconstitutional for Congress to appropriate money for sectarian institutions. We have sent for a copy of the decision, and expect to speak further of it later.

The sentiments expressed in the letter of ex-minister De Lome, in which he characterized the President as a "low politician," and the American people as "rabble," are only naturally to be expected from an official of that most Catholic nation, Spain, in reference to a Protestant President and a Protestant nation. Let no one be surprised that Rome does not speak flatteringly of Protestants.

The terrible nature of the struggle that has been going on in Cuba can be appreciated only in the light of the fact that more people have perished in the three years of the war for Cuban independence than perished in the five years of the great war that devastated the Union. No less than 400,000 people, it is said, have perished from starvation alone. And yet the claim has been persistently made by Spain, and recognized officially here, that there has been no war in Cuba at all!

A very interesting and important trial is that now being conducted at Lattimer, Pa., in which the

sheriff and his deputies who shot and killed a number of unarmed miners who were on strike, at that place, some months ago, appear as defendants. And the most interesting and significant thing that has thus far occurred in connection with it, is the fact that the presiding judge actually allowed the deputies, who are charged with murder, to be three days at liberty without bail. Such an occurrence must go far to strengthen the charge that wealth and poverty do not stand on an equality in this country before the law.

A MEETING of the "Evangelical Alliance" of St. Johns, New Brunswick, was held recently to consider measures for securing a more general observance of Sunday. The Methodist, Baptist, and Presbyterian denominations were conspicuously represented. A committee was appointed to secure additional Sunday legislation. The Alliance will hold meetings once a month.

In an impassioned speech before Congress in behalf of Cuba, recently, Senator Mason, of Illinois, made this indictment of the nation in general and of his party in particular, the truthfulness of which must be admitted. It discredits this country as the alleged home of liberty:—

"We lived in the shadow of the law of compensation for a hundred years. We set our flag in the sky and said: 'This is the land of the free and the home of the brave.' And at the same time we were selling women and children to the highest and best bidder for cash. The law of compensation went into operation, and we did not have materials enough, at the end of the war, to make headboards for our soldiers' graves. The bankers and keepers of bucket-shops are wiring me to-day to consider the price of wheat and pork in my own state. I say to you that, with the picture of starving women and children in Cuba, I have no heart to look at the price of pork in Illinois. [Applause.] They tell us that war is hell. In Cuba it is worse than hell. Dante with all his word painting has never described anything so horrible. And this is

the war the Republican party promised to stop."

Church Lotteries Sustained.

A DECISION recently given by Justice Neu, of the First Civil District Court, in this city, affirms that an article put up and disposed of at a church lottery, is the property of the winner, and cannot be confiscated by the State for violation of the law against lotteries.

Holy Trinity Church, of East New York, was in need of funds; so it was decided to hold a fair and bazaar after the usual fashion and raise the money. Between the pastor, the ladies, and the Y. M. C. A., the necessary arrangements were completed, and the fair was inaugurated. This was in last December.

The enterprise was a "grand success"; but one thing turned out unfortunately. A fine tapestry rug, with a picture painted on it representing a love scene, was raffied off, and was won by a saloon-keeper. He might make use of the tapestry to ornament his saloon, so the church people realized, and of course this would never do.

So the saloon keeper was approached by one Mr. Miller, and a bargain made whereby the former parted with his tapestry for the sum of \$5. But not long afterward the saloon keeper learned that his tapestry, by virtue of the painting upon it, was valued at \$75; and then, as it is reported, he used "some powerful language," and going to Mr. Miller he offered the \$5 and demanded the return of the tapestry. Mr. Miller declined; and now the decision of Justice Neu, into whose hands the matter came, awards the tapestry to the saloon keeper, who will display his trophy where he sees fit.

This is much to the disappointment of the church people; but they may console themselves with the reflection that the point of the rightful claim of the State to the possession of the article for violation of the anti-gambling law, which was raised by one of the attorneys, and would have been a heavy blow to church lotteries, was not sustained by the court.