

# AMERICAN SENTINEL

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

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THE "NATIONAL REFORM" IDEA OF GOVERNMENT—AN INVERTED PYRAMID.

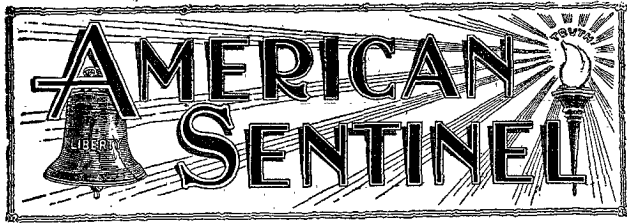
It is impossible to fully depict by any illustration the absurdity of trying to uphold the law of God, with Christian institutions and precepts, by human enactments, as the National Reform theory of government demands. The divine law is infinitely higher and broader than human law, and the institutions and precepts of Christianity are the work of Him who has declared that His ways and thoughts are as much higher than man's as the heavens are higher than the earth. Isa. 55:8, 9. Of course anything so unstable as this inverted pyramid of government cannot long stand, and is continually calling for props to support it, in the form of new enactments and regulations. As the law of God applies to the secret thoughts of the heart, to enforce the divine by a human law calls logically for the erection of the Inquisition, that the secret thoughts of the heart may be forced from transgressors by torture of the body. This logic was literally carried into effect under former efforts to establish this idea of government, as history abundantly shows. To-day it is thought that what is needed to establish Christianity upon a legal basis in this country is to get God into the Constitution; and to this end Congress is annually besieged by church parties and religious organizations. And if these succeed, the end of it all can only be such a wreck of civil government as other nations have exhibited for the warning of mankind, under a similar regime in the past.

CIVILIZATION has never proved itself an efficient guardian of civil and religious liberty.

HUMAN law is powerless to deal with sin, as such.

No PERSON is in favor of legislation which restricts his own liberty in religious practices.

"FOR as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."—*The Almighty.*



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

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### Expansion or Contraction.

THE founders of the American Republic doubtless believed in expansion. They were no more opposed to such a thing than are the most ardent imperialists who are to-day trying to explain away the Constitution and Declaration of Independence in defense of their views.

But what is the thing to be expanded? That is the vital question in the whole discussion.

Is it the American army and navy? Is it the incubus of militarism? Is it military government, or any other form of arbitrary rule? Are these the things which need expansion for the fulfillment of the national purpose? We think not.

Our forefathers expanded the truths which underlie free government. They did this in the Declaration of Independence and the national Constitution. They proclaimed to all the world the truths which till then they had harbored in their own minds, that all men are by creation equally endowed with certain unalienable rights, and that to preserve these rights is the one legitimate purpose of governments among men. They asserted these as self-evident truths; and they asserted them as much for the inhabitants of the countries of Europe, as for themselves.

Upon these principles, the American Republic was founded; and under the influence of this example the application of these principles in the governments of the world gradually expanded, and all mankind were the gainers. That they were not at once carried fully into effect by the American Government, and that the history of the nation down to the present time has been marked by various denials of these principles in American institutions and laws, are not facts which invalidate the principles, or which constitute an argument for repudiating them to-day.

The founders of this Republic believed in the expansion of free government. That was the kind of government they set up for themselves and advocated for all the world; and that is the only kind of government which it can in reason be supposed they would wish to

see extended beyond the shores of the American continent.

But is it such government that it is now proposed by the advocates of "expansion" to extend? No; it is not claimed that there is to be any "expansion" of free government. It is not pretended that "government of the people, by the people, for the people," is to be set up in any of the newly-acquired territory. The "expansion" is to be simply an extension of the authority of the United States Government. No pretense of anything else is possible, for it is well known that the people of all these territories, with the possible exception of Porto Rico, do not want to be ruled by the United States, but want to govern themselves. They are to be governed without their consent, and the government which has actually been set up, so far, in those territories, is the autocratic government of military rule.

It is explained that this government will be continued until the people shall have become fitted for self-government. But how long will it take for a people under the despotism of military rule to learn self-government? How long time will be required to establish the principles and institutions of free government under a régime which denies and suppresses them? About as long, evidently, as would be required for a person to learn to swim without going in the water.

It is not necessary that the inhabitants of Porto Rico, Hawaii, or the Philippines should be "learned in all the wisdom of the Egyptians" to know how to govern themselves. It is not necessary that they should know all the tricks of the politicians and be stamped with such other marks of "civilization" as usually come to the surface in a political campaign, in order to have good government. It is not the politicians, and the diplomats, and the bosses, however well educated they may be, that make good government in the United States. In fact, they do nothing to promote good government at all, and much to hinder it. If all such eminent representatives of our modern civilization could be transported to the Philippines, and their places here taken by native Filipinos, American government would be a good deal better than it is.

Here, we have the church in politics; the State and national "bosses" in politics; the "diplomats" who care everything about policy and nothing about principle; the buyer and seller of public office; and the buyer and seller of votes; and between all these, American government comes a long way from being the free and just government which the signers of the Declaration of Independence and the framers of the national Constitution meant it to be.

Good government is not necessarily such a complicated affair as might be thought from a study of the political machinery now employed in the government of the United States. The prime essential of good government is a disposition to behave one's self and not meddle with the business of others; and this disposition is about as frequently met with in the Islands of the Sea

as in lands that boast most highly of their civilization. One great trouble with the uncivilized "heathen" is that they have come in too close contact with the heathen of civilized lands, and learned from the latter a vast amount of immorality that they did not know before.

Good government is simple government, and simple government is a thing not beyond the comprehension of simple people.

The extension of good government—of free government—is one thing; and the extension of the military power and authority of the United States is quite another thing. It is the latter, and that only, which the imperialist party are seeking to bring about.

There is room for free government to expand at home; of late years the politicians and bosses and religio-political parties have succeeded in greatly narrowing its scope in this country. And when the Declaration of Independence, the Constitution, and other bulwarks of popular rights and liberties are set aside by the Government itself, to justify the new policy, the result can only be a great contraction of free government in America itself.

This fact is what makes this new national policy a matter of serious concern for the American people. It is a policy which seriously endangers their own rights, as individuals.

We have no objection to the expansion of good government; but we do object to the expansion of any government, even American government, at the expense of good government. The American Government can never promote free government abroad by ceasing to be a free Government at home.

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### "The Sheet Anchor of American Republicanism."

In these times, when self government is denied to the people of the new accessions of the United States, and even the principle is being abandoned by American Republicanism, it is well to revert to original principles.

No American ever understood this better than did Abraham Lincoln; and no one ever made it plainer nor proclaimed it more fully. He hoped that "government of the people, by the people, for the people," should not perish from the earth. And now that it is really being abandoned by the leading men of the United States and the mass is following, it is well to recall the attention of the American people to what Abraham Lincoln declared to be "The Sheet Anchor of American Republicanism."

He was speaking at Peoria, Ill., October 16, 1854, and said:—

"I trust I understand and truly estimate the right of self-government. My faith in the proposition that each man should do precisely as he pleases with all which is exclusively his own, lies at the foundation of the sense of justice there is in me. *I extend the principle to communities of men, as well as to individuals.* I so extend it

because it is politically wise as well as naturally just—politically wise in saving us from broils about matters which do not concern us.

"The doctrine of self-government is right—absolutely and eternally right. . . . If the negro is a man, is it not to that extent a total destruction of self-government to say that he too shall not govern himself? When the white man governs himself, that is self-government; but when he governs himself, *and also another man*, that is more than self-government—that is despotism. . . .

"No man is good enough to govern another man without that other's consent. I say this is the leading principle, the sheet anchor of American Republicanism. Our Declaration of Independence says:—

"We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, DERIVING THEIR JUST POWERS FROM THE CONSENT OF THE GOVERNED."

"I have quoted so much at this time merely to show our ancient faith: the just powers of government are derived from the consent of the governed. . . . Allow all the governed an equal voice in the government; and that, and that only, is self-government."

Abraham Lincoln understood perfectly what American Republicanism is. And since he has here so clearly defined it, what is this thing now being advocated by the expansionists who must needs deny to whole peoples the exercise of self-government? This is the distinct abandonment of every principle of republican government.

A. T. J.

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### Doing Business Again at the Old Stand.

ENCOURAGED by the promise of governmental support for the church in Cuba, Rome has returned to the attack upon American principles through appropriations to sectarian schools. Nothing else, of course, was to be expected. A special dispatch from Washington to the *Chicago Times-Herald*, dated Dec. 9, says:—

"Archbishop Ireland, of St. Paul, and Bishop Thomas J. O'Brien, of Sioux Falls, are in the city in the interest of the movement, headed by Cardinal Gibbons, who seeks to have Congress reverse itself and make appropriations for the education of Indian children in sectarian schools. *There are intimations that this is intended as the entering wedge for a proposition to have native children in the Philippines sent to Roman Catholic schools in those islands.*" (Italics ours.)

Some years ago the Government was entrapped into the business of maintaining Roman Catholic Indian schools in the United States, by a yearly appropriation of funds from the public treasury. These appropriations, naturally, grew larger year by year. Several Protestant denominations followed suit, but they were unable to keep pace with Rome in securing the patronage of the Government. Seeing this, they turned about and repudiated the principle of government aid to sectarian

schools, and finally secured a reversal of the policy by the Government. But meanwhile Rome had secured from the Government, under this policy, no less a sum than \$2,366,416. This is the amount stated by Senator Gallinger on the floor of Congress as having been paid to the Catholic Church in this country during the eight years ending in 1894.

Now, Rome has returned to the attack, and aims not only to secure all that she had lost before, but a great deal more. And the prospect is favorable that she will get all this in the end, if not at once. The Government has shown itself entirely too ready to help the Catholic Church in the territory acquired from Spain, and in this has logically committed itself to the position which Rome desires it to maintain. Government support of Catholic schools for the children among the 8,000,000 Filipinos, means a larger sum in the papal coffers than the Government has ever put there before. The papal church is no doubt quite willing to exchange the support of Spain for that of the United States. Spain has not been rich for many years past, and has been growing poorer and poorer, until she has come to the verge of bankruptcy; while the United States, on the other hand, has become the wealthiest nation on the globe.

The United States cannot afford to pay to Rome or any other church a single principle of the free government which it is its honor to represent. To give away republican principles is a far dearer sacrifice than any amount of money; and this sacrifice Rome always demands. It will be immeasurably cheaper for the United States to build and support a system of public schools in the Philippines, than merely to support the so-called schools already built or that may be built by Rome.

### What It Cost to Burn a Heretic.

A WRITER in the *Windsor Magazine*, who was sketching the history of some of the first archbishops of Canterbury, quoted an old account which shows how much it cost to burn a heretic three centuries ago and more. He says:—

“To defy the authority of the church meant in those days certain excommunication, which in turn entailed that the culprit should be dealt with by the laws of the state. That my readers may realize what this course implied, I give the following significant extract which appears in the municipal records of Canterbury, dated 1535:—

“For the expenses of bringing a heretic from London,.....	14s. 8d.
“For 1½ loads of wood to burn him,.....	2s. 0d.
“For gunpowder,.....	1d.
“A stake and staple,.....	8d.”

EIGHTEEN names,—seventeen for three months, and one for six months,—with \$4.75 to pay for the same, was received a few days ago from one individual in Oregon.

Who says the missionary spirit is dead? Reader, what do you say? If you are receiving your paper in a wrapper it means that you are the only one at your post office receiving the SENTINEL. Will you not try to change this order of things?

### Tremendous Assumption.

THE attitude taken recently by Mayor Hoos, of Jersey City, toward the question of enforced Sunday observance, has called forth a manifesto from the American Sabbath Union. This manifesto declares that—

“It is the sacred, not the civil, Sabbath upon which the American institutions are builded.

“It is the sacred, not the holiday, Sabbath that is the palladium of our liberties and the bulwark of private and public virtues.

“A secularized Sabbath always has been, is and ever will be, the doorway through which sweeps a flood of immorality, destructive of the home, the peace and good order of society, and the national life.”

This is said in connection with a call for the enforcement of Sunday observance by law; and therefore it is plain that the enforcement desired is that of a religious observance of Sunday, and not the enforcement of a “civil” Sabbath. This is an undisguised statement of the case, like that made recently by the prosecuting attorney at Centerville, Md., where he stated that two prisoners on trial for working on Sunday, were being tried for the offense of violating “the sanctity of the Christian Sabbath.” The call for religious legislation, and the enforcement of existing religious laws, is now being made with a boldness which is very significant.

There is one thing lacking in this statement by the American Sabbath Union, and the omission is one of importance. American institutions, it says, are builded upon a sacred Sabbath, and a sacred Sabbath is the palladium of American liberties. But what is this “sacred Sabbath” to which they refer, built on? The “Sabbath” to which they refer is Sunday; and that day, as a “sacred Sabbath,” rests wholly on *their opinions*. Many people do not believe Sunday is a sacred day at all; but it is the opinion of the members of the American Sabbath Union that Sunday is the “sacred Sabbath.” That is their religious belief, and a dogma of the church creeds.

Their opinions, therefore,—their belief, as members of a church holding to the dogma of Sunday sacredness—lie at the foundation of American institutions and American liberty! This is what their manifesto plainly implies. American institutions are builded on the “sacred Sabbath” (Sunday), and Sunday as a sacred day is builded upon their opinion in regard to which day is the Sabbath. Plainly, then, their opinions lie at the foundation of the whole structure; and what would become of American institutions and liberties if their opinions should give way!

These manifestations of religious bodies who demand that their religious views and practices be forced upon other people by law, are never complete without an amazing amount of assumption.

### The Union of Church and State Condemned by Christ.

*By B. W. Noel, M. A.*

THE intimations in the New Testament, that God requires the separation of the Christian churches from the state are unequivocal.

Let us first examine our Lord's statement to Pilate of the nature of his kingdom, contained in the two narratives of Luke and John. "The whole multitude of them arose and led him to Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a king. And Pilate asked him, saying, Art thou the king of the Jews? And he answered him and said, Thou sayest it. Then said Pilate to the chief priests and to the people, I find no fault in this man."

Our Lord was charged with claiming to be king of the Jews, and therefore, as king, claiming tribute from them, and forbidding that the Jews should pay tribute to the Roman emperor, Tiberius. Pilate, therefore, as governor, asked him whether the accusation was true; that he did claim to be king of the Jews. Jesus acknowledged its truth, and yet so explained the character of his claim, that Pilate saw it to be compatible with the reign of the emperor, and declared, in consequence, that he found him guilty of no crime against the Roman law.

By this account of St. Luke it is plain, first, that Jesus did claim to be king of the Jews, according to the charge brought against him by his enemies; but, secondly, that it was such a dominion as was compatible with the dominion of the emperor. Now a secular dominion would not have been compatible with it. The dominion of the emperor, obtained by conquest, and consolidated by imperial laws, was supported by taxation, and rested ultimately upon force. If Jesus had claimed to be king of the Jews in the same sense in which Tiberius was their king, then his laws must be substituted for those of Rome, his right to tax the nation for the expenditure of his government must destroy the emperor's right, and that right must be enforced by his army. In this case Pilate must necessarily have pronounced him to be the enemy of Cæsar; and when, instead, the governor declared that he found in him no fault at all, it is clear that in the opinion of the governor he claimed no right of enacting a new code of civil and of criminal law; he did not mean to maintain his government by taxation; nor would he collect a revenue by force.

The narrative of St. John places these facts in a still clearer light: "Then Pilate entered into the judgment-

hall again, and called Jesus, and said unto him, Art thou the king of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all."

Jesus was charged with claiming to be king. Pilate, therefore, having asked whether he was the king of the Jews, Jesus, before answering that question, demanded whether he had asked this from anything which he had himself observed, apparently intending to direct the attention of Pilate and of others to the fact, that the malice of the priests, and not any public misconduct of his, had occasioned his arrest. Pilate, answering that he was no Jew, but that the priests had brought him before that tribunal, asked him what his offense was. Jesus now replied to the original question, whether he was the king of the Jews, thus: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence."

The object of his answer was to clear himself of the charge of rebellion. Now, this might be done in either of three ways. He might have denied his claim to be king, and then the whole accusation would fall; or, asserting his divine supremacy, he might have declared that he was the spiritual and the secular king of the Jews, to whom the emperor was bound to submit, in which case Pilate must either have become his disciple, or he must have declared him guilty of rebellion; or, thirdly, he might have maintained that he was king of the Jews, and yet admit the imperial authority of Tiberius, by explaining that his kingdom was spiritual, not secular: that between the spiritual dominion and the secular there was so complete a separation that the one could not interfere with the other; and that, in consequence, he could be no rival of the emperor.

And this was, in fact, the substance of his answer: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." It is clear that Pilate was permitted by our Lord so to understand it; because, when Pilate further asked, whether, then, he claimed to be a king, he answered, "Thou sayest (right) that I am a king." While he stood there, charged with rebellion, because he declared himself to be king of the Jews, he

freely admitted that he did advance that claim, and yet Pilate pronounced him to be wholly innocent, which he could not have done except on the understanding that his dominion was exclusively spiritual.

The accusation by the priests was, "We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a king." The answer of Jesus is "My kingdom is not of this world; I claim no tribute, and I forbid no tribute to Cæsar." Their charge was, "He stirreth up the people, teaching throughout all Jewry." His answer was, "My kingdom is not of this world. I raise no armies to maintain my rights." Their allegation was, "Whosoever maketh himself a king speaketh against Cæsar." His answer was, "My kingdom is not of this world, and therefore I can be no enemy to the reign of Cæsar."

If the kingdom of Christ were to be maintained by taxation and by force, like all secular powers, then his throne must subvert that of Cæsar; and therefore, when he satisfied Pilate that he was no enemy of Cæsar, by asserting that his kingdom was not of this world, it is plain that it should not be maintained by taxation and by force.

Further, Pilate understood our Lord to mean that his kingdom would never be so maintained; for if our Lord had said, My kingdom is not now of this world, not now maintained by taxation and by force, Pilate would at once have seen that it might shortly be strong enough to become a secular kingdom, maintained by force. And as it would then subvert the throne of Cæsar, he would have felt bound to condemn our Lord.

To defend himself from the charge of rivalry to the Roman emperor, it was necessary to inform Pilate that his dominion would be so entirely spiritual that it never could interfere with the rights of the emperor. And of this he did convince Pilate by saying, "My kingdom is not of this world." This was therefore the legitimate meaning of his words; and *in them he has solemnly taught us, that his dominion is entirely and forever distinct from secular dominion; that he rules over men's hearts and consciences; that he will ever establish and maintain his rule without the aid of the tax-gatherer and the soldier; that he employs no coercion, and will never resort to military force.*

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CARDINAL GIBBONS has written a letter in which he says the trouble with the negroes which causes the race conflicts is this:—

"The education they are generally receiving is calculated to sharpen their mental faculties at the expense of their religious and moral sense. It feeds the head while the heart is starved."

Will he not now tell us what is the trouble with the education of the Filipinos who have been killing and torturing the friars?—*N. Y. Independent.*

## The Holy Spirit and Sunday.—No. 17.

BY C. H. KESLAKE.

WE must now ask the reader to recall a few points set forth in previous articles, that he may be able to grasp more readily the present situation existing in the religious world.

Going back to the time of the Reformation, we found that the principle for which the Protestants contended was that the Bible is the only true rule in faith and morals, while up to that time it had been taught by the Catholic Church that the Bible and *tradition*—with tradition the more clear and safe authority, was the rule. We also found that when the Catholic Council of Trent met it was for the purpose of meeting the "errors" of the Reformers. In doing this the question of tradition had to be decided. Should the council define that tradition was not a part of the revelation of God, and of equal value with the Bible, it would be at once to acknowledge that the Protestants were right. And in that case every doctrine based upon tradition would have to be thrown out. In fact, it would have meant the collapse of the Catholic Church. But such an acknowledgment, it was decided, must not be made: the "heretics" must be confounded. But how should it be done? The way out was finally found.

Notwithstanding the Protestants had contended that the Bible should be recognized as the only rule in faith and morals, they, later at the Council of Augsburg, conceded that Sunday should be observed, and, too, that it existed solely by the authority of the Catholic Church. This was at once to concede the Catholic principle of tradition and to deny the Protestant principle of the "Bible only." This the Council of Trent saw, and seeing it, was quick to use it. Hence, Sunday was recognized as the pillar of tradition, while in turn tradition was necessary to the existence of the Catholic Church. And that being so, anyone can see that Sunday is the very foundation—the pillar of the Catholic Church. And all this meant a triumph for the Catholic Church.

Now as Sunday was the vital point between true Protestantism and Roman Catholicism, and as Protestantism at that time missed this very point, it was logically necessary that the whole question of Protestantism as against Catholicism must come up again, with Sunday as the issue. And we found, too, that the United States was the most favorable place for it to come up.

In our study of the symbols of Rev. 13, we have found that the two-horned beast is a symbol of the United States, and that consequently this country is to enforce the mark of the papacy, which we have seen is the Sunday. And further, it has been pointed out that the movement having in view the enforcing of Sunday is now on foot, and is making rapid progress.

The reader will pardon us for making such a lengthy review, but the points herein set forth are too important to be lightly passed by, and they now serve to impress

upon our minds the fact that *now—at this very time* we are standing just where the Reformers stood three hundred years ago.

For in the demand that Sunday be kept as the Sabbath day, we are asked to accept the papal principle of tradition, and all that is involved in it,—for even the leaders in this movement for Sunday observance confess that there is no scriptural warrant for the observance of the first day of the week, and for one to recognize this papal principle is to recognize the *authority* of the Catholic Church.

Now that we are brought face to face with the principle of the Reformation, with the vital point—Sunday—at issue, we may well ask the question, On what side of the issue will the Holy Spirit be manifested? Nor is the answer hard to find. The Holy Spirit is bound to be on the side of the Protestant principle as He was at the beginning of the Reformation. It is therefore as plain as anything can be that those who are trying to enforce Sunday, with those who shall accept it, will be arrayed against the Holy Spirit.

Let no one think that it is a matter in which only men are concerned, and the question one merely of days. Luther in his day protested that it was not a work of his own doing; that an unseen power was urging him on; that he was only an instrument. And so it is to-day. In this matter of the Sabbath and of Sunday, men engaged in this question are merely the instruments.

We have reached a point when it must be determined once for all whether one will worship God in the fullest sense of the word, and acknowledge his authority and the supremacy of his Word; or whether on the other hand, he will worship the papacy (and the dragon) by accepting his mark, and so recognize his authority.

Back at the beginning of the Reformation, and for that matter, ever since, the Reformers were denounced by the Catholics as being moved upon by the devil, although in reality it was the Holy Spirit.

It will be noticed that this was exactly the charge that the Pharisees brought against Christ. See Matt. 12:24–32. And Christ said that this was the sin against the Holy Ghost.

Is the sin against the Holy Ghost involved in this question of Sunday? We shall see.

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SPIRITUAL evils can be remedied only by spiritual power.

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“WE are anxious to do all we can for the spread of the truth, although we are very poor, and my husband is an invalid,” writes a friend from California, enclosing a list of twelve names, with money to pay for the same, for the SENTINEL, six months to each.

Friend, this is the spirit to pattern after. Are you anxious?

## A “New Religion” Coming.

THE latest issue of *Our Day* prints this quotation from the Rev. Stephen Merritt, who is widely known as an advocate of “faith healing:”—

“A new religion is coming to the front. First, God is going to heal man, body as well as soul, and soul as well as body. The Church has taken this work out of his hands, has emasculated his work and weakened and lost his power, and is in consequence to-day, a spectacle to angels and men—a giant shorn of strength and grinding in the mills of the gods of the idolators. Pity 'tis true. But the Holy Spirit is dissatisfied with this state of things, and now has re-opened and re-asserted the gospel of Healing, and as in the days of the beginning, frankly and fully accepts the test. The God that answereth by healing, let him be God. The Holy Spirit demands that we ask for the old paths to walk therein and throws down the challenge: ‘If I do not the works of my Father, believe me not.’ The time has come when divine healing is to be proclaimed, and an unanswerable argument given in favor of Holy Ghost religion as it was commenced in the days of Jesus and continued and developed in the days of the apostles, and is now reopened and restored in these last.”

While it is true that God only can heal disease, and therefore that every case of genuine healing is from God, it is also true, and is a truth to be well noted, that the Scripture does not present this as an absolute test of the character of the agency concerned in it. The power to heal disease is not presented as a test of the truth or falsity of spiritual doctrine. The scriptural test is: “To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.” Isa. 8:20.

So that if it be true that “a new religion is coming to the front,” which shall proclaim, “The God that answereth by healing, let him be God,” the way is being prepared for people to be caught in a deception. When Moses by the power of God worked miracles before pharaoh and his court, the magicians also “did so with their enchantments” for a time; the work of God was counterfeited by demoniac agencies; and the same agencies are at work in this age, and in the same way. There has been, and will be, counterfeit healing, or healing of counterfeit disease. This is a question of practical importance and its importance will augment as future developments unfold upon us.

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TWENTY yearly subscriptions to the SENTINEL and a copy of our premium “Combination Bible” with each one, is the result of an effort recently on the part of one of our friends in Colorado. In closing his last letter he says, “I am going to do all I can for the SENTINEL.”

Dear reader, have you a copy of this Bible? If you haven't, you ought to have. If you have one, see that your neighbor gets a copy also, and the SENTINEL with it.



THE Actors' Society of America has petitioned the clergymen of New York for assistance in suppressing Sunday performances at the theatres. The president of the society is quoted as basing this appeal on the fact, among others, that the Sunday theatrical performance is "demoralizing not alone to the actors, but to the community in which the performance is given." The actors do not want to demoralize themselves, and they ask the clergymen of New York for the aid of their law-making influence, that they may be prevented from doing so. Besides this, they want one day in the week in which to appear natural. Whether they promised to attend church every Sunday in return for this ministerial aid is not stated.

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THE citizens of Danville, Ill., have recently been much stirred up over the operation of a Sunday-closing law secured not long since by the Barbers' Union. One barber, the report states, kept open shop on Sunday and was arrested; whereupon he at once had warrants sworn out for the arrest of about thirty business men of the place—clothing merchants, druggists, restaurant keepers, newsdealers, etc.—who were like himself, keeping their places of business open. It is said these cases will be appealed to the supreme court of the State.

Bigotry, envy, and the spirit of retaliation are the natural avenues through which the Sunday laws are put into operation.

\* \* \*

OF the care of the Government for its wards, the Indians, the *New York Independent*, in a late issue, says:—

"We are more and more dissatisfied that the Department of the Interior takes no interest in the welfare of the Indians. Of course, the Indian Bureau is not responsible, as it cannot appoint an agent or an inspector. Admirable men for the very important position of inspector of schools, which requires technical knowledge, are suggested purely on their own merit, and they are passed over for men who have no qualifications except personal or political influence. But what can we expect when a tried man like Dr. Hailman was dropped as superintendent of schools, to the sad loss of the service, purely for political reasons?"

This is the way the Government cares for the uncivilized races under its authority right at home. It illustrates the remark made by Dr. Parkhurst in late discourse that "our policy of dealing with semi-civilized

folks and with savages is not just what you would call reassuring." And this being the way it cares for such people here on its own shores, what can reasonably be expected as regards the care it will exercise over savage races thousands of miles away?

\* \* \*

A PRESS dispatch dated "Topeka, Kans., Dec. 13," says:—

"C. W. Walters, a Populist member of the Kansas House, wishes to transform the State by law into a modern Canaan. If an extra session is called, he will again seek to have the ten commandments enacted as statutes. Walters is a well-to-do farmer of forty, residing in Labette County. He is deeply religious. In 1897 he made his campaign and won on the platform of the Mosaic law."

This is an example of the idea of government illustrated on the front page of this issue. It is the idea which the National Reformers are trying to set up, in which they are being aided by the largest religious organizations of the land, and which is involved in every religious law and every effort to secure legislation in behalf of a religious institution.

\* \* \*

RELIGION in politics is stirring the people of Centralia, Wash. A dispatch from that place to the *Seattle Daily Times*, dated Dec. 5, says:—

"This city is in the throes of a most intensely interesting municipal fight. Heretofore in city elections but little or no interest has been taken, but this year the people are all aroused. The cause of this is an attempt to enforce the state law requiring saloons and business houses to close and remain closed on Sunday. A mass convention of citizens was held at McNitt's Hall Friday evening to place a ticket in nomination. A resolution was read pledging all candidates of the citizens' ticket to enforce the state law to the letter. A long debate followed, and a vote taken on the resolution, resulting in its being carried by 68 to 36. . . . To-day the general impression is in favor of closing, but the result may be a surprise either way. All the candidates are men of competency and reliability, and there is only one issue—that of Sunday closing."

There is nothing like religion in politics to stir up the dormant activities of a community and add bitterness to political controversy. And there is nothing like politics to drag the mantle of religion through the mire.

\* \* \*

AT a recent meeting of the National Christian Citizenship League, held in Washington, D. C., the question was raised whether the churches in the islands taken from Spain are rightfully the property of the Catholic Church; and it was contended that the United States Government should take possession of all church property, and submit the question of its disposition to the people in whose midst it is located.



The Catholic Church, as is well known, has for centuries been in close union with the Spanish government; and churches built in the islands under Spanish rule, were largely the property of the state. And as such property has now passed to the control of the United States, the point is made, and quite logically, that the Catholic Church has no right to assume control of such church property now.

Neither this Government however, nor any other government, has rightfully any business with church property as such, save to hold it subject, like other property, to taxation.

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### An Experiment In "Christian Communism."

NEAR Columbus, Ga., says *The Outlook*, there is being conducted an experiment in "Christian communism;" that is, an experiment in applying the principles of Christianity to industrial life, in accordance with the views of such advocates of the system as Prof. Herron, of Grinnell, Iowa. The community is known as "The Christian Commonwealth," and numbers about seventy souls. It is thus described:—

"The practices of the outside world are exactly reversed in this Christian community. The bond which holds the association together is not self-interest, but brotherly love; instead of competing with one another, they cooperate; the strongest and ablest regard their gifts, not as a means of self-aggrandizement, but as an opportunity for service. Every new member is expected to give to the association all that he has, but poor men are received without admission fee of any kind. All that is necessary is assent to the following statement of faith: 'I accept as the law of my life Christ's law that I shall love my neighbor as myself. I will use, hold, or dispose of all my property, my labor, and my income according to the dictates of love for the happiness of all who need. I will not withhold for any selfish ends aught that I have from the fullest service that love inspires.' The system is one of complete communism. Private property is limited to personal effects; all land and capital are owned by the community collectively. There is absolute equality within the association. Every member is asked to do his share in the necessary work, and receives in return all that is needful for his daily life. The colonists have several hundred acres of land, which are being rapidly brought under cultivation. There is an orchard, a nursery garden, a sawmill, a blacksmith shop, and a dairy. Commonwealth has its own post-office, and a printing press from which is issued the monthly organ of the association, *The Social Gospel*, edited by George Howard Gibson and the Rev. Ralph Albertson."

The only trouble with this system, from the standpoint of Christianity, is that it puts the cart before the horse. It is an effort to get the results of the spirit of Christianity by establishing the forms. The spirit must come first, and the forms follow as a natural result. Men must get the spirit of Christianity in order to carry out its principles in their relations with one another; not attempt to do the works of Christianity in order to

get its spirit. True Christian communism must begin with a spiritual mind. A promise to accept Christ's law as the law of one's life amounts to nothing. It is a promise that no person has of himself any power to fulfill.

There is really nothing that can take the place of old-fashioned gospel work as a means of hastening the dawn of a brighter day for the suffering and the oppressed.

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In the Philippines, where Rome has so long ruled, the church holidays average about three days out of every week, and are generally observed by those under Rome's control.

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### Rome Favors Annexation.

A PRESS dispatch from Washington, dated December 11, gives some very interesting information touching the attitude of the papacy toward the question of Cuban annexation. While any intention of annexing the island was expressly disclaimed by the Government when it intervened between Cuba and Spain, the question of annexation has nevertheless remained a live question, and promises to remain such for a long time. For, as this dispatch states, the whole influence of the papacy is cast in favor of settling the Cuban question in this way. Nor is the purpose of Rome in this hard to discover.

The dispatch says that "Archbishop Ireland is urging annexation, and it is believed he is voicing the sentiments of the pope. The St. Paul prelate has been in Washington several days, and he has talked with a number of influential senators and representatives on this subject. He explains that he speaks for the majority of Cubans, who want a stable government that will permit the development of the resources of the island in peace. He represents the Cubans of property as being in dread of a native government, because of the frequent revolutions peculiar to the republics of Latin America. This is a delicate subject, about which the archbishop naturally refuses to talk freely for publication, but Roman Catholics close to him understand that he has the sanction of the pope in this propaganda."

"There is corroborative evidence that the pope is using his influence for annexation. Most of the Roman Catholic members of the hierarchy of the United States are warm advocates of annexation. It is said at the Catholic University in this city that Count Camillo Pecci, a nephew of Leo XIII., is coming to this country soon, and it is asserted he will be charged by the vatican with the mission of working for annexation. Archbishop Ireland is an ardent advocate of territorial expansion, and he frankly expressed the hope and belief that Cuba will be taken into the United States. If it prove true that Pope Leo is taking an active part to bring about annexation, his influence in that direction will be a powerful

agency. It is the general belief, in Washington that Cuba will ultimately be added to the United States. While the President and the people of the United States are pledged to the independence of the island if the Cubans prove themselves capable of maintaining a stable government, it is expected they will never demonstrate that ability, and that this Government will never be able to withdraw from the island. Roman Catholics in the confidence of Archbishop Ireland and Monsignore Martinelli declare with positiveness that the pope has authorized the movement to hasten the union."

It is expected that the Cubans will never be able to demonstrate their capacity for self-government, says this dispatch. And whether peace and order are restored in the island or not, we are told, depends very largely upon the priests who exercise so great an influence over the population. This was one of the reasons advanced for securing the support of the United States Government for the church in Cuba. It would be very bad policy, it was said, by refusing this support to offend these priests who are able to sway the populace either in the direction of peace and order, or against it. Rome understands that she has the power to determine whether the Cuban people shall ever demonstrate their fitness for self-government or not; and hence she can speak confidently on the side of the view that they never will do this, and hence should be brought under the rule of the United States in order that stable government may be secured.

Rome has much to gain by bringing the late Spanish colonies under the authority of so friendly and strong a Government as the United States. Other Spanish colonies which have broken away from Spanish rule—such as Mexico and the states of South America—have shown a decided tendency to break away from the rule of Rome, to confiscate the overgrown church property, and in various ways to curtail the church's encroachment upon the liberties and rights of the people. In the Philippines, were the people left to act on their own judgment, this course would undoubtedly be taken at the present time; and it is by no means certain that the same thing would not be done by the Cubans, ultimately at least, were they to become an independent nation. Hence Rome greatly desires that they shall be held in check by a strong hand friendly to herself, and will use all her influence to this end.

It is a great pity that when a long-oppressed people succeed in throwing off the yoke of Spain, they should not be left free to cast off that spiritual yoke which has made the Spanish yoke the intolerable thing that it is. While the yoke of the papacy remains, the liberty for which the Cubans and Filipinos have so long fought will remain an elusive dream.

IN reply to a query by one of its readers whether or not the Government has promised to pay priests employed on the lands taken from Spain, the *Toledo Blade* says:—

"If you had thought a moment, you would not have

sent that question, for you would have considered that, had it been true, the *Blade* and all other newspapers would have had an account of it in their news columns. Furthermore, if you had considered the matter a little further, you would have remembered that no public money can be used in the United States to maintain any church or religious teachers, and that therefore it cannot be so used in any of the islands coming under the authority of the United States.

"Now, do you understand that the story is simply a stupid lie, or must we assure you of that fact still further?"

The *Blade* needs sharpening. Appropriations of public funds for sectarian uses have been going on in this country for years in plain view of reading and observing people. Only recently the Government paid \$288,000 to the Methodist Episcopal Church, South, and within recent years it has given millions of dollars to various churches, notably the Catholic Church, for sectarian uses.

The *Blade* ought to know this; but the people ought to know that the average newspaper is not a reliable source of information upon such questions.

A SAMPLE of the way in which Roman Catholic propagandists are doing "missionary" work among ignorant Protestants comes to us from California, in a newspaper clipping, which says:—

"The Rev. Father Hopper delivered an able lecture Thanksgiving night upon 'The Blessed Virgin the Mother of God.'

"The audience was carried away with the force and unction of his words.

"As he drew his lecture to a close he took a text of Holy Scripture saying, 'It is a holy and wholesome thought to pray for the dead that they may be saved from their sins.'

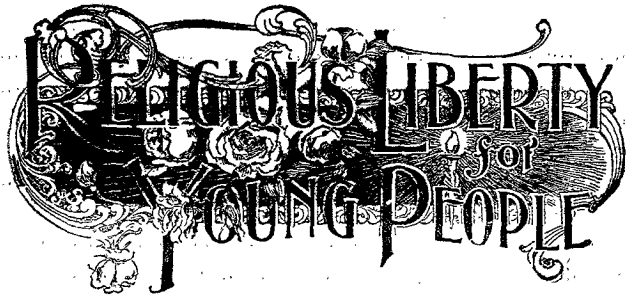
This "text of Holy Scripture" will be found next to the text which says that the first day of the week is the Sabbath.

The real student of Scripture will not be carried away with the "force and unction" of glaring religious fraud.

CHRISTIANITY can control the nation only by first entering the hearts of the individual constituents of the nation; and it can enter there only by invitation, not by force.

TO TRY to uphold the law of God by a civil statute is like a man trying to uphold a mountain. Let the law of God uphold you.

TO ANY person outside of Christ the law of God speaks nothing but condemnation; and this condition cannot be changed by embodying the law of God in the law of the land.



### Studies in French History.—52.

"ABOUT the first thing that wise old man, Cardinal Fleury, did, was to raise the standard of the coin, again. This was a very sensible thing to do,—in fact, no people or country can prosper when its gold and silver money is debased. He very much desired to put a tax upon the lands of the rich, but he was so anxious to keep on friendly terms with his neighbors that he dared not do this; but he was very economical in the management of public affairs, and even in 'the king's own household.' This was some time before the middle of the eighteenth century.

"Can you tell me of anything else," continued the teacher,—“any other enterprise which was being conducted about this time by France, Edna?”

"Do you mean the colonies which were sent over here to America, professor?"

"Yes; and to India as well. I love to dwell upon the quiet, prosperous part of the stormy history of this country, because it is much pleasanter to think about."

"The people called Louis XV. the 'Well-Beloved,' didn't they?" asked Milly Brown, "though papa said this morning that he didn't know why."

"I do not think they had any sensible reason for it, Milly, because he did scarcely anything but oppress them day and night. But after winning some victories over the English, he was taken very sick, and the people feared he would die. Then he pretended to be very sorry for all his misdeeds, and while the people were rejoicing over the victories he had gained for France, they gave him this name. But I am thinking it would have been far better for the people if he had not recovered; for his subsequent acts prove that his repentance was not at all genuine."

"Don't you think that is apt to be the case when any one professes to be converted under the influence of fear—either of death—or of the civil law?" asked Joe Pal-meter.

"It is very apt to be so; yes, Joseph. Well, finally, the king got well, and the people were very glad,—but it was the last time they were glad, till he died.

"Meantime the nation was engaged in a mighty struggle with the English, over in India, when the renowned general Duplex was so successful that he gave France the victory."

"When was peace declared?" asked Max Smith.

"In 1748; but still the poorer classes of victorious France were in as great a strait as ever. Even the old Cardinal Fleury, generally so wise and prudent, did the unjust thing of forcing them—the peasants—I mean, to see that the roads were kept in good order; this obligation was called the *corvée*."

"But if he had obliged the rich people to do this, I think it would have been a very sensible thing, for the roads must have been pretty bad, according to the last lesson," said practical Jack.

"Certainly; but you see the poor peasants were already taxed shamefully, and it was only just to require that those who used the roads most, which was the richer classes, should keep them in repair. But all these unjust and iniquitous proceedings only hastened the horrors of that awful baptism of blood called the French Revolution.

"Between 1748 and 1756 there was a period of sweet peace. It was as though the country would take a short breath before the beginning of the next trouble—the French and Indian war, as Americans call it."

"Now we are getting quite near home," remarked Charlie.

"Yes; but meantime the silly king, instead of making the most of the little time of peace, did nothing at all for his impoverished country; but paid all of his attention to a wicked and vain woman named Madame Pompadour."

"What did poor Queen Maria do then?" asked Milly Brown.

"She could do nothing. The will of the king was law; and so that worthless woman almost entirely ruled the country, through her unbounded influence with Louis. She even appointed her favorites as bishops of the church—whether they were fit or in any way qualified for that position mattered little.

"I should almost think the people would be glad for such a king to die," said Rob Billings.

"There are many who would certainly have rejoiced at it. In fact, a man tried to kill him with a penknife about this time, which put the wicked king into a great fright, for though the wound was trifling, he feared the knife was poisoned. Then again did the insincere king profess to be much concerned about his soul; but when the doctor pronounced the wound not dangerous, the king had no further use for the priest whom he had sent for post haste."

"What did they do with the fellow who tried to kill him? and what was the man's name, please, professor?" asked Harry.

"They hitched him to four horses in such a way that he was pulled into as many parts,—it was horrible! His name was Damiens. This awful torture was witnessed by many people, even ladies,—or those calling themselves such, came in crowds to witness it.

"In the French and Indian war, Louis was coaxed into taking the part which he did, by Madam Pompadour, who had no other motive than to gratify her flat-

terers. From this we can see how silly are the reasons which have influenced kings to go to war, one with another. This war resulted most disastrously for France, until finally the poor discouraged people had not the remotest feeling of loyalty in their hearts."

"Could none of the French ministers bring about a better condition of affairs?" asked Charlie White.

"They did not seem to be very capable men, Charlie, or else they were very selfish; that is, with the somewhat notable exception of the Duke de Choiseul. This man evidently managed the very best he knew how for the good of his people. It was while he was minister that the little island of Corsica came into French possession."

"Why, this is the place where Napoleon Bonaparte was born!" exclaimed Florence Ray, enthusiastically.

"Yes, he was born about three months after the island was conquered by France.

"In the year 1773 the Duke de Choiseul was the means of banishing from the country those people belonging to the Order of the Jesuits,—that is, 'their property was taken away,' and their society broken entirely up."

"Well, I don't believe in the Jesuits' religion," said Joe Palmeter, "but I think that deed was a wicked and unjust thing."

"It was unjust, Joseph, and it was no way to bring them into a right way of thinking.

"The eldest son of King Louis XV., the good dauphin, had died, together with his wife and his mother, before these events occurred. They died at about the same time, reminding one very much of the fatalities of like nature which befell the family of Louis XIV. This man, had he not died, would probably have prevented much of the miseries which fell to the lot of unhappy France, for he was an excellent and virtuous man. It was during the reign of the oldest of his sons, Louis XVI., that the dark period of the French Revolution was ushered in.

"In our next study we will learn something about a document called a 'lettre de cachet,' by which the minister Choiseul was dismissed from office."

MRS. L. D. AVERY-STUTTLE.

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### The War of Principle.—No. 12.

"You spoke, Cecil, of the good advice of Gamaliel, and regretted that it was not always followed when the cause of truth or even of error is being promulgated. There is plenty of room in the world for free thought, free speech, and free action, in so far as they do not come in conflict with natural rights. When they do come in conflict with such rights, we have a fine protection in civil law. For the protection of men in the exercise of inalienable natural rights, civil government is ordained of God."

"The trouble is, Aleck, that men have perverted the unctions of civil government, and history proves over

and over that civil government, instead of protecting men in the use of their natural rights, has restricted and prohibited them even by the penalty often of prison and death."

"Why, Cecil, you certainly have changed your mind since we began this discussion."

"Yes; because whereas I was once blind, now I see. My intellect at any rate is thoroughly convinced that your positions are right. But I am also conscious that it will take more than my intellectual conviction to make me the advocate and upholder of principle in the face of opposition and persecution."

"Convinced of your need, is half the way to power. I cannot think, Cecil, that having the light you now have, you would consent to the meanness involved in opposing truth, or in even being neutral."

"No, Aleck; my very blood boils at the methods I see were used against truth. The weakness of dependence on human power is most obnoxiously apparent in the contemptible methods used to convict a true man of unrighteousness. How men made once in the image of God, can look upon themselves as men, and do so abominably, is still a mystery to me."

"What particular case has stirred you up so, Cecil?"

"O, the very next case in the Book of Acts—the case of Stephen. He certainly showed himself a *man* in every sense of the word. He was full of faith—believed in your principle of utter reliance on God, and consequently was full of power. I suppose the world and the devils both became jealous of such a character."

"Certainly. The prince of this world looks with suspicion and hatred on a man who relies on God: for Satan is a declared rebel against God and his government. Such faith is not mere human belief, but an evidence of an indwelling Saviour. It is the faith of Christ. That faith the devil knows is invulnerable. He tried by every temptation in his power to overcome it in Jesus. Think, then, how he dreads its manifestation in his followers. Every weapon of hell is formed to rid the world of him who has victorious faith."

"The weapons of hell are most contemptible then. Take Stephen's case. He came in conflict with persons from a certain synagogue who disputed with him. They were not able to resist the wisdom and spirit by which he spoke. They had no argument to oppose to his. They knew he had the truth. Instead of acknowledging it, as men should, they sneaked round till they found some unprincipled villains they could bribe to bear false witness. By this means they influenced the elders, scribes and people, rousing an unjust indignation against a good man. They were not ashamed of any calumny they could invent. O how I detest such methods! Finally, they caught Stephen, brought him before their prejudiced council, and gave all possible show to their false witnesses."

"But, Cecil, God did not leave him without vindication.' His very face testified to his truth that hour."

"Yes. So it says that it shone like the face of an

angel. If ever such an opportunity is ours, may we too have such a face."

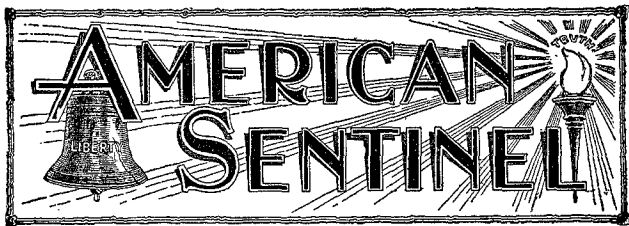
"We need not wait for such a time. Christians will always wear a face that tells the right story—if they are Christians."

"Besides his face, he had a testimony of wonderful power. I have been amazed in studying Stephen's defense of Christ. With the most subtle tact he begins at the history of Abraham, leading them over familiar ground, showing them that in the rejection of the former prophets and patriarchs, had been foreshadowed the tragedy of Calvary. When they saw the logic of the out-come, and where it placed them, instead of bursting forth in a wail of sorrow, repentance, and supplication, they gnashed on him with their teeth. When God opened heaven to him, and he gave his last testimony, declaring he saw Jesus on the right hand of God, they cast him out of the city, stoned him to death, with hearts harder than stones, for his prayers that their sin should not be laid to their charge, was unnoticed by them."

"Aleck, if such an exhibition is the result of reliance on self, on man, on human power, my prayer shall ever be, 'O God, deliver thou me.'" F. E. B.

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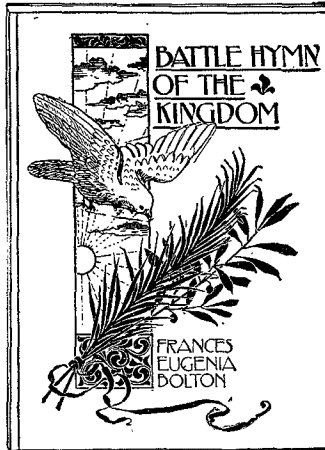
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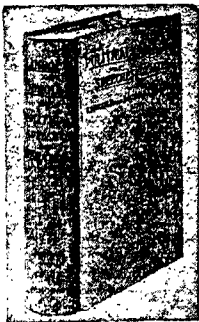
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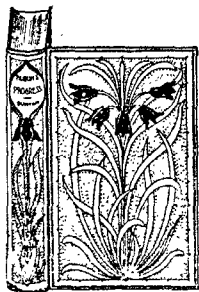
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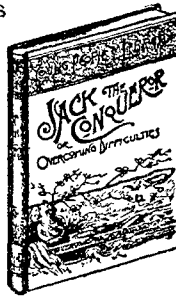
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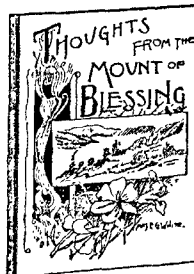
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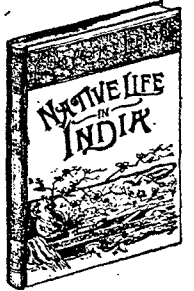
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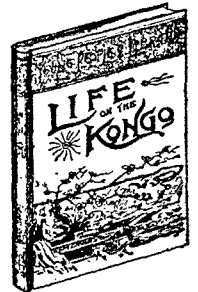
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## American Sentinel.

NEW YORK, DECEMBER 22, 1898.

THIS issue of the SENTINEL, being No. 50, completes the volume. The next issue will be dated January 5, 1899.

PRESIDENT MCKINLEY, says the London *Chronicle*, is understood to have given assurance to the Vatican that Catholics in the islands lately taken from Spain would enjoy the same liberty as Catholics in the United States. Whereat the pope is much rejoiced, and has sent the President his warm thanks.

What the pope and other Catholics were worrying about, was of course the Catholic Church property in these islands. There was no danger that Catholics themselves would be interfered with under American rule, but it was not improbable, judging from the history of Mexico and other Spanish-American countries, that much of the enormous church property might be confiscated for civil uses. To prevent this the papal party have importuned the authority of the United States, making it appear, of course, that such confiscation would be a sacrilegious robbery which the American Government was in duty bound to prevent. This church property was of course acquired in the usual way in which the papacy has acquired property in all lands where she has had absolute sway; which is to say that the people have been robbed and peeled by the priests until the church became immensely rich and the people correspondingly poor; and all this in order that the church might overawe the people by a display of wealth and magnificence, and make more secure her hold upon them in civil as well as spiritual affairs. And now, having robbed the country for centuries, she wants the United States to guarantee that she shall not be obliged to give up any part of the spoils. And this, it appears, she has persuaded the Government to do.

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that is being offered for the holidays? "What bargain?"—Why, the quarto-centennial edition of the *Signs of the Times*, 32 pages, illuminated cover, and profusely illustrated, for ten cents! But it is not the size of the paper, nor the illustrations, that constitute its real value, but the truths which it sets before the reader. These are just the truths that are most essential to your welfare,—the genuine diamonds and pearls from the hidden mine of wisdom and knowledge. No space or energy is wasted in an effort merely to please or amuse; but while the aim is to please it is also, first and foremost, to impart information the value of which cannot be measured in dollars and cents. Send for a copy, and if you don't find it the best bargain you ever got for ten cents, you need never believe anything that we say again. Address Pacific Press Publishing Co., Oakland, Cal.

DEFERENCE for days of human appointment always grows in a nation in proportion to the decrease among the people of deference for the day set apart by the Lord. The development of this sentiment is illustrated in the following paragraph from an article contributed to the *Sunday-School Times*, by Prof. A. B. Garner, of York, Pa., on the "duty" of a better observance of Thanksgiving:—

"It is our Christian duty. This day is not set aside by the church, to be sure, nor is it specifically appointed in God's Word; but it is the one day of all the year in which we are called upon, as a people, by our chief executive, to perform a distinctively Christian duty, and to ignore it or to slight it is to turn our backs upon this proclamation that we are a religious, a God-fearing, people. It is the one opportunity given for us to show to the world that we are Christian. Only atheists and infidels refuse to give thanks, and, when we make our nation thus refuse, we brand ourselves an atheistic or infidel people."

The Lord gave the Sabbath to be a sign between his people and himself, that they might show that they were not an atheist or heathen peo-

ple, but worshippers of the true God, the Creator. But to observe a day of human appointment, in deference to the command of an earthly power, is a proceeding which savors only of the human, and is therefore atheistic in its very nature.

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