

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

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THE primary object of proper legislation is protection to the individual.

AN appeal to precedent is often a convenient but never a justifiable means of ignoring duty.

ANY religious institution which cannot be upheld by truth and love alone, would better go down.

IF you vote for a Sunday law or for any form of religious legislation, be assured it will hurt nobody more than yourself.

So long as conscientious conviction remains independent of legislation or physical force, so long will the supervision of morality remain outside the sphere of the state.

THE law of God makes of the Sabbath a day of rest. The law of man can only make of it a day of restraint. There is no ease in restraint, and there can be no true rest without ease.

"GIVE me liberty or give me death," said Patrick Henry. A good many to-day say, Give me liberty and give me death. There is no real liberty in using or doing that which brings death.

IF the world is growing worse, it is because men are

rejecting the Spirit of God; and only that which will remove the cause can effect a remedy. Obviously this can not be done by legislation.

"NOT by might, nor by power, but by my Spirit, saith the Lord." This is the watchword of all true reforms.

THE Sabbath law of Jehovah covers completely the whole subject of the duty and privilege of every individual with respect to a weekly day of rest. That law is still in force; and any human legislation on the subject must be superfluous and impertinent. The fact that God has enacted a Sabbath law affords the poorest possible reason for demanding that the state enact one also.

Two "Sabbath" Reforms.

THERE are in progress in the United States—and elsewhere—two movements which aim at a reformation in the observance of the "Sabbath."

One of these movements depends for success upon the enactment and enforcement of laws by which all persons will be compelled to observe the day. The other, representing but a small minority of the people, could not if it would call to its aid the arm of the civil power. It depends for success wholly upon the spiritual power of truth.

Both of these movements are making progress; they are both marked. But the latter is, in principle, a direct contradiction of the former.

With the vast preponderance of numbers, influence, and wealth on its side, the movement for a stricter and more general observance of Sunday, claims that legislation and prosecution are necessary to turn the people to an observance of the Sabbath. On the other hand, the movement for the observance of the seventh-day Sabbath asserts that legislation, so far from being a help to Sabbath observance, is a positive and formidable hindrance

to it; and proceeds upon its way independently of legislation and of popular custom and belief.

It proceeds even in spite of legislation, and in the face of every obstacle which lies naturally in the pathway of that which is unpopular.

And by this very thing it is demonstrated beyond any possible question that Sabbath reform does not depend upon legislation in any form.

If a movement which has neither wealth, numbers, social influence, tradition or popular custom back of it, but must move against all these things, can do so without the aid of any legislation whatever, and even against the decree of the civil power, cannot a movement which has all these in its favor, proceed without the help of legislation?

If it cannot, it is certain that it is lacking in some vital point,—that it has some inherent weakness which is fatal to its life; so that at best it can only be a dead reform, instead of one which can impart moral life to the people.

The movement which calls people to observe the seventh-day Sabbath is unpopular. It calls upon men to sacrifice—to give up position, money, social standing, and everything savoring of worldly honor and advancement. Yet in spite of all this, it is moving on rapidly, both here and in almost all nations and peoples of the earth.

If the movement for Sunday observance were moving forward with a rapidity, as compared with that for the seventh day, proportionate to the greater numbers, wealth and influence which it represents, it would be moving almost inconceivably faster than it is.

And that it does not do this, is proof positive that it is lacking in that in which the seventh-day Sabbath movement is strong; that is, the spiritual power of truth. There is in it no power of divine conviction.

Such a "Sabbath reform" therefore—however good in purpose and honest in belief its promoters may be—must be set down as a sham and a delusion. And it is certainly not the proper business of any legislature to try to further the progress of such a thing among the people.

THE *Christian Citizen* says that "But for that government ['the Roman government'] Jesus himself could not have lived and taught till his work was finished."

Does not the *Christian Citizen* know that every child knows that "But for the Roman government Jesus himself" could not have been put to death when he was? and that "But for the Roman government" he could not have been put to death *at all* as he was—by crucifixion?

Does not everybody, unless it be the *Christian Citizen*, know that the Jews said and truly, "It is not lawful for us to put any man to death"? and that they had to repudiate God, and claim "no king but Cæsar;" and under profession of loyalty to Cæsar, charge Pilate with disloyalty to Cæsar, and threaten him with the consequences of such disloyalty, in order to swing the Roman government so that Jesus should be killed?

And by these same tokens does not everybody, unless it be the *Christian Citizen*, know that "But for that government" Jesus could have lived and taught until this hour?

We do not suggest in any of this that government is useless in the world. Government is all right in its place. But when it is in the hands of religionists, or when its power can be swung by political religionists, it is the worst thing in the world; because then it is used for the destruction of the best people in the world, as was done in the case of the Lord Jesus. - And it is the same record from Nimrod until now.

A. T. J.

SAYS John G. Wooley, in the *New York Voice*, "How to start a 'bull' movement in Christian politics, is the problem." We would refer him to the pope.

In Holy Russia.

"*Christian World*."

THIRTY families of the Russian sect nicknamed the Shelapouti were summoned by the police to the village offices of Ekaterinovka. There the police officer read an official circular ordering that the children from the ages of two to eleven should be taken from them and entrusted to orthodox villagers. The priests were present, and one of them enlarged on the "demoralization" effected by the sect, and added that it ought to be relentlessly persecuted and eradicated. The parents burst into heartrending lamentations, and were joined by the sobbing children. Children were torn from the parents' arms. A little provincial paper, by some means, was allowed to publish an account of the scene, of which a translation appears in *Free Russia*. We read:—

"The parents finally seemed to have lost their senses; they kissed the skirts of the priests' garments, embraced the police officer's knees! The whole scene was unspeakably painful. But one figure made a particular impression on my mind. This peasant was a widower of about thirty-five years of age, tall, solidly built, with an agreeable though somewhat gloomy face. He kept all the time his pretty, tiny daughter of about five to seven years in his arms, never letting her go. Then he tried to escape from the courtyard of the village-office, but several policemen stopped him and violently tore the child from his embrace. No sooner was this done than he fell to the ground in a heap, unconscious. Not one single groan or sound did he utter. This sent a thrill through all present; everybody shuddered. Yet the zealous officer kicked him with his boot, exclaiming, 'Acting! The beast!' But 'the beast' did not recover his senses for a considerable time, and when he did he stretched out his hands and began to feel around him as if searching for something, although it was broad daylight. Never will that instance fade from my memory."

There will be an awful reckoning some day for the government and the church that thus ride roughshod over the primal affections of humanity.

The Mormon Object Lesson.

THE Mormon object lesson is becoming more plain to the people of the United States as time goes on. Many who are in the best position to judge, now realize that in its estimate of Mormonism the country has made a mistake; and that mistake is just this: **the great evil of Mormonism did not consist in its polygamy, but in its union of church and state.**

The country had its eye upon polygamy; that seemed to be the great evil pertaining to Mormonism that needed to be suppressed. To this public attention was directed. Books were written to expose its evil and arouse public sentiment against it. Finally, laws were enacted—and enforced—for the suppression of the practice, and apparently, after some opposition, they were successful. The president of the church promulgated a decree against it; the church promised to abandon it; the state constitution of Utah was made to expressly forbid it. Under these assurances Utah was received into the Union as a sovereign state.

But the people did not see deep enough. They did not understand the evil of a union of church and state,—or, as it may be said, of a union of the state with religion. And now they find, to their great concern if not to their consternation, that in the suppression of polygamy they have not cut the root of the Mormon evil, but only a sprout which it bore. *The root being left, the sprout may—and naturally will—grow out again.*

But we will present the situation as it is stated by Mr. Eugene Young, in the *Independent* (N. Y.), for March 3, as part of a symposium on "The Mormon Question," which this leading American journal deems a timely topic for consideration. We quote Mr. Young's article entire. It is worth a careful perusal:—

"Politics, not polygamy, have been responsible for all our troubles." This remark was made to me during the heat of one of the church and state campaigns in Utah by a Mormon leader who had closely followed the history of his people. One who treads the same ground as he did will find much to corroborate his views. Through Mormon tradition runs the record of a temporal ambition, so dominating and aggressive that it has always aroused the enmity of those with whom the people have come in contact, either in a business or political way. It is an ambition that practically has no limit, its first idea being to bring within the pale of the church 'every nation, kindred, tongue and people' on the earth.

"Mormonism early showed its high opinion of its own importance. In the thirties, when only a small band of extremists had been gathered from the dissatisfied ones of other sects to Nauvoo, Ill., Joseph Smith, the so-called prophet, was set up by his people as a candidate for the presidency of the United States on a platform of 'free trade and sailors' rights.' This candidacy was the climax of a series of political movements among the Latter-day Saints that had gained them the enmity of both parties in the State. The church leaders claimed and exercised the right to dictate the politics of their followers and used their power to secure concessions on all sides,

until at last, becoming angry at double-dealing, the people of Illinois cast out the curious sect.

"When the new home was sought in Missouri nothing had been learned in political matters through the experience in Illinois. The 'prophet' continued to direct even the most minute temporal affairs of the people, and State matters once more became his plaything. The citizens of Missouri might have tolerated polygamy, because at that time their moral force had not become so highly potent as it probably would be to-day; but they would not accord to the Mormons the right to play fast and loose in politics. Partisan feeling ran high in the forties, and Missouri was a battle-ground between the two great national factions. When Joseph Smith united church and state matters, there he came to grief. His people were driven to the West, and, to use a Mormon phrase, 'he was martyred.'

"The same forces have been at work in Utah ever since. Gold-seekers, who were making their way to California in the fifties, found in the valleys of the Great Basin a veritable Mormon kingdom, ruled absolutely by the head of the church and levying tribute on all who needed supplies. Adventurous men who settled in the midst of the strange religious people found themselves limited by Mormon ambitions on every hand. Search for the rich mineral deposits of 'Deseret,' as the Mormon state was called, was forbidden by the church leaders, who thought that by concealing the precious metals they might keep out the Gentiles and be unmolested in their ambition to rule. Any one who would not bow to the hierarchy was given to understand that there would be no opportunity in business or politics, for him until finally those who opposed the temporal practices, and not the religious teachings of the Mormon Church, awakened the forces which made such a long and bitter fight against polygamy.

"They found at hand a most suitable weapon. Some of them were not in a position to criticise the moral phases of Mormonism, and a large percentage were men who denied the existence of God and scoffed at his commandments. But they realized the force of the great religious sentiment of the country, and awakened it to make war against polygamy. In the bitter years that followed not the least influential of the elements which opposed the dominant church was striking at its political power. Hack politicians from the East, gamblers, saloon men and atheistic miners vied with the devoted missionaries in the general fight. Their idea was to free the police, municipal governments, legislature, and courts from the overshadowing influence of the priesthood, so they might have a voice in the government and business of the Territory. They sought to divide the Mormon people in politics, in order that there might be some opportunity for the minority, at least, to make its ideas known.

"The feeling that polygamy was not the chief evil of Mormonism was shown curiously after its abandonment by the manifesto of Wilford Woodruff, in 1890. Even after it was conceded that the Mormons had accepted the new 'revelation,' the old Gentile party in Utah continued its organization and campaign, declaring it would not disband until sufficient assurance was given that the priesthood should not control politics. Several promises and statements that the church leaders should never again endeavor to control the action of their people had to be made before real division on national political lines was brought about.

"Statehood was bestowed upon Utah because it was believed that the members of the dominant church had become honestly divided. What has been the result? Briefly, the priesthood has been gradually regaining all the power it abandoned in order to lull the suspicions of the religious people of this country. Mormon ambition is entrenched behind absolute authority, and is able to bid defiance to the religious sentiment of the country, and to trade for political power. In fact, the Mormon kingdom, of which Joseph Smith and Brigham Young dreamed, seems likely to become a reality.

"The hold of the church upon the State is becoming stronger with every year. The governorship was put in the hands of Heber M. Wells, a young man who had been closely identified with church business matters, in the first election under statehood. The Supreme Court and some of the district courts, by inadvertence, were given to the Gentiles. A United States senatorship was seized for the son of George Q. Cannon, the real head of the church. The second election resulted in the defeat of the most determined Mormon opponent of the union of church and state, Moses Thatcher, whose ambition to be United States senator was balked by the leaders. Salt Lake City was wrested last year from the control of the Gentiles, and a faithful Mormon was made mayor. School boards were next attacked, and churchmen whose loyalty to their 'file leaders' was unquestioned, were placed in power. There are still several promising fields in which the church leaders may operate; and it can hardly be doubted that they will not rest until they have secured as complete control of Utah as Tammany has of New York.

"One of the outgrowths of the increased power of the priesthood is seen in the new policy in educational matters. Before Utah became a State the schools of Salt Lake City and other important places, and the University and Agricultural college were the pride of all the people. Good salaries were paid to teachers, and it was the aim of those in control to secure the best possible talent. Teachers were drawn even from New York and Massachusetts on the east and California on the west. The broadest and most modern educational ideas were put in force. This is being changed now. With the control by the priesthood of the educational officials, the idea of employing only young men and women of Utah, and eventually, of course, only young Mormons as teachers, is becoming dominant. In this is seen one of the striking examples of the use of Mormon political power, and the principle applied will fit in almost any department of the State.

"If the church and state matters were to be confined to Utah, however, perhaps the subject would be unworthy of more than passing notice. The 70,000 or more Gentiles could be left to work out their own fortunes or leave the State. But there is a broader meaning to Mormon ambition than is found in the mere contemplation of the little western State, which is of vital interest to the whole country.

"Utah has two United States senators. The church has demonstrated its ability to choose these officials, for both Senators Cannon and Rawlins owe their seats to the exercise of the priesthood's power. Wyoming has two more. The Mormons are very strong in the western counties. Idaho has two more. Senators Shoup and Heitfeldt owe their election to the Mormon vote in the legislature, in which the church has held the balance of

power for four years. Here, then, are six senatorial votes and nine electoral votes over which the Mormon leaders will have at least partial control.

"Moreover, as Apostle Lyman said in an address before the Mormon conference in Brooklyn, 'Zion is spreading out. Zion wants more room to grow.' The old aggressive missionary work of the church has been started again since the Federal Government generously gave the priesthood freedom and restored to it the property that had been confiscated. Converts are again being sent out to the West. Mormon settlements in Colorado and Nevada are very considerable, and politicians in each have learned to make concessions to secure the Mormon vote. Politicians in Arizona, which must some day become a State, now acknowledge that the balance of power in its affairs is held in Salt Lake City. New Mexico also has a growing Mormon population that is bound to become potent. It will thus be seen that the church vote, properly handled, might become a most powerful factor in the politics of the intermountain States.

"Will it be so handled? The only answer one can give is that Mormon ambition in the past has never hesitated to secure power; Mormon leaders are among the most astute politicians in this country; and the Mormon people have ever been plastic when the priesthood has told them the good of 'God's people' would come from obedience to their leaders."

Whose Is the "Mark" ?

BY C. H. KESLAKE.

It has been proved in previous articles that the beast having two horns like a lamb (Rev. 13:11) symbolizes the United States, and that consequently it is this government that is to enforce that which the prophecy calls a "mark."

In this article it will be proper to inquire whose mark it is that is to be enforced by this nation.

The answer to this question will furnish additional proof that the two-horned beast and the United States are one and the same.

The enforcement of the mark is set forth in the prophecy thus, "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in the foreheads." Verse 16.

In connection with this there is to be brought about in this country that which is called "an image to the beast," and which is to be worshiped by the receiving of the mark. Verses 15, 16. The original of this image is the beast that had the deadly wound and was healed. Verses 12, 14.

From this it will be seen that it is the power symbolized by the beast that received the deadly wound, and yet was healed, to whom the mark belongs.

The record of this deadly wound being inflicted is given in verse 3 of the chapter under consideration, and verse 1 shows it to be the ten-horned leopard beast.

The power there symbolized is quite generally conceded, by Protestants, to be the papacy; and correctly, too.

In tracing this subject it is necessary to examine several scriptures.

A comparison of the symbol of the little horn of Daniel 7, and the beast of Rev. 13:1-10 will show that Daniel and John are speaking of one and the same power.

Daniel was told that the kingdom symbolized by the little horn was to arise subsequent to the division of the Roman Empire into ten kingdoms, which in turn is symbolized by the fourth beast having ten horns. Dan. 7:8, 23, 24.

In attaining to supremacy the little horn was to uproot or subdue three of these kingdoms. Chap. 7:9, 24.

Very plain is the prophecy concerning this matter; equally plain is the history showing the fulfillment.

The Roman Empire was divided into ten kingdoms between the years 356 and 476 A. D. Between 476 and 538 A. D. three of these kingdoms were plucked up, and this was done by the papacy—the Roman Catholic Church. And as a testimony to this fact the pope to this day wears on his tiara a triple crown.

Of this (papal) power it is said "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and shall think to change the times and the law (R. V.) and they shall be given into his hand until a time, times and the dividing of time." V. 25. This period is the same as the forty and two months of Rev. 13:5 or 1260 days of Chap. 12:6.

There is no question as to this being the papacy, for there is no other power which has ever claimed to have the power to change God's law, and it is the only one that has ever made the attempt.

It was in 538 A. D. that the papacy became supreme, and as it was to continue for 1260 years—a day standing for a year, see Eze. 4:6—the time when it was to receive its deadly wound was 1798 for 538 plus 1260 equals 1798. And it is a well-known fact that in this year—1798—The French army under General Berthier, abolished the papal See, took the pope—Pius VI.—prisoner, and carried him off to Valence, France, where he died a year later.

But its deadly wound was to be healed. Although shorn of its power in 1798, two years later another pope was elected, and while from that time it began to lose its temporal possessions until in 1870 when it had nothing left but the grounds upon which the Vatican stands and which is subject to taxation just like the property of any other private citizen of the Italian kingdom, it has gradually been regaining strength and power, until at the present time all that remains of the deadly wound is as it were, an old scab, and it appears to be but a very short time when that will be removed.

It has been stated that it was in 1798 that the papacy received its deadly wound. At the time this wound was inflicted the prophet saw the two-horned beast coming up rapidly to take its place among the great nations of the earth. Compare Rev. 13:10, 11.

But the only government that was coming up at the time was our own nation—the United States of America—Thus: In 1776 the Declaration of Independence was

made; in 1789 the Constitution was ratified, and the Ship of State started on its career. At this time this Government—and positively the only one that ever did it—recognized and adopted the principles of civil and religious liberty as taught by Jesus Christ—the Lamb of God—and which in the prophecy is indicated by the two lamb-like horns.

Thus it is proven again that the United States is the nation described in Rev. 13:11 by the Seer of Patmos, and thus it is proven that the beast which received the deadly wound that was healed is the papacy. And as it is this beast to whom the mark belongs, by this same token it is proven that the mark to be enforced by this nation is the mark of the papacy—the Roman Catholic Church.

Consequently if we can find that which the papacy sets forth as the mark of its power, and if too we can find that this is the identical thing that is sought to be enforced upon the people of this nation the proof will amount to a demonstration that this mark claimed by the papacy, and sought to be enforced by the United States, and the mark in the prophecy *are one and the same*.

What the mark itself is will be considered at another time.

The Standard of Civil Duty.

THERE are many who, while freely admitting that every soul is directly responsible alone to God in the domain of morals, still insist that the state should enforce so much at least of the divine law as pertains to our duties toward our fellow men. But in this they greatly err, not discerning the spiritual nature of the law of God.

Civil duties are discovered and enforced not by the divine law, written in tables of stone, but by the divine law written in the hearts of all men and graven in the very nature of man. It is to this law the apostle refers when he says in Romans 2:14,15: "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another."

"This law of nature," says Blackstone, "being coeval with mankind, and dictated by God himself, is of course superior in obligation to any other. It is binding all over the globe, in all countries, and at all times. No human laws are of any validity if contrary to this; and such of them as are valid derive all their force, and all their authority, mediately or immediately, from this original."

By "the law of nature," is not meant the written law of God. "It is not used among them that be learned in the laws of England to reason what thing is commanded or prohibited by the law of nature and what not; but all the reasoning in that behalf is under this manner: When

anything is grounded upon the law of nature, they say that reason wills that such a thing be done; and if prohibited by the law of nature, they say that it is against reason. or that reason will not suffer it to be done."

This law of nature appeals more or less powerfully to all men. It is read alike by Christian and heathen. It was as fully recognized in ancient Egypt in the days of the Pharaohs as it is in many so-called Christian lands to day. Indeed, only natural law can be comprehended by the natural man. Of the revealed law of God, the apostle says: "We know that the law is spiritual" (Rom. 7:14); and again, "What man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." 1 Cor. 2:11,12.

There can be no discerning of the law of God, much less any performing of it without the Spirit of God. This Spirit comes to the world as a reprover of sin (John 16:8); and to the Christian as a teacher and comforter (John 14:26); but it comes to neither the one nor the other bringing the law of the state; but with the God-written law, the "sword of the Spirit," "the Word of God" which "is quick [living], and powerful, . . . and is a discerner of the thoughts and intents of the heart." The Spirit brings this law not from the state, but from God. Were it to come from the state it could have only the authority of the state; but coming from God it has in it his own divine authority and power. It is in view of this truth that the apostle says, "For this cause also thank we God without ceasing, because, when ye received the word which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe."

Even the written word of God enacted into civil law, sent forth by the state as state law, thereby loses its divine character. for it is received not as the word of God but as the law of the state. The truth of this is witnessed by the fact that thousands of professed Christians are to-day living in what, according to the divine law, is adultery, but without compunctions of conscience because the law of the state has quite superceded in their minds the law of God. In like manner, in thousands of minds the standard of Sabbath keeping is not the divine law, but the law of the state upon that subject.

The fact is that every effort of man to enforce the divine law is in effect, whether consciously or not, an effort to change that law. Men enact into civil law not the divine law itself, but their interpretation of the divine law. They enact statutes to enforce "the Sabbath," but instead of the day set apart by God, they substitute another day, namely, the first day of the week. They make laws for the protection of "the Sabbath," but instead of fostering true Sabbath observance, such "laws" take away from it the safeguards of the divine law; for whereas God's law says of the Sabbath, "In it thou shalt not do any work," state laws on the same subject con-

tain numerous exceptions, permitting much that is positively forbidden by divine law. This is nothing more nor less, in effect, than changing the divine law.

The moral of all this is that the state should keep its hands off from every species of legislation for which there are no adequate civil reasons. The sole duty of civil government is to declare our rights, to protect us in their exercise, and to take none of them from us. To attempt more than this is to assume divine prerogatives. God is the only moral governor, and his law is the only moral law; and God alone can administer his own law. He alone can by that divine law convince men of sin, and he alone can by the influence of his own divine Spirit secure obedience to his own divine law.

The law of God is spiritual; it is his righteousness. What saith the Scriptures? "Hearken unto me ye that know righteousness; the people in whose heart is my law." And again, "All his commandments are righteousness." Has the state power to enforce God's righteousness? Are civil courts capable of even recognizing, or, in other words of judging, that righteousness? Nay, verily. Only the spiritual Being can administer the spiritual law; only God can work righteousness in the human heart; for only the life of Christ lived in the human soul can meet the claims of the divine law; and only Christ can live that life in the heart that is freely opened to him. He says to every one, "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." He wants to come into every heart, bringing in his own divine nature, his own perfect life, as says the apostle, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." This is the law of God in the heart, for

"In his life the law appears,
Drawn out in living characters."

C. P. B.

God's Care for the Subjects of His Kingdom.

AFTER the overthrow of the ten tribes, Judah alone was left as the remnant of Abraham's seed, by which to prove the stability of God's promise. To remove that people by force from the land in which God had placed them, would, in Satan's mind, be to defeat the plan embraced in the promise to Abraham. Divine prescience foresaw the effort that would be made in this direction, and through the prophet Jeremiah forewarned that people of their impending calamity, but told them, however, that they should again return from their captivity.

From the earliest moment of that prophet's ministry, he was charged to reveal the true situation of matters to that people. He therefore told them that evil out of the north was sure to come unless they returned to God. Jer. 1:14; 4:6. But even though they were removed from their possession, he told them that, if they would but be

true to Him to whom they had been married, He would in due time bring them back from that northern country of captivity to the land which had been given to their fathers for an inheritance. Jer. 3:14-18.

To Abraham God had said that his seed should return to the land of promise after four hundred years. Gen. 15:13-16. To Judah, however, the promise was that they should return from their captivity at the end of seventy years. Jer. 25:9-11. God assured them, through the prophet, that he would not forsake them, because of his "everlasting" love for them, and so would positively bring them back again from the north country to which they would be carried by the oppressor. Jer. 31:3-9.

As was predicted, in due time the king of Babylon came at the head of an army to Jerusalem, took away its treasures, and led captive the inhabitants of Judah, and that land lay desolate for seventy years, while its people languished in Babylonian captivity. Dan. 1:1, 2. To all human appearance, the purpose of God was then thwarted. But the promise to Abraham had been backed by the oath of God (Heb. 6:13-18), and could not thus be made void by Satan, even though the powers of earth were at hand to do his bidding.

At the end of the predicted seventy years, Babylon was conquered by the Medo-Persian army. The Jews were then, by decree of Cyrus (Ezra 1:1-3), permitted to return to Palestine, but that territory was held under the rule of Persia. The territory was not restored to the seed of Abraham; they were simply permitted to dwell there as strangers, like their great ancestor, upon whom the promise of possessing the land was first bestowed.

The fifth power through whom Satan attempted to deprive the seed of Abraham of their inherited rights, soon came upon the scene to act the part assigned to it by the One whose usurped territory it was permitted to occupy. Grecia gained the ascendancy in the third century before Christ, and thus the Jewish nation came under the authority of another heathen power, which continued to deprive them of the control of the territory to which they were heirs, as the seed of Abraham.

Under the sixth power—pagan Rome—the one true Seed, who was to be head and front of all the believing children of Abraham, came upon the stage, as the rightful heir of God's promise to the father of the faithful. Gal. 3:16. He was born in Judah—the proper place—and was of the seed of David, who was of the lineage of Abraham. Matt. 1:1. Through all this line of family connections, the record of pedigree had been carefully preserved so that it was fully known by Satan, as well as by the faithful in the house of Israel, that the "babe of Bethlehem" was the long-promised seed. Luke 2:25-34. Herod the Roman governor of Judea, immediately gave orders to kill all children in the region about Bethlehem, who were under two years of age, in order to destroy this royal seed of Abraham. Matt. 2:12-16.

By a warning from God, the Child escaped this onslaught of government decree, but was afterward given a mock trial before Pilate, and condemned to be cruci-

fied. This, however, was a failure; for on the third day after, the crucified One burst the tomb, and came forth to life, to ascend to his Father, from whence he had come.

This was a great triumph for the seed of Abraham. The natural seed of the patriarch had lost at every contest with Satan. But now their great representative had shown himself superior to every attack of the arch enemy. In the wilderness of temptation, he had refused to acknowledge the authority of the usurper, even though the promise of yielding up the disputed territory was freely made to Him. Luke 4:5, 6. Although He was born a King (John 18:37), yet when the people attempted to make Him king over Satan's subjects, He sturdily refused, and fled away. John 6:15. At last, when every effort had been exhausted, yet without avail, to make Christ yield to Satan's authority, the power of the government was invoked to put him out of the way, and so to rid the world of one who was likely to inherit the promise made to the seed of Abraham.

But when Christ arose from the dead and ascended on high, Satan vented his spleen against the country and the people of the Jews. The Roman army was induced to destroy the temple and the city of Jerusalem, and scatter the Jewish nation to all parts of the earth. But that did not matter then. The people of Judah, though extremely wicked, had only been held together until the pedigree of Christ had been established as the seed of Abraham, when their union as a nation was no longer necessary. They had themselves rejected the One to which all their prophecies pointed as the Messiah,—the anointed One,—who was to be the salvation of their title to the inheritance. From the time of their rejection of him, the kingdom was to belong to another people who would bring forth the fruits of the kingdom of God. Matt. 21:43.

The *literal* seed of Abraham was then no longer in evidence. They had been held together as the connecting link between Abraham and the One to whom the promise was made, after which all who are the children of the promise must become such "by faith in Christ Jesus." Gal. 3:19, 25. So then, all who now become Christ's are, through this relationship, Abraham's seed, and heirs according to the promise. Verse 29.

This being so, the persecution of Satan was extended from the literal seed to the spiritual. Since the appearance of Christ as the Head of Abraham's seed, his followers are also made to suffer through national power. Under pagan Rome, the sixth persecuting power, even the Jews, the literal seed of Abraham, united with the government to persecute Christians. When the system of government changed from Imperial to priestly,—from pagan to papal,—the persecution became more deep-seated and wide-spread than ever, because the seed of Abraham became more widely extended, reaching from the seed-sowing at Jerusalem to the uttermost bounds of the earth. Luke 24:47. Of this we will speak at another time.

J. O. C.

—•••—
"In time of peace prepare for war."



THE decease of an individual of note, at the present time, is usually made an occasion for an advertisement of Spiritualism. Not long ago the Spiritualists claimed to have a message from the "departed spirit" of the late Mr. Pullman, the millionaire car manufacturer, in which he expressed penitence because he had not done better by the working men. And now they come forward with a communication from Miss Willard, the lamented leader of the W. C. T. U. Miss Willard, it was announced, found herself upon a rather "low plane" in the spirit world,—whether as the sequence of having occupied a high plane in the material world, or not, was not stated. There is a natural interest on the part of most people to learn what the "spirits" of departed friends have to say for themselves, since they are supposed to be vastly wiser after death than they ever were or could have become in life.

* * *

THE other day we received from some one—whether a Spiritualist or not we do not know—a printed card setting forth the "benefits" which Spiritualism has conferred upon the human race. Among these were that "It proves man's immortality" "destroys all fear of death," "sweeps away the idea of a personal devil," "denies the soul-corrupting doctrine of any vicarious atonement for sin," and "solemnly affirms that every guilty soul must arise and become its own saviour." In this it takes issue with the Christian church, and if its claims are accepted, it must be denied that people are made happy by Christianity. But upon the well-established principle that a tree is known by its fruits, Spiritualism stands condemned. We never heard of any one who was made miserable by Christianity, and we never heard of any one who was made happy by Spiritualism.

* * *

THE doctrine that a man must be his own saviour is not calculated to make any person happy who has any true knowledge of himself. The world has been trying that plan of salvation for thousands of years, and nothing has ever come of it but utter failure. The need of salvation for mankind was never more manifest than it is to-day. And as if in recognition of this fact, there are more plans for self-salvation proclaimed to-day than were ever known in the past.

* * *

THIS doctrine that a man must save himself is iden-

tical with the doctrine that a man must be saved by some other man, or set of men, or by the state. The Roman Catholic religion points the individual to the priest and the pope for salvation; in nothing can he go contrary to the dictum of priest and pope as regards religious belief and practice. And as both priest and pope are mortal beings like himself, having the same faculties that he himself has, and no more, and the same opportunities for obtaining spiritual knowledge that he has, and no better, it is plain that he might just as well depend on himself for salvation as upon them. And the same is true as regards an individual's relation to the state. The wisdom and power of the state are only human wisdom, such as is possessed by the individual. The doctrine of salvation by the state is now being widely heralded by many in the name of moral reform. But in principle it is identified with Romanism and Spiritualism; and in the natural course of events these three must join hands and stand together. There will yet be startling developments pointing to the consummation of such a union.

* * *

A ROMAN Catholic priest, of Kingston, N. Y., having said in some remarks made at a funeral address, that it was the duty of every loyal Catholic to take up arms against the United States in case of war with Spain, the Catholic authorities there and at other places in the State have made almost frantic haste to disclaim his utterances as voicing the sentiment of the Catholic Church. They have taken the occasion to pose as fighting patriots of the most pronounced type, ready to follow the American flag in the bitterest opposition to the interests of that most Catholic nation—Spain. And that they are, for the most part, sincere in these protestations, we do not doubt.

* * *

It seems to have been realized by the Catholic authorities that there was a logic behind the priest's remarks that would strongly appeal to the credibility of the American people. Unquestionably, consistency demands that all Catholics remain at least friendly to Spain; for, as every person knows, Spain is joined in close union with the Catholic Church; and what does a union of church and state amount to if each of these is not to support the other? Spain does support the Catholic Church; that is beyond question. Shall the Catholic Church now refuse her support in Spain's extremity? We do not pretend to say what she will do; but we say that she cannot consistently withhold her active support from Spain when that "most Christian government" and faithful ally of the church is threatened with harm from the forces of a foreign power. Especially must this be true when that foreign power is, in its principles of government, anti-papal.

* * *

EVERY Catholic, therefore, whatever may be his personal feelings and preferences, is as certainly bound to

uphold Spain as he is bound to be loyal to his church. He is bound to do this or repudiate his religion altogether. It is a cardinal principle of that religion that church and state ought to be united; and in harmony with that principle the Catholic Church and Spain have for centuries been closely united. And no Catholic can now repudiate the principle of church and state union, and the union of the Catholic Church with Spain in particular, and still be a loyal member of the Catholic Church. By the very act of repudiating that principle, he would proclaim himself a Protestant.

* * *

It is religion, above all things, that determines an individual's course of action. In the very nature of things this must be so. Religious obligations are recognized as the highest and most sacred. Dealing as they do with eternity as well as with time—with affairs and interests that infinitely surpass in magnitude those of this temporal world—they take hold upon the mind and heart as nothing else can; they command the deepest emotions of the soul. In his sympathies, and the conduct through which these find expression, an individual therefore may be expected to respond first of all to the demands of his religion. The sincere Catholic is a Catholic before everything else. The religionist of any name—if he is sincere—puts the claims of his religion before all others. This is only what every religion demands.

Hearing on the Sunday Rest Bill.

THE principal speaker at the hearing in behalf of this bill was Rev. W. F. Crafts, whose chief aim for many years past has been to promote Sunday observance by legislation. Mr. Crafts said that the bill was the same as had been recommended by the District Commissioners in 1896, and that it had been asked for at a union meeting of the churches of Washington in 1895, and had been indorsed by Archbishop Keane, Father Stafford, and Cardinal Gibbons, of the Roman Catholic Church. He also claimed that the measure was favored by the American Federation of Labor, the Knights of Labor, and the Brotherhood of Locomotive Engineers. Upon this point he was disputed by Dr. W. A. Croffut, who said that he had recently talked with leading officials of the labor unions, and found them opposed to Sunday observance by law, and desirous of being left free to rest or work on Sunday as they themselves might choose.

It cannot be denied, however, that resolutions favoring Sunday laws have within recent years been passed at meetings of the labor unions, and that these organizations stand on record as committed more or less definitely to Sunday enforcement.

Mr. W. A. Gordon appeared for the Churchmen's League, an organization representing the Protestant Episcopal Church. He said that the League did not ask that the liberties of any man should be curtailed, but

that the Sabbath should be preserved from profanation.

The "profanation" of the "Sabbath" can of course be nothing else than an *irreligious* use of the day. Mr. Gordon's speech was a plain admission that the Churchmen's League asked Congress to forbid the people of the District spending Sunday in a way that was not religious.

Mr. H. C. Kirk, President of the Secular League of Washington, took decided exception to the implied charge that Washington was a city given over on Sunday to immorality. He made statements to show that Washington compared favorably with any other American city in this respect.

Elder Geo. B. Wheeler, of the Seventh-day Adventist Church, scored a point by asking if the bill aimed to distinguish between a religious and a secular noise; otherwise, the church bells and Salvation Army drums would be prohibited from use on Sundays. He referred the committee to a similar law in Tennessee under which one hundred and twenty persons had been arrested and seventy-eight fined or imprisoned. Quoting from recent statements made by Mr. Crafts, Mr. Wheeler brought out the fact that the leading advocate of the bill denounced all who do not observe Sunday as being traitors to God and but little better than traitors to their country. Mr. Crafts interrupted him with the statement that what he had said was meant for Christians; but obviously, that which constitutes treason for one person, must constitute treason for all; for one and all stand under the same obligations both as regards God and their fellow men.

Rev. A. H. Lewis, representing the Seventh-day Baptists, made an able and telling speech against the bill, treating the subject from the standpoint of history and of the true interests of Christianity itself. If an institution claiming to be Christian, he said, could not be maintained without having the support of the civil arm, it would better go down as having demonstrated itself a fraud.

It remains for the Congressional Committee on the District of Columbia to decide, from the report made to them by the sub-committee, whether or not the bill shall be favorably reported to Congress.

Saloon Observance of Sunday in Chicago.

"Harper's Weekly."

"THE man doesn't live," said the mayor [of Chicago], "who could shut up Chicago saloons on Sunday. I shall not try to do it. It isn't for political reasons—that's not important especially—but because the people would not tolerate it for an instant."

"Then you don't believe in enforcing laws not approved by public opinion?"

"No, I don't," replied the mayor, "and I don't intend to try it."

"But your oath of office requires you to enforce all laws, and Sunday opening of saloons is against law."

"There's a difference of opinion about that," answered Mr. Harrison. "Our Sunday closing we interpret to mean the outward closing, the semblance of closing. That I believe in."

"No Sunday Laws Needed."

THE following under this head relative to the hearing on the District Sunday Bill, spoken by so influential a paper as the *Washington Post*, may be taken as reflecting the sentiments of a large proportion of American citizens outside of those who desire Sunday legislation because of a religious regard for the day. It is for this reason that it is given space in the SENTINEL:—

"It will be observed by reference to our report of the hearing before the House sub-committee, on Friday last, that the only persons who appeared to advocate the bill were a few professional busybodies, while a somewhat larger number of public-spirited persons unselfishly gave their time to combat a measure which has for its object a tyrannical interference with the rights of individuals. To these latter the community owe a debt of thanks. The bill in question contemplate an intolerable oppression, and yet the great mass of the population have left to accident their protection against its sinister and odious purpose.

"The chief champion of the bill was the Rev. Wilbur F. Crafts, who seems to be unable to find legitimate employment in his pretended occupation, and who, therefore, serves as superintendent of what he calls a Reform Bureau—at a salary, of course—and manifests his activity by meddling impertinently in other people's business. We have had this Crafts with us in the character of an irritant for some years past. Upon what authority he proceeds, and how far he represents the wishes and opinions of any considerable element of society, we do not pretend to say. All we know about him is that he undertakes to regulate the morals of the District and to annoy and bore nearly everybody in it with his offensive importunities. Speaking to the sub-committee, on Friday, he tried to produce the impression, if he did not actually assert, that he plead the cause of certain labor organizations—the Federation, the Knights, and the Brotherhood of Locomotive Engineers—but no representative of any of those orders was present to ratify his pretensions, and in our belief none would have done so had he been present. The labor organizations do not need Crafts to voice their sentiments or to advocate their rights. They have full control over their own affairs. They can see to it that their members have one day of rest out of every seven. We do not believe that these organizations ever commissioned Crafts to speak for them. It is our conviction that they would infinitely prefer to be left free to spend the Sabbath according to their individual preferences.

"Crafts and his coadjutors have been conducting their . . . propaganda for a very long and weary time. . . . In the prosecution of their pestiferous enterprise they have resorted to every form of slander and mendacity. They have pictured Washington as an immoral city, where vice runs riot, where the Sabbath is habitually desecrated, and where, for lack of Sunday laws—to be formulated by themselves, of course—our youth are system-

atically corrupted and debased. The facts are, as shown by the statistics of the Police Department, that, in Washington, Sunday is the most orderly and decorous day of the whole week; that ours is a moral and a well-behaved community; that the thing we need least of all is a new law still further regulating the observance of the Sabbath. They complain vociferously of the profane noises which, on the Sabbath, disturb the pious at their devotions, while the truth is that the church bells furnish the only clamor on that day which can be said to annoy or distress any reasonable human being. They come forward with lists of the 'places of business' found open on Sunday, when it is perfectly safe to say that nine-tenths of them could not be closed without paralyzing our common civilization. They are, in fact, a set of blatant and pernicious busybodies, who represent nothing worthy the attention of Congress.

"Such citizens as Gen. William Birney, Prof. W. A. Croffut, Rabbi Stern, Rev. Geo. B. Wheeler, Rev. A. H. Lewis, and the others who appeared to protest against the Crafts' bill are entitled to the heartfelt gratitude of the public. They stand for something in the communities to which they respectively belong—for legitimate occupation, for intelligence, for responsibility, and for the spirit of religious and political freedom.

"They plead the cause of human progress and enlightenment. They stand for the principles which this republic was founded to perpetuate. They do not ask that others shall be forced to accept their dogmas. They ask only that which the pioneers of liberty in America died to win for their posterity—emancipation from the cruelties and horrors of fanaticism. They are entitled to the respect and confidence of Congress. They represent the true public opinion of Washington. We want no more Sabbath legislation. We need no more. We are a moral and a cultured people. We ask that no encouragement be given to salaried meddlers with our affairs."

Hearing on the Sunday Bill in Albany.

THE hearing on this bill, the object of which is the removal of Sunday restrictions from plays, games, and general amusements recognized as being lawful on ordinary days of the week, was held before the Committee on Codes at Albany, March 1. The opposition speeches to the bill were very tame and contained nothing worthy of mention. The principal speech was that made by Mr. Harburger, of the Assembly, in favor of the bill, of which he is the author. This contained a number of interesting points, which we regard as worthy of wide publicity. To this end we make the following quotation:—

"I contend, first of all, that there are fewer violations of law and fewer breaches of order where the liberties of citizens are not curtailed on Sundays than in large cities in which there are such fanatical restrictions. In the city of Glasgow, in Scotland, where perhaps the severity of the Sunday ordinances against harmless amusements of any sort have been carried further than elsewhere, the number of arrests beginning at midnight on Saturday until midnight on Sunday is 10 per cent. larger than on any other day in the week, and in the city of London, where rigid local ordinances have curtailed the amuse-

ments of the people, the recent public statement of the London police department shows that there are more arraignments in the criminal courts for disorderly acts on Mondays than on any other two days in the week. I have been to the trouble of inquiring how in Berlin, Vienna, Paris, Milan, and other cities where there are no such radical restrictions against entertainments and amusements on Sunday operate, and I find that in each Sunday's arrests are fewer than on any other day and serious crimes on Sundays are a rarer occurrence than where such restrictions prevail. In the city of Glasgow the number of persons fined for intoxication in a year is twice as large as the number fined for the same offense against order in the city of Vienna and the population of Glasgow is 700,000, while the population of Vienna is 1,400,000."

"The opposition to a free Sunday," said Mr. Harburger, "has been waged along three successive lines: "first, opposition to Sunday travel; second, opposition to Sunday newspapers; third, opposition to Sunday art galleries, museums, and libraries. What intelligent man," he continued, "on the floor of this assembly does not remember the long and vigorous battle waged between the narrow-minded bigots on the one side and the broad-minded and intelligent friends of freedom on the other concerning the opening of the Metropolitan Museum in New York on Sunday? The one day in the week upon which workingmen and their families, clerks, employes of commercial houses, and the great body of the population generally have for recreation, the ponderous doors of this establishment in the Central Park were closed upon that day. The libraries were closed, the minor art galleries were closed, and if some of the bigots had had their way the parks would have been closed. But battles for liberty, battles for freedom, battles for the restoration of popular rights are never lost.

"I contend that where the largest personal liberty is allowed by law on Sunday, there is the most liberal and unrestricted acknowledgment of the rights of every man who is so disposed to worship on that day and the largest freedom consistent with order. In the district which I have the honor to represent the sentiment for liberal Sunday laws is so nearly overwhelming as to be unanimous. An intolerant Sabbatarian would find no following there, and yet as the records of the New York health department for 1896 and again for 1897 show, the clergyman in New York who performed the largest number of marriages is a resident of the Tenth Assembly District, a clergyman of the Lutheran Church there.

"In the six square blocks bounded by Second and Fourth Streets, Second Avenue and Avenue B, there are three churches of the Catholic faith, a larger number than are to be found in a like portion of a like territory in any portion of the United States, and in another portion of the district the spiritual ministrations of practically all the inhabitants come not from those associated with any of the Christian churches, but from the synagogues which are there numerous. Yet such a thing as a collision or dispute on religious grounds in this neighborhood of

thickly populated East Side is unknown. All dwell together in harmony; there is no conflict and no friction.

"Religious holidays are celebrated by this, or that, portion of the population as they occur in the round of the year, and in summer time especially some of the ceremonials are in part celebrated out of doors, but there is no such thing as a dispute of any kind. The golden rule is the rule of all. How is it in so many of the districts of the west and southwest where Whitecaps flourish and regulators abound—where the rights of one individual in a small town are held on the suffrance of his fellows? These are the places in which rigorous, austere, fanatical, and unreasonable Sunday laws abound, wherein, as has been said, the chief function of each man is thought by him to be to interfere with the rights of his fellow. I appeal to the consideration of the Assembly not for liberal Sunday laws but for the abolition of illiberal ones inconsistent with popular right, detrimental to order and morality, unreasonable, impracticable, favorable to corruption, and totally unsuited to the requirement and to the welfare of the people of a great cosmopolitan city."

We cannot of course recognize Mr. Harburger's distinction of "liberal" and "illiberal" Sunday laws; for in principle, all Sunday laws are the same, and the principle of them all is an illiberal principle.

It seems to have been taken for granted that Mr. Harburger's bill would not become a law, otherwise the opposition to the measure would doubtless have been much more strenuous.

THE Iowa *Clinton County Advertiser*, says the *Sabbath Recorder*, "reports the arrest of H. N. Schuier, of Belleview, Iowa, on the charge of 'Sabbath desecration,' for keeping his store open on Sunday. The case was fixed for trial on February 10. The *Advertiser* says that the arrest is the result of a 'revival' at Belleview."

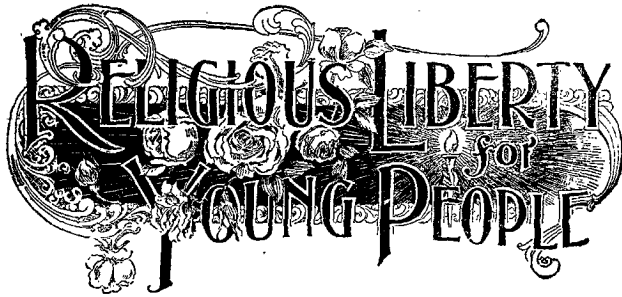
THE *Ram's Horn* reports that "a gigantic petition movement for Sunday closing is to be inaugurated in all the Wesleyan churches of England, this year."

THE following notice was recently served on the barbers of the town of Longton, Elk County, Kansas:—

"You are hereby kindly requested to close and keep closed, your barber shops, in the city of Longton, Elk County, Kansas, after this date, on the first day of the week, commonly called Sunday."

The notice is signed by the mayor, D. W. Jackson. What its effect was we have not yet learned.

A BILL has been brought before the New York Legislature which provides for "permitting non-professional games and sports on Sunday after 1 o'clock P. M. in cities of the first class, but prohibiting taking admission fees."



Studies in French History.—12.

"ANOTHER thing which King Philip did," began Professor Carman, "was to permit his son Louis VIII. to go over to England with an army—which the English barons had invited him to do—in order to take the throne from King John, whom they did not at all like. But John soon died, and popular opinion agreed that his innocent son, Henry, ought to have the throne. So Louis went back home."

"O, Professor Carman! Milly Brown has an essay about Louis IX.," piped Harry Ray.

"Is that so, Milly? When did you write it?"

"Yesterday," said Milly, blushing.

"Well, we may as well hear it, if you have no objections. Just step right up here. Milly."

"I don't know that it will be at all good, teacher; but mother and Aunt Fannie wanted me to try," and Milly began:—

"Louis the Eighth, the son of Philip II., did not reign more than three years. He married a very nice woman, who was noted for her good common sense, and her wonderful tact. Her name was Blanche.

"When Louis VIII. died, his wife Queen Blanche was the regent of the kingdom. Little Louis the Ninth was then only twelve years old."

"Will Milly please tell what 'regent' means?" interrupted Jack Smith, "I have an idea, but I'm not quite sure."

"I suppose it is one empowered to act in the place of a king or queen," replied Milly, at which Professor Carman nodded assent, and Milly proceeded:—

"While Queen Blanche was regent, the nobles, relieved by the death of the firm Philip, determined to have things their own way again. But Blanche managed to get along with them, and by her great tact, avoided trouble. She chose a wife for Louis IX., as the custom was, and Louis was so fond of her that his mother feared he would neglect his other duties for the sake of being in her company. So, to escape her watchful eyes, they used to meet on a stairway, and talk and visit to their heart's content, and the sentinels would pound on the floor as a warning, when the queen appeared; so we see that some kings can't always do just as they want to.

"Louis IX. was very nice looking and graceful in his bearing, and for a while, when quite young, was fond of nice clothes and fine equipage. But after a few years he

began to dress with great simplicity, and to show an inclination toward religion, which was quite remarkable, though at his brilliant wedding no one would have imagined that he would ever be called 'Saint Louis.'

"He was a very good man, history says, a kind husband, neighbor and son. But he was foolish enough to insist upon going off to Palestine to fight the Turks. This was a very sad mistake. The great reason for his undertaking this crusade was, that he was taken very ill, and so he made a vow that if he got well, he would take an army over to Jerusalem. So I suppose he thought he had to keep his vow. He reigned from 1226 to 1270, or forty-four years."

"Very good, Milly; you have brought out a great many truths in your essay. In fact you have done well; I hope it will not be long before others follow your example."

"I know there is very much more about Louis IX., professor, but I did not have time to study his history any longer."

"Well, perhaps, it would be well to talk a little more about him," said Professor Carman.

"As Milly says, it was a foolish piece of business for him to start out for Palestine, but there were dreadful things happening in Asia. The Mongul Tartars were butchering the Christians, and Louis thought he must do something at once. These barbarians used to murder people, and then make piles or pyramids of their heads. They even stamped the dreadful word 'destruction' on their money.

"At last, after an extensive preparation, Louis started out, and when he came near to the city of Damietta, in Egypt, he was so eager for the fight that he jumped into the water and waded ashore."

"Was the city taken?" asked Florence Ray.

"Yes; but some how the king failed to make a permanent success of it. Next was fought the dreadful battle of Mansourah, in the narrow streets of which city the wretched French soldiers who had succeeded in forcing their way into the city were miserably massacred. The men who escaped fought bravely and gained some victories, but the climate was so deadly that many died, and the poor sick king was finally taken prisoner with all his army."

"It seems so strange," said Joe Palmeter, "that it took them so long to learn that the battles of the Lord ought never to be fought with the sword."

"Yes, indeed, Joseph, but that lesson has to be learned and re-learned in every age. At last the king gave the city of Damietta back again for his ransom. This generosity so pleased the sultan that he made a rebate of one fifth of the price he had at first demanded from the Christians."

"Meanwhile, I wonder what became of poor Queen Marguerite," said Harry Ray. "Did she go with him?"

"Yes; and she suffered much from anxiety while he was a prisoner. She cautioned the old knight who was nursing her to kill her if the Saracens should take the

town in which she was. But she was quite shocked when the old fellow told her that he had intended to do so from the first.

"The little son that was born to the king at this dreadful time was named Tristan; meaning 'The Sad.'

"Louis stayed in Palestine four years, and then his mother died; so he returned home at once, his expedition proving to be only a great expense, with dreadful loss of life, and almost no profit to any one.

"But the French people were glad to see their king again. He had been gone away six years and they gladly welcomed him. But Louis was unable to shake off his sadness because he had not been successful in his crusade; so instead of the cheerful countenance which was natural to him, his people were grieved to see a settled melancholy upon his face."

"I think I have read somewhere that Saint Louis was a great hand to bring people together who had been enemies," said Edna Phillips.

"Yes; he delighted to be a peacemaker, and he spent the next fifteen years after he came home, in acting the part of a father to his people. People were accustomed to settling their disputes by the sword, up to this time; but Louis would not allow this wickedness, and rather than that either party should lose anything financially, the generous, peace-loving king would make it right with the injured party out of his own pocket."

"It's awful strange, I think," said Rob Billings, "that a man who was so tender-hearted and kind would fight those terrible crusades."

"It was under a mistaken sense of duty, I am sure," said Professor Carman, as he dismissed the class.

MRS. L. D. AVERY-STUTTLE.

The House That Rum Built.

The alms-house.—This is the house that rum built.

The drunkard.—This is the man that lives in the house that rum built.

Appetite.—This is the chain that binds the man that lives in the house that rum built.

Intoxicating drink.—This is the serpent in flowery guise, with the artful tongue and dazzling eyes, that welds the chain that binds the man that lives in the house that rum built.

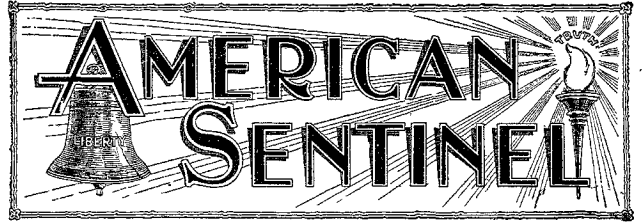
The rumseller.—This is the monster that holds the rein over the serpent in flowery guise, with the artful tongue and dazzling eyes, that welds the chain that binds the man that lives in the house that rum built.—The Happy Pilgrim.

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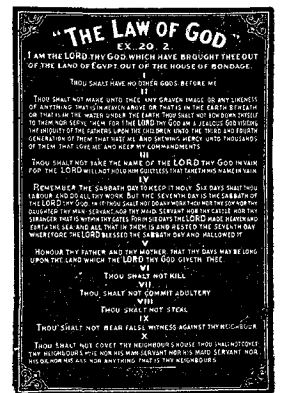
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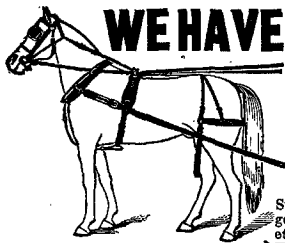
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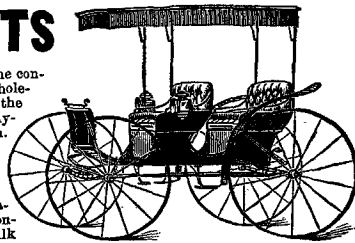
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<p><i>They that sealed the covenant.</i></p> <p>they have ^{r^v} dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.</p> <p>38 And ^{r^v} because of all this we ^{r^v} make a sure covenant, and write it;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

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American Sentinel.

NEW YORK, MARCH 10, 1898.

READ, on another page, the article "In Holy Russia," and as you read, reflect that the atrocious invasion of sacred personal rights of which the Russian government is guilty as described, is defended simply and solely by the principle that the state ought to be united with religion. Reflect also that this principle has numerous and influential advocates in the United States.

SOME interesting facts and figures will be presented in next week's issue showing that a determined opposition is being made to the policy of discontinuing government appropriations of public money for sectarian institutions. In fact, it seems probable that this policy will be reversed, and the Government put back on the old track of church and state partnership. And remember that facts like these are what everybody ought to know.

THE pope, it is said, has given out as his "express wish," that Roman Catholics "should be loyal to the country in which they live, and in the event of war rally to their country's support." We give the pope credit for better sense than such a statement implies; but after all, the spectacle of Catholics of Spain fighting Catholics of the United States by order of "the church" would not be more incongruous than that of Methodists of the North fighting Methodists of the South under sanction of the church, as was witnessed in this country not long since.

THE Sunday-Best Bill, upon which a hearing was recently given at Washington, was, it is said, a part of the annual output of the "Churchmen's League"—an organization representing the Episcopal Church. According to a spokesman of the League who writes in the *Washington Post*, of March 3, George Washington,

Thomas Jefferson, and James Madison were members of the Episcopal Church. It is not claimed that they were the founders of the League; but it may appear that they were after the Catholic and other churches shall have finished revising history.

It is easy to shut one's eyes to anything and everything; and it is almost as easy to miss seeing things of importance by giving them only a casual, careless glance. Those who have given more than a casual glance to developments now taking place in this country know that the nation has reached the greatest crisis in its history. But their knowledge will not help you unless you can be induced to give your earnest attention to these things. What means the great "Christian Citizenship" movement, to the principle of which the greatest and most active church forces in the country now stand committed? Is this feature of the times worth considering? If not, what do you deem worth considering?

WE have received a small tract and a card sent by a party in Davenport, Iowa, making a "Call to the Christian Voters" of the land, for the formation of a United Christian Party to take charge of the country. He sees "a golden opportunity for the Christians to advance the kingdom of Jesus Christ on earth, to better the condition of the human race, and to overthrow the work of Satan in our Government," by having all Christians "united at the ballot box." "Present political parties," he says, "fail to give us a remedy to destroy evil and better conditions, because they have wandered away from God and rejected his Son, Jesus Christ, in politics." It is a straw which shows how the wind of "Christian politics" is blowing among the people.

THE "flag salute" has appeared in the public schools of Brooklyn; and, of course, there is trouble. A resident of that borough of Greater New York who knows the facts of the case sends us the following statement: "In one of the Eastern District schools

of our city a little boy eight years old, for refusing to comply with the teacher's request to salute the flag, and participate in a military march around the school room, in which each boy when passing the flag was supposed to lay his right hand finger on the left shoulder, imitating the carrying of a gun, was punished by having to stand up all day during his studies. The following day he was punished by having his hand slapped with a ruler. His mother, when informed of these facts, called on the teacher, who tried to defend her act on the plea of patriotism, but referred her to the principle of the school, who pleaded ignorance of the matter, but promised to stop it; which, I am glad to say, was done and it has not yet been repeated." The lad's refusal, we learn, was not from stubbornness, but because he had been taught that the spirit of militarism was contrary to Christianity.

THE country has before it two object lessons warning against a union of church and state. One is Spain,—once the foremost nation in Europe, now bringing up the rear; vanquished by each of her American colonies; bankrupt in purse and prestige, and without any creditable history since the discovery of America,—Spain, the ever-faithful adherent of the Roman Catholic Church. The other object lesson—and one which the country is obliged to notice—is Utah: now endowed with the powers of a sovereign State, and rapidly furnishing evidence of being under the control of the Mormon Church. The American people revolted at the idea of the perpetuation of polygamy; but it has been demonstrated that the union of religion with the state is a greater evil than polygamy; that it, and not polygamy, is the root evil of Mormonism. Will the people of the United States now proceed to establish a religious state, for which millions of religious people here are now working? Will they establish on a national scale what Utah has furnished on the scale of a single State? If they do, with these object lessons before them, they will certainly be without excuse.