



"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT: FOR I CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD."

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### GROWTH OF THE MILITARY SPIRIT.

THE military spirit is the fighting spirit. It is for the purpose of fighting that the military forces exist. They do not exist to parade and give pleasing and impressive shows before the public. While their time is very largely spent in this way, the fact remains that were it not for the real fighting which they are supposed to be capable of doing, they would never have been called into existence.

The fighting spirit is essentially the same under all circumstances. The application of "science" to the "art" of disabling an opponent by physical force, does not change its nature. The professional pugilist displays much "science" in conducting a prize-fight, but he acquires this merely in order that his efforts may be more effective in overcoming his adversary; and so of military drill. An army is more effective than a mob, and that is the reason the mob is organized and drilled into an army. The organization and drill are for the purpose of enabling the army to kill more men and do more injury to the enemy in a given space of time than it could do otherwise, and not for the purpose of elevating the "art" of killing and mangling human beings.

The sudden and widespread development of the military spirit in this country within the last three years, is a conspicuous and significant sign of the times. Within this brief space of time there has been evolved from the

ranks of the youth in our public schools, a military organization, taking the name of the "American Guard," and more commonly referred to as the "Boys' Brigade," which has extended itself into every part of the country, and is rapidly looming into prominence in the public eye. Measures have been passed in its favor by State legislatures, and Boards of Education now find it among the prominent things which claim their attention. "It is likely," says one authority on the subject, "that before long military drill will be established everywhere as a part of the American common school system."\*



Ambulance Corps, First Battalion of the American Guard (Grammer School 87, New York.)

The friends of the organization are said to be many, and its opponents comparatively few. It is said in defense of the system that it confers much physical benefit upon the boys of the schools, giving them "neatness in person and clothing, a firm step, and a straight and graceful figure." The correctness of this assertion no one will be likely to dispute. The physical advantages to be derived from

\* The quotations in this article not otherwise credited are from "Our Schoolboy Soldiers," by Whidden Graham, in the *July Munsey*.

thorough military training are too well known to need argument. It would be idle to maintain, however, that such benefits can be derived in no other way.

But it is said that there are other and greater benefits pertaining to the system. "Still more important," we are told, "are the mental and moral lessons directly or indirectly given in the course of military instruction. The boys are taught to be brave, honorable, and manly; that they must be obedient, courteous, and respectful; that they must protect the weak, be helpful to their comrades, and above all else, be truthful and patriotic." Evidently, if all this were true of the military system, the careful parent, solicitous that his sons should be well brought up, would need do little more than to see them safely initiated into this organization.

It is worthy of note that one of the earliest and most influential promoters of the organization, was the Grand Army of the Republic. It was not an educational sentiment, but a military, or "patriotic" one, in which the idea originated. The education which the system provides is almost wholly in the line of that necessary to military operations. Our illustration shows the "Ambulance Corps" belonging to one New York City "battalion" of the Guard, as they would appear equipped for operations on the field of battle. It contains few sugges-

tions in the line of physical or mental education, but some very strong ones of a different nature. Indeed, it indicates plainly that the training given in the organization is of a kind which looks toward actual military operations.

That the system teaches "patriotism" of a certain kind, is doubtless true. But the patriotism which is represented by belligerency certainly does not need to be cultivated in the mind of the average school-boy.

The important question which presents it-

self in the consideration of these facts, is, Granting that the youth in our public schools will derive certain physical and mental benefits from such training, does this system provide the only method, or the best one, or even a proper one, by which it may be imparted? Do the benefits of the system more than outweigh the possible evils which it may contain?

We think they do not; but that, on the other hand, the evils far outweigh the benefits. Militarism is not a thing which should be developed in any form on this continent. We do not want a "patriotism" which appeals to arms rather than to the principles of right and justice,—a "patriotism" which is but another name for selfishness, which puts national prosperity above right and regard for humanity. We want rather the patriotism which first called this nation into being, by standing in support of those universal principles of justice asserted in the Declaration of Independence. The youth in our public schools need nothing more than they need instruction in those very principles. They need to be taught what are the unalienable rights of all men, and respect for those rights, in order that they may become the best citizens. The fighting instinct is sufficiently strong in all. It needs to be repressed, rather than cultivated.

The nation's youth, and its older citizens as well, need to be taught that Justice, not Force, is the proper arbiter of all disputes. If this nation is again to become involved in war, far better will it be if its citizens go to the conflict in the strength of an enlightened conviction that they are contending for the principles of right and justice, than if they are impelled by a mere blind enthusiasm which trusts only in the strength of arms, and pays heed to nothing but the signal for combat.

The country may have reason to be thankful that the military idea and spirit were not more fully developed than they were when a few months ago it became involved in the Venezuelan dispute with Great Britain. As it was, the air was full of war clamor, which was recognized by sober-minded citizens as one of the greatest dangers of the situation.

Militarism and free government do not go together. Militarism belongs with despotism. The natural affinity between the two is illustrated sufficiently upon the shores of the Old World.

The evil effect of this militarism upon the public school system and through that upon the nation, is pointed out in the following from the *New York World*, of July 6, in reference to a resolution then before the Board of Education authorizing the introduction of military training as a feature of grammar-school education for boys:—

The adoption of such a resolution would seriously cripple the schools. It is wholly at odds with the fundamental idea on which they are based. They are founded and supported by the State that the instruction given in them may in turn support civil government.

For the support of military government free schools are unnecessary. Where the military idea predominates intelligence must be subordinated. It is inevitable that it will be. The history of the world offers no case of a people which has been able to found civil government responsive to the intelligence of the people on militarism and the military idea. If the boys of New York are to be made into soldiers in the public schools, it cannot be expected that they will be developed into the best possible citizens. They have only a few years for acquiring the rudiments of education, and if these are to be wasted the gravest injustice will be done them and the community whose destinies they are hereafter to decide.

But it is now not a question of accepting or rejecting the innovation upon its merits. The evil has fastened itself upon the common

school system, and while we may and should combat it to the extent of our power, it must be with no reasonable hope of effecting its removal. The thoughtful, liberty-loving citizens who see danger in this development, are but few in proportion to the number who look upon it with favor or unconcern. It seems to be generally accepted as a proper if not a necessary and desirable feature of our "Christian" civilization.

Indeed, we find this same militarism in the "Christian" Church itself. An authority tells us that "In addition to the drill in public and private schools, there have in recent years sprung up, all over the country, cadet companies in connection with churches of various denominations, some of them numbering hundreds of boy soldiers." There are also, we are told, many companies of youthful cadets connected with temperance organizations and similar bodies.

Militarism is one of the great curses of the world to-day. Its sudden appearance and development in this favored land is an ominous sign of the times. It bodes no good to liberty or to peace. It harmonizes not with the pleasing dream of "peace and safety," but with the internal dissension and strife now so manifest in our own national affairs, and the world-wide unrest of the nations, and the jealousy and distrust with which they are watching each other. In view of all this the prospect is that the youthful organization will soon have opportunity to turn its military knowledge and skill to another use than that of pleasing the public eye. The authority from which we have quoted, significantly says: "Recent events have brought the question of national defense prominently before the public. If this country has rights which it desires to assert against the pretensions of foreign powers, it must be prepared to fight for them. Military authorities have recently agreed in urging the drilling of the millions of American schoolboys as a useful training for a volunteer force, which could go to the front without losing time in learning the rudiments of war."

Reader, is it not evident to you that the spirit of the times, at home as well as abroad, is making for war and not for peace,—for despotism and not for liberty? And the spirit of war is not the spirit of righteousness. Be not deceived. War is fighting—the outlet for the same instinct which animates the principals in the prize ring. It is murder and ruin on a vast scale; as General Sherman pithily remarked, "War is hell;" and not all the dignity and glory with which "civilization" can invest it can make it anything else. The universal spirit of the world to-day is the war spirit; the drift of events the world over is for war. It is for you, reader, to ponder the situation with all seriousness and earnestness, in the light of these facts, and—what is more important—the light of the prophecies of the inspired Word. s.

#### A NEW FEATURE FOR "MISSIONARY" CONVENTIONS.

THE "Illinois Missionary Association of the Christian Church," announces a new feature in the program of its coming annual session, to be held in Eureka, Ill., July 28 to August 6. Press reports speak of it as follows:—

A new feature has been introduced in the program this year, which tends to greatly increase the interest in the occasion; that is a series of political speeches, each party to be represented by one of the leading men of the State. Wednesday, July 29, Hale Johnson, of Newton, Prohibition candidate for Vice-President, will be present and speak. Thursday, Gov-

ernor John P. Altgeld will speak as the representative of Democracy. Friday, Hon. A. J. Hopkins, Congressman from the Eighth Illinois District, will discuss the great questions of the day from the standpoint of a Republican. This speech will close the series.

The remainder of the meeting will be divided between the various conventions of organizations pertaining to the Christian Church.

Verily, the signs are abundant on every hand that religion and politics are rapidly coming together. But one thing is certain,—the mixture will not constitute Christianity. Quite probably this "new feature" on the convention program will "increase the interest in the occasion," but the nature of that increase of interest will be political, not Christian. Christianity and politics are not in the same sphere. To engage in politics the Church must go outside the sphere of her God-appointed work. s.

#### THEY SUFFER FOR THEIR FAITH.

DOWN in Lake County, Tennessee, surrounded by the heavy timber for which the lowlands of the Mississippi are noted, is a small community of Seventh-day Adventists.

A year ago, one of their number who owned a small portable saw-mill, secured, in company with another man, a tract of 1,500 acres of wild timber land for the purpose of converting the trees into lumber.

Calling to his assistance several of his brethren of like faith from other neighborhoods, Mr. Callicott, for such is the name of the owner of the mill, proceeded to establish a lumber camp in the hitherto almost trackless forest which he and his partner had purchased.

Soon a number of rough but comfortable homes sprang up where previously there had roamed only wild beasts, or herds of semi-wild cattle and hogs, which have free range of the Mississippi bottoms in Lake County.

The mill hands brought with them their families, and very soon after the mill was in operation steps were taken to build a school-house, which task completed, a teacher was employed and a school successfully conducted for several months.

The school-house served also for a church, and every Sabbath as also on Wednesday evenings, the whole community assembled for divine worship, which, unless a minister was present, which seldom happened, was conducted by one of their own number. The children were organized into classes for a regular Sabbath-school in which both old and young took part, while for the older ones there were Bible readings or "lay" sermons prepared and delivered by some of the men.

A few of the employes of the mill were not Adventists, and it was never operated on Sunday, and so was run only five days each week. Naturally Sunday was "chore day" with the Sabbatarians, and numerous little odd jobs were done on that day.

When it was determined to build the school-house and church the men volunteered to do the work. The owner of the mill gave the timber and the use of his mill, besides himself assisting in the work. On a Sunday morning the volunteers sallied forth to cut the logs at a point about a mile distant from the mill and still deeper in the dense forest.

But evil eyes were spying out the liberty of the Adventists. Sunday loafers from farms adjacent to the forest followed to the scene of operations the fathers intent upon erecting a temple sacred at once to the worship of God and to the education of their children, and

this work was the basis of some of the indictments referred to.

Formerly the forest had echoed on Sunday with the baying of hounds and the crack of the rifle in the hands of godless hunters, but nobody was disturbed. Now however when the "sabbath" stillness is broken(?) by the "swish" of a cross-cut saw drawn by sturdy but God-fearing lumbermen, who had on the previous twenty-four hours "rested the Sabbath-day according to the commandment," the neighborhood was "disturbed." Methodists and Presbyterians, and even Baptists, who saw a rival sect gaining a foothold in their neighborhood, were greatly annoyed, not indeed when they heard the saw cutting the logs to be subsequently made into lumber for the Adventist church, for that could not have been heard ten rods, but when they heard that the saw had been running.

The facts of this work together with the odd jobs done about their homes on Sunday, were promptly reported to the grand jury. A ne'er-do-well in the neighborhood, who has more than once crossed his legs under the hospitable boards of his Adventist neighbors and partaken of their salt, appeared in the role of prosecutor, and five of the Adventists were indicted for nuisance, according to the following formula varied only as to names:—

State of Tennessee, }  
Lake County. } Circuit Court,  
November Term, A. D., 1895.

The grand jurors of the State of Tennessee, elected, impeached, sworn, and charged to inquire in and for the body of the county of Lake, in the State aforesaid, upon their oath present that W. S. Lowry, late of said county, laborer, heretofore to wit, on the 17th day of November, A. D. 1895, that day being Sunday, and divers other Sundays next before that date, in the county of Lake aforesaid, then and there unlawfully, openly, publicly, notoriously and unnecessarily did, in the presence of divers persons, engage in his secular business, and did perform and follow his common avocations of life on Sunday by working at the sawmill, moving and hauling saw logs, building houses and fences, chopping and sawing lumber, and doing divers other kinds of work on Sundays, said work not being necessary or a matter of charity: and it was and is to the great annoyance and disturbance of the good people of the community, to the evil example of society, prejudicial to public morals, and a public nuisance to the citizens of the county, and against the peace and dignity of the State.

J. W. LEWIS,  
Attorney General.

As before stated, the mill was never operated on Sunday. The work done, as shown by the evidence, was such as is usually done on Saturday afternoon or on Sunday by men employed on other days in mills or factories, and especially in lumber camps. But for this, one honest man has just completed a term of imprisonment dating from the 14th day of last March, and three more God-fearing men have just been convicted, and must spend several months in prison and in the chain-gang, for they refuse to pay either the small fine or the large costs assessed against them for exercising a God-given and inalienable right.

The indictments referred to were found last November. Last March one of the defendants was tried on two indictments, and in default of payment of fines and costs was committed to jail for nearly eight months.

The other four cases were continued because of a flaw in one of the indictments. On the 16th inst., these cases were tried and three convictions were obtained.

The judge, W. H. Swiggart, of Union City, Tenn., seems to be a fair-minded man, who has lost his relish, if he ever had any, for such cases. Regarding himself as bound by the statute and the decision of the Supreme Court, he discharges what he conceives to be

his duty. It is stated on good authority that Judge Swiggart does not want these Sunday cases in his court, and certainly he does not regard Sunday work as done by the Adventists as a very serious offense, since he imposes only the nominal fine of one dollar even on defendants before him for the second or third time on the same charge.

Attorney-General Lewis does not seem so liberal or even fair-minded, and is said to have made some threats by no means creditable to him. It is reported that he induced the prosecutor to assume that role by promising to "nolle" a case against him, and that he has boasted that he drove the Adventists out of Henry County into Obion County, and from Obion County to Lake County, and that now he will drive them into the river. It is to be hoped that this is a mistake. The Adventists were never driven out of either Henry or Obion Counties, and are not likely to be driven out of Lake County; but even should they be driven out of the State or even from the United States it would not prove them wrong nor their persecutors right. Might does not make right, and Attorney-General Lewis may be wrong even though he has at his back all the power of the State of Tennessee.

PULPIT POLITICS.

WE seem to be rapidly approaching the time when the political "stump" will have become identified with the "Christian" pulpit, and one can learn all he desires to know concerning questions of politics, national finance, law, civil government, etc., by simply going to church and paying attention to the regular Sunday discourse. The clergy will become the political campaigners, and the party managers will simply have to call the conventions, nominate the candidates, and frame the platforms; then the clergy will attend to the rest.

The congregation of the Calvary Baptist Church, New York City, are already thus favored(?) in respect to the political issues of the present campaign. In his discourse of Sunday evening, the 19th inst., the pastor "paid his respects" to the "Chicago platform," condemning especially its reference to the United States Supreme Court. He said:—

This court is the authoritative interpreter of the Constitution. To degrade it would be a national calamity. Do the supporters of this platform want anarchy? Do they not know that Christian patriotism insists that "lex is rex"—that law is king and must rule? That platform propounds and promulgates dangerous doctrines. Its teaching comes perilously near being revolutionary. Americanism is not anarchism.

Whether the standard of truthfulness of the average political campaign speech will be raised or lowered in the hands of the clergy, is a question which remains to be determined. It is evident, however, that in this instance it was not greatly elevated. The statements that the Supreme Court "is the authoritative interpreter of the Constitution," and that "law is right, and must rule," are about as misleading as any that could be uttered. It is true that the Supreme Court of the nation can speak with authority superior to that of any other court upon the questions which come before it; but that court is not superior to the people who created it, and cannot settle for them any question of absolute right or wrong. If it could, it would have settled the question of negro slavery in favor of the slaveholder, when it rendered the historical Dred Scott decision. Not even a decision of this

august tribunal can give a bad doctrine a right to rule in the practice of the nation or of individuals. The people have not delegated to any court their reason or moral accountability. Right must rule; and the people must determine for themselves, in the light of their own reason and of revelation, what is right.

The Supreme Court cannot make law. Law, in its true sense, is always synonymous with right. But that is often set forth as "law," which is simply what the court decides to be right; and the court's decision, in many if not most instances, is determined by its constitution at the time. Recently, the Supreme Court considered the question of the constitutionality of the "income tax" statute passed by Congress, and decided it to be law; but almost immediately afterwards reconsidered its decision, and by a change of mind on the part of one member, decided the statute to be unconstitutional and not law. It is evident that the question of "law" in this case might have been settled either way by a slight change in the personnel of the court.

This voice from the pulpit would have us believe that "Christian patriotism" requires an acceptance of the doctrine that "law is king, and must rule," and that what the "law" is which must rule, is a question to be settled by the courts. We are not told what "Christian patriotism" is, but it is a term used evidently to allege that the individual is neither a Christian nor a patriot who will not be ruled in all matters by the "law," as the courts may determine it. There is a strong tendency in this country toward political as well as religious popery, and this tendency will doubtless be strengthened by the utterances of pulpit politicians. Such utterances are invested with a weight and dignity, as coming from the pulpit, which they would not possess, put forth as mere "stump speech" rhetoric. By the pulpit-reverencing class, they are apt to be received as gospel truth.

There is "law" in almost every part of this country in favor of a church dogma—the Sunday-sabbath—and this "law" has the sanction of the nation's Supreme Court. The mere behests of the church, backed by a sufficient show of power, are apt to receive the stamp of "law" from the legislating power, as was seen in the national edict closing the World's Fair on Sunday. The church is looking to the "law" and the courts as her allies in religious work; and it will therefore not be strange if the pulpit politician shall endeavor to impress the public mind with the idea that the "law is king, and must rule," and raise the cry of "anarchy" whenever the rightfulness of the "law," or of a Supreme Court decision, is called in question. s.

THE REFORMING POWER OF GOD'S WORD.

THE religious world seems at this day to have little or no confidence in God's simple word as a means of moral reform. There is no lack of effort at reform, nor was the need of reform in both Church and State ever greater, probably, than it is now; but the means employed by the various reform parties indicate a general belief that men must be either coerced into reform, or lured into the way of righteousness by some attraction which will appeal to their carnal natures.

The SENTINEL invites the attention of reform workers to the word of God as a reform-producing power.

There is a power in the divine word which

men cannot comprehend. The comparative powerlessness of man's word has given rise to the familiar saying that "talk is cheap stuff." Not so of the word of the Lord. And there would be much less need of reform to-day if the distinction had been preserved in the public mind between that word and the "cheap stuff" put forth from the pulpit by those standing in the position of God's spokesmen.

Consider the great reform accomplished in the time of John the Baptist. John was simply a preacher in the wilderness. He himself denied that he was the Messiah, or that he was Elias, or a prophet risen from the dead. There was nothing wonderful about his appearance. He had no circus to exhibit before the people. He performed no miracle. And yet we read that there "went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." Matt. 3:5, 6. If there could be such a reformation as this at the present day, it would surpass all the hopes of those now preaching reform to the unheeding, world-loving masses.

What then is the trouble to-day? Has the word of God lost its power? That cannot be, unless God has lost his power. Does not the trouble lie in the fact that the word of God is not studied to-day, not believed, not preached? Does not imagination, or dogma, or politics, or city government, furnish the theme of discourse in the vast majority of instances, instead of revelation? And in how many instances does a text of Scripture, when used, furnish more than a foundation from which the speaker can take a rhetorical flight into the realms of fancy?

Martin Luther and his associates presented the simple word of God to the people of their time, and the Reformation of the 16th century was the result. The people found in the word as it was presented to them, that which satisfied the longing of their souls; they found the bread and water of life. Will it not be found the same to-day? And will it not be welcomed as of old? Yes; it is as true to-day as it ever was that the mysterious longing of the soul for the happiness and peace which it vainly seeks from the resources of earth, must be satisfied, if at all, by that which is "spirit and life" indeed; and that is the word of God. John 6:63.

God is in his word; and this is the secret of the infinite difference between his word and man's word. This is why his word will come to the heart with a power which man's word knows nothing of. The power of God's word is shown in creation. "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth." Ps. 33:6. No greater work was ever done than that of creation. No greater power than that which produced creation could possibly be needed for any work at the present time.

God—the Omnipotent—is in his simple word; but not in the great shows and demonstrations which are considered so necessary in religious work at this day. When Elijah the prophet stood on Mount Horeb, after he had fled from the wrath of Jezebel, he was a witness to some very impressive demonstrations. First, we read, "a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind." Next there was an earthquake; "but the Lord was not in the earthquake." Then came a fire; "but the Lord was not in the fire. And after the fire, a still small voice;" and that voice revealed the presence of the infinite One. It is so to-day; God is yet in the "still small voice," and any work of reform which does not have that voice in it,

whatever else it may have, is disconnected from God.

We point to the divine word as the one essential and all-powerful means of moral reform to-day. Of course, if the reform sought is not sanctioned by the word of God—as, for example, the reform to promote Sunday observance—there is no divine power in it and never can be. There is absolutely no hope for "reform" work of this kind. But there is a Sabbath-reform work going on in our land and in all lands, which is based directly on God's word, proclaiming to the people "the seventh day is the Sabbath of the Lord thy God;" and such is the power that is in it that multitudes of every race and class are reforming in Sabbath observance and keeping the seventh day, in the face of popular scorn, popular custom, financial loss, and legal pains and penalties.

Let every honest-hearted reform worker ascertain if his work has the sanction of the word of God; and if so, promulgate it by that word. If it has not, it is worse than useless to resort to another means for its propagation. S.

#### WHY ADVENTISTS WORK ON SUNDAY.

THE present Sunday cases in Lake County, Tenn., have again revived the question of how Adventists regard the fourth commandment of the Decalogue; not that it is a proper legal question, for it is not, but because in some other States as well as in Tennessee, courts of justice have so far forgotten their proper functions as to assume to declare that freedom of religious faith is not involved in the Sunday work of the Adventists.

It is assumed, as expressed by Judge Hammond, in the King case in 1891, that the Sunday labor of the Adventist is "disconnected with his religion just as much as other people's labor is disconnected with their religion, labor not being an acknowledged principle or tenet of religion by him, nor generally or anywhere."

The fact is, however, that the Adventists do regard it as a sacred duty to habitually devote Sunday to secular purposes; perhaps not necessarily to work every Sunday so that under no circumstances could they rest upon that day, but in the sense that they must treat it as a secular day. And this because they understand that the fourth commandment establishes a difference between the Sabbath and the six other days of the week, and requires men to respect that difference. To ignore this distinction between the Sabbath and the other days of the week, is simply to defeat the object of the divine law, and to set up a counterfeit of the memorial which God has ordained to keep in remembrance the fact that he is the Creator of the heavens and the earth, and the sanctifier of his people.

The view of the Adventists is that physical rest for man is not the primary object of the Sabbath; for it "was made for man" before the fall, as our Lord himself declares, and consequently before man stood in need of rest from wearing toil. Clearly its object was to keep in lively exercise man's loyalty to God as the Creator, just as our peculiarly national holidays—the Fourth of July, Washington's Birthday, Decoration Day, etc.—are designed to fan the flame of patriotism in the American breast. Viewed from this standpoint, it is plain that the fourth commandment not only enjoins the keeping of the true Sabbath, but it likewise forbids rivals and counterfeits.

Just as the stamp of the government upon

a piece of metal or paper separates it from all other metal and paper not thus stamped, and gives it a peculiar character not belonging to other pieces of metal or paper, so the Lord's stamp, placed upon the seventh day, separates it from all other days and gives it a character peculiar to itself. And just as it is a crime under the laws of men to either make or use imitations of metal or paper bearing the government stamp, so is it a sin under the law of God either to make or to use an imitation of the Lord's Sabbath.

#### The Sabbath the Badge of God's Authority.

Every law must show in some way the authority by which it was enacted, and this the Decalogue does only in the fourth commandment. In that precept it is declared that the Giver of the law is he who created the heavens and the earth in six days and rested on the seventh. It is this fact that gives the Sabbath its memorial character. The Sabbath commandment is in fact the seal of the divine law, because it is the precept that designates the Giver of the law, and states the ground of his authority to require obedience.

In like manner the Sunday institution is the seal or mark of rival power. It is set forth by the Papacy, the "man of sin" of 2 Thess. 2:3—as the badge of his authority to command men under sin. In a Catholic catechism, called the "Abridgment of Christian Doctrine," the Catholic Church asserts its power to change the divine law, in the following manner:—

*Ques.* How prove you that the church hath power to command feasts and holy days?

*Ans.* By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

*Q.* How prove you that?

*A.* Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin; and by not keeping the rest by her commanded, they again deny, in fact, the same power.

Another Catholic work, called "Doctrinal Catechism," offers the following as proof that Protestants are not guided by the Scriptures:—

*Ques.* Have you any other way of proving that the church has power to institute festivals of precept?

*Ans.* Had she not such power, she could not have done that in which all modern religionists agree with her;—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority.

*Q.* When Protestants do profane work upon Saturday, or the seventh day of the week, do they follow the Scripture as their only rule of faith—do they find this permission clearly laid down in the sacred volume?

*A.* On the contrary, they have only the authority of tradition for this practice. In profaning Saturday, they violate one of God's commandments, which he has never clearly abrogated—"Remember that thou keep holy the Sabbath day."

Believing the Papacy to be antichrist, and holding the Sunday-sabbath to be the badge of its power, it is evident that with Adventists the observance of Sunday would be equivalent to rendering homage to antichrist; hence their steady refusal to obey Sunday laws, and their willingness to suffer imprisonment, the chain-gang, or even death itself rather than to do so much as appear to regard Sunday as other than a common working day. It is not as many seem to regard it, simply a matter of choice of the days, but is with the Adventists a vital question directly affecting their salvation.

About four years ago the *Advent Review*

and Sabbath Herald, the denominational organ of the Adventists, had an editorial article upon this subject which we reprinted at the time, but from which we now make the following extracts:—

Every person has a right to work six days in every week, for the language of the commandment is, "Six days shalt thou labor, and do all thy work." These words . . . confer upon mankind a God-given right, . . . beside which all opposing human authority becomes an absolute nullity.

But the language of the commandment imports something more than a mere permission to labor upon six days of the week. It imports something in the nature of an obligation. . . . Six days of the week are left to be devoted to man and his temporal interests, but the seventh day is the Lord's—the day upon which he rested, and which he blessed and sanctified. This day must therefore be kept distinct and separate from all other days, and of course the means for doing this must not be likewise employed in behalf of other days, or the distinction would be lost. . . . The observance of the commandment by rest upon the seventh day would be nullified by the like rest upon the other day. It is absolutely essential, therefore, that the six working days should be kept distinct in character from that day which God has set apart for himself.

But the impropriety of resting upon both the seventh and first days of the week does not stop here; for the first day is a rival Sabbath. Peculiarly offensive to God, therefore, must any act be which is an acknowledgment of the claims of this false sabbath to the sanctity and reverence due his own day. In what other way could such observance of the first day, by one who knew its claims to be false, be taken, but as an insult to the Creator? In what other way could the Creator himself regard it?

The person who refrains from labor upon the first day of the week, thereby acknowledges either the claims of the day, or the authority of the power which seeks to enforce such rest. He may not "keep" the day as the Sabbath day should be kept, according to the spirit of the Sabbath commandment—his observance of it may be one of form only; but this in the eyes of others at least, is an observance of the day, for only each individual can examine the thoughts and intents of his own heart.

The eyes of the world around us can not, or at least, do not, penetrate beyond the letter of our Sabbath observance—the outward refraining from labor; this is all, therefore, that can be asked of any one in enforcing Sunday observance. This also is all that the authors of the first-day sabbath ever asked as that which should constitute its observance. Sunday was never blessed, sanctified, and made holy; as a rival to the true Sabbath, it is sufficient that the religious world should be induced to rest and attend religious worship upon that day instead of on the seventh day. The edicts which gave rise to Sunday observance never commanded anything more; nor is anything more exacted by the apostate church which has ever been the especial guardian of the day. Every intelligent person knows that the Roman Catholic Church does not demand of its members the observance of Sunday in the spirit of Isa. 58:13.

The Catholic Church does not demand Sunday observance as an act of worship to God, but as an act of homage to itself; and as such it is an act in the highest degree offensive to God. It lowers his Sabbath before the world to a level with the spurious, rival sabbath which is of satanic origin. It nullifies entirely the act of resting upon the preceding seventh day.

To worship God, and an antichristian power also, is to worship the latter power alone. God demands that we should worship and serve him always, and him only. The devil is satisfied to let us serve God part of the time and himself the rest of the time, well knowing that we are thereby serving him all the time, and God not at all. We do not think also that any person can afford to surrender, under such circumstances, his right, before mentioned, to six days of secular employment in every week. He who surrenders a God-given right in obedience to an arbitrary demand by any earthly power, merely as an act of homage to itself, makes himself a slave.

We think therefore that it should be a matter of conscience with all observers of the true Sabbath, not to comply with the demand to rest on the first day of the week.

This is put very mildly, but it is none the less positive; it expresses the view of the denomination upon the subject, and should settle at once and forever the question of how Adventists regard the claims of the fourth commandment. Of course it is not a matter of which the courts can properly take cogni-

zance, for to do so would be to become judges of the consciences of that people; but the fact does show most conclusively that Sunday laws do at least interfere with the religious rights of the Adventists, by requiring of them a service which they cannot conscientiously render. This is in addition to the hardship of being deprived of one-sixth of the time divinely allotted to them for work.

WHAT ROME IS DOING.

BY H. F. PHELPS.

SOME years ago, when Archbishop Ireland was only a bishop, he was credited with saying: "We can have the United States in ten years; and I want to give you three points for your consideration: The negro, the Indians, and the public schools." It was thus that the bishop avowed himself in sympathy with the purposes and ambitions of Rome to become the subjugator of our free institutions, dominating them to our ruin.

Time passed by with the coming and going of days and years. The bishop became an archbishop of a diocese in the great and growing West. To-day, Mr. Ireland is regarded by the masses as a progressive, liberal-minded, true American; a man that is in perfect accord with the principles guaranteed by the national Constitution. All these years Rome has pursued the object of her ambition with relentless purpose.

In 1893, Mr. Ireland is accredited with saying: "The Roman pontificate to-day before governments and peoples is invested with high prestige and moral power, unknown to it for years. The church is out upon the broad world, felt, esteemed, and listened to as she has not been for centuries. Whole nations are saved."

Does this include our nation? Does he mean that this nation is saved to the Catholic Church, and that it is now a Roman Catholic Christian nation? Certainly that is the thought he intends to convey; for it was on Feb. 29, 1892, that the Supreme Court of the nation rendered a decision that "this is a Christian nation;" referring to Catholic documents, signed by Ferdinand and Isabella, both Catholics and supporters of the Spanish Inquisition, as proof of the position. And almost immediately, Dr. O'Gorman, of the Catholic University at Washington, D. C., seized upon the same argument, (and with reason too, for if it proves the one it also proves the other), and said this was a Catholic Christian nation. And Monsignor Satolli was at once upon the ground to make this a Catholic nation to all intents and purposes, to compel the attention of the Government. And so, of course, Mr. Ireland could truthfully say: "The Roman pontificate to-day before governments and peoples is invested with high prestige and moral power;" including the United States; for he does not say that Rome is before a part of the governments and peoples, for evidently all have made their obeisance to that church.

It was in that same year, 1893, at the jubilee of Cardinal Gibbons, that Archbishop Ireland spoke of the union of the Roman Catholic Church and this Government in no disguised terms, as follows: "I preach the new, the most glorious crusade. Church and age! Unite them in mind and heart, in the name of humanity, in the name of God. Church and age! . . . Mgr. Satolli, the church, and the age. Rome is the church; America is the age."

Of course, in his mind, "Rome is the

church," for according to Rome, there is no other church. And as "America is the age," this means to unite them, in order that Rome may "put forth all her native energies, unrestricted and untrammelled." And when the church can do this, is not that union complete? Now notice the following of the present year.

June 19, 1896, Archbishop Ireland addressed the graduates of the Chicago De La Salle Institute, in which he said: "The Catholic Church in America is free, free to act, free to be herself, and to put forth all her native energies, unrestricted and untrammelled." This was an utter impossibility so long as the Government stood as our fathers made it. But in that act of the Supreme Court declaring in favor of general Christianity, was found the pivot upon which the Government was turned back into the lap of Rome, and now "the Catholic Church in America is free . . . to put forth all her native energies," because, forsooth, this is a Catholic Christian nation!

And what are those "native energies"? Let the history of the Dark Ages, the history of St. Bartholomew, and of the Spanish Inquisition, make answer. And let the people beware of this unlawful union, for it bodes only evil to this nation.

But Archbishop Ireland says further: "The Catholic people in America are free, enjoying all the rights and privileges accorded to American citizens, and suffering no loss from the open and consistent profession of their faith. The freedom which is allowed to the Catholic people in America, is simple natural justice . . . for which we may well be grateful to our country."

This is a most wonderful admission in the light of all past history; and in the light of Spain, Mexico, and the South American States of to-day. It is either an utter repudiation of the acts of that church in all her history, past and present; or else it is equal to saying that this church did not in the past, and does not now, in all these countries, recognize these "rights and privileges" as being "simple natural justice," and as "a precious boon" to be enjoyed by others where that church dominates in civil affairs. But she boasts, "Rome never changes," and, "What she has done for other countries, she will do for the United States."

J. W. LEWIS RELEASED.

[As appears from the following letter to the SENTINEL from the scene of the Sunday prosecutions in Tennessee, the imprisoned Adventist, J. W. Lewis, is now at liberty. It appears that the sheriff and clerk of the court in which Mr. Lewis was sentenced last March, did not know the law which proportions the term of imprisonment to the amount of fine and costs, and this point having been investigated by the editor of the SENTINEL, it transpired that Mr. Lewis has served about one month beyond the legal limit of his sentence. The discovery has occasioned much embarrassment to some of the court officials. S.]

Tiptonville, Tenn., July 21.

AMERICAN SENTINEL:

J. W. Lewis, who was imprisoned here March 14 for violating the Sunday law, was released to-day at noon. Investigation showed that Brother Lewis served nearly thirty days over his time. As is quite generally known there were two indictments against him. One amounted to \$24.65, the other to \$15.06. The judgments and costs in both cases were \$39.71.

From March 14, the date of his incarceration, to July 20, would be one hundred and twenty-nine days, and as it was discovered, too, that the law allows 40 cents per day in the county jail (although our brethren have heretofore been allowed only 25 cents per day), one hundred and twenty-nine days amount to \$51.60, and the fines and costs in both cases were a total of \$39.71. Thus it is evident that Brother Lewis was unjustly confined nearly thirty days, or there is due him from the county or sheriff about \$12.00.

The sheriff is already perplexed over the matter and proposes to let the surplus days be counted for the three brethren who were imprisoned July 17. The fines and costs of each of the last named, are \$17.65, or forty-four days in jail, unless they consent to work on the public road, to which they are daily expecting to be called. C. G. LOWRY.

### THE CHRISTIAN ENDEAVOR CONVENTION.

BY J. E. JAYNE.

THE International Convention of the Young People's Society of Christian Endeavor met in Washington, D. C., July 8-13. Besides the many visitors in the city, more than 31,100 Endeavorers registered at the several State headquarters.

In many respects it was a "great convention." The Society represents a large portion of the intelligence, ardor, energy, zeal, enthusiasm and devotion of the youthful Christians of this day, and possesses an influence that, wisely directed, may accomplish much good, and unwisely managed must result in great harm.

There is little doubt that the rank and file of Endeavorers desire to so relate themselves to the great questions of the day that they will exalt the standard of morality. Many of their efforts are in the proper direction, and whatever of duplicity, mistaken conception, misdirected effort, etc., may be charged to them, it is with the majority a mistake of the "head and not of the heart;" and this virtue may be ascribed to their credit: they are zealous and enthusiastic in behalf of what they believe is right.

Heretofore their motto has been, "The World for Christ," signifying an effort to bring all men to a true knowledge of the gospel, thus enthroning Christ in the heart of the individual.

It is significant that this motto is now frequently reversed and rendered, "Christ for the World," and is indicative of a movement to exalt the politics of the world, making Christ to serve them. The movement is known as "Christian Citizenship." Referring to it, one speaker said, "The young people, . . . black and white, male and female, tall and short, thick and thin, believe in Christian Citizenship." This statement is doubtless putting the matter in too strong a light, nevertheless it must be recognized that the idea is rapidly finding favor with the majority of Christian Endeavorers.

Under these circumstances the principles taught as Christian Citizenship are of much interest, and should receive careful scrutiny, because any measure strongly urged by so large a body of our citizens, and engrafted into the minds of our youth, cannot fail to greatly affect the public welfare.

The leading advocates of Christian Citizenship loudly declare that "it is not an attempt to bring the Church into politics, or to combine Church and State." The following quotations from a pamphlet, entitled, "The

Christian Citizenship League: Its Purpose and Plan;" other literature of a similar character; and utterances of speakers at the late convention, will enable the reader to decide this matter:—

"Christian Citizenship maintains the supreme right of Jesus Christ to rule municipal and national as well as private life."

"Except the State believe, it cannot be saved any more than a man."

"The practical question before this nation to-day is, Shall our Government be secular and without any acknowledgment of Christ, or shall it recognize its Lord and King?"

"Christian Citizenship has a special message to Christian men and calls upon them to put their loyalty to Jesus Christ into their politics, to serve him at the caucus and primaries, and vote as he would have them vote."

"Christian young people who are so earnestly coöperating in the great movement for Christian Citizenship which exalts Christ as present and rightful King over all human affairs, . . . will find in the Christian amendment just introduced into the National Congress, the best expression of their fundamental idea of Christian government. Pledged to do what Christ would have us do also in politics, we believe that he who insisted so strenuously upon the confession of His name everywhere else, will help us to inscribe it in our Constitution. This battle . . . is forced by those who would destroy the Sabbath, the day of Thanksgiving, the Christian oath, chaplaincies in public institutions, and all other acknowledgments of God and Christ."

"The most vital problems of our national life are moral problems, involving the law of the Sabbath and other precepts of the Decalogue."

Thus it is seen that this movement is exactly what it purports not to be.

Much was said along the lines of "Sabbath observance." On Sunday afternoon a "Sabbath observance" meeting was held, in which the running of Sunday trains, Sunday mails, Sunday newspapers, Sunday bicycling, and all forms of Sunday amusement, were strongly denounced. The meeting was addressed by W. F. Crafts and others prominent in this line of work. Mr. Wm. Shaw, treasurer of the Christian Endeavor Society, presided, and declared this to be one of the most important meetings of the convention. Devotional exercises were begun by repeating the fourth commandment. The Sabbath was declared to be a memorial of God's rest at creation. Isa. 58:13, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day," was read. One speaker said that "God penned the fourth commandment for all time," and that "Sabbath desecration meant individual and national desolation." All was applied to Sunday, but evidently this was not satisfactory to themselves.

The fact that these scriptures applied to the seventh and not to the first day, seemed to be in evidence and to give trouble. Trying to overcome this, the speaker said that "Christ came to fulfill the law;" that this meant to "fill it full," and referred to his miracles; also that the expression, "The Sabbath was made for man," meant for all men in contradistinction to any portion of them. This speaker recognized that Christ and the disciples kept the seventh-day Sabbath, and did not object to the Hebrew doing likewise.

Another speaker took issue with this principle, and did not believe in the Jews being excused from keeping Sunday.

One speaker said that the Lord instituted

the home on the sixth-day evening and the Sabbath on the following morning.

Another speaker thought that Sunday was the seventh day, that God's original seventh day was man's first day, forgetting that if this idea be true it is all a mistake about the Lord creating Adam on the sixth day, and bringing before him every beast of the field and fowl of the air that he might name them; and that Adam gave names to all, but for Adam there was found no help-meet for him, and that the Lord caused a deep sleep to fall upon Adam, and took one of his ribs and created a help-meet for him and brought her to Adam, and he said, "This is now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man. Therefore shall a man leave his father, and his mother, and shall cleave unto his wife: and they shall be one flesh;" thus instituting the bond of holy matrimony, the safeguard of our homes until this day. In fact, in his anxiety to transfer Sabbath sacredness to Sunday, by establishing that the Lord's seventh day was man's first day, the speaker seemed to be very forgetful of the facts of creation, and evidently overlooked the fact that, if his theory is true, Adam and Eve were not present at their own wedding. This case illustrates to what folly sensible men will resort when they endeavor to make void the law of God, and teach for doctrines the commandments of men. Sunday, enforced by civil law upon all men, seemed to be the central idea of the meeting.

In my opinion the greatest foe now menacing the Young People's Society of Christian Endeavor is this effort to turn aside its splendid powers from the work of genuine Christian endeavor and array them with the forces of evil in legal endeavor to compel their fellows in matters of conscience relative to the worship of God. It is with sorrow that we mark the large degree of success in this matter that has already been attained, but while we are alarmed for the future, we doubt not that God has here also many honest hearts who, seeing the light of present truth, will receive the message of Rev. 14:9-12, and triumph with his people.

### ROME AND THE BIBLE.

Do we owe anything to the Roman Catholic Church for the preservation of the Holy Scriptures? We think not; and we will give the reasons for our opinion. We know it is the boast of the church of Rome that the whole world is under many obligations to her for having preserved the sacred Scriptures during the long ages between the time of Christ and the Reformation. But is this really true? Let us see:

For the preservation of the law-Scriptures containing the Old Testament we are indebted to the Jews. And to prevent them from being corrupted by any defection that might have taken place among them, about 250 years B. C., Ptolemy Philadelphus, king of Egypt, who seems to have been a great patron of learning, appointed seventy-two learned men to translate the Hebrew Scriptures into Greek. This translation, known as the Septuagint, is still extant, and was more in the keeping of the Eastern or Greek, than in that of the Western or Latin Church; so we are under no obligation to the Roman Church for the preservation of the Old Testament.

But how is it about the New Testament? The New Testament, with perhaps the single exception of the Gospel of Matthew, was written in Greek. At the close of the first

century, or perhaps quite early in the second, the Syrian version was made. This version is called the Peschito, and is still extant. A translation of it was published a few years ago in this country by Dr. Murdock. This version, which is perhaps as correct as any we have, has been the text-book of the Eastern Christians for 1800 years, and it has been carefully preserved by those Christians who have never been under the influence of the Church of Rome. If the Greek Scriptures of the New Testament and the Hebrew of the Old had been entirely lost, we could restore them, word for word, from the Septuagint and Peschito.

It is also true that in the earliest ages of Christianity the Church of Rome was not as hostile to the Bible as she has been since she has adopted so many errors that are not found in the Scriptures. In her purer age she had not, therefore, so much occasion to set the Bible aside. Hence, we have the old Itala, i. e., the Bible translated into Latin, perhaps in the second century. This was almost universally used in the Roman Empire until the Vulgate was published in the fourth century, which has ever since been the standard in the Church of Rome. At an early period—indeed as fast as the nations became converted to Christianity—the Bible was translated for the use of the people; hence, as early as 370, Ulphilas, bishop of the Mæso-Goths, translated the Bible into the Gothic. In the eighth century the venerable Bede translated the Scriptures into Anglo-Saxon. Many other translations were made, and thus God's Word was scattered over the world. There were, moreover, always pious sects, like the Vaudois, Waldenses and Albigenses, who kept the Word of God pure and unspotted, so that we owe nothing to Rome for our Holy Scriptures.

Romanism and the Bible have no fellowship; for if one is true, much of the other must be false. Hence, Romanists do not wish or encourage their people to read the Bible, because they are well aware that Romanism, as it now exists, is not found in the Word of God. A general reading of the Bible among the members of the Roman Catholic Church would be likely to make a great change in it in ten years.—Rev. R. Weiser, D. D.

“CIVIC RIGHTEOUSNESS.”

[Present Truth (London, Eng.), May 28, 1896.]

THE expression “civic righteousness” is one which is not infrequently used of late. What is the meaning of the term? In the second chapter of Proverbs the wise man has said:—

My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding: . . . Then shalt thou understand the fear of the Lord, and find the knowledge of God. Then shalt thou understand righteousness.

It is then through the fear and knowledge of God that an understanding of righteousness is to be gained. Very possibly the thought of Solomon, in writing these words, was directed to the language of the inspired poet, his father, where, in the one hundred and seventy-second verse of the one hundred and nineteenth psalm, he says: “My tongue shall speak of Thy word: for all thy commandments are righteousness.”

So it is the commandments of God, which, being themselves an epitome of righteousness, are the test and measure of all righteousness. But the commandments of God apply to the

whole circle of human relations; not only to the social and civil side of life, but to the moral and spiritual existence as well. They regulate not only the exigencies of civic life and a man's association with his neighbor, but also the inner thought of his mind, inclination of his heart, and attitude of feeling toward his neighbor and toward his God,—things which none can know except the man himself and the omniscient God. To fulfill the requirements of this universal law, and satisfy the omniscient Judge, is to possess righteousness.

It is within the power of God, as an omniscient Judge, to measure and test every man by this law and enforce the fulfillment of its requirements. The commandments of God are righteousness. They are divine law. “Civic righteousness,” then, would be civil law. Civil law is human law. There is no such thing as “civic righteousness.” It is a figure of speech in which poor, feeble, fallible human justice has attempted to array itself in the judicial robes of omnipotent and omniscient divinity.

The law of righteousness God alone can administer. Civic justice, according to human law, man may administer. But when the human agent for the administration of civic justice thinks, or attempts, to administer the divine law of righteousness, he becomes the most pitifully incompetent usurper in all God's infinite universe.

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It is probable that several new indictments have been returned against the Lake County Adventists.

A REPORT of the late Christian Endeavor convention in Washington, presenting features and thoughts of much interest in addition to those mentioned in our last issue, is given on page 238.

At last accounts the enemies of the Adventists in Lake County, Tenn., were endeavoring to secure indictments against some of the women and larger children for doing the family washing on Sunday.

THE Lake County Adventists are admitted, even by their enemies, to be above reproach, except in the matter of Sunday work. "In every other respect," it is freely said, "they are good neighbors and good citizens."

CIVIL legislation gets out of its proper sphere when it undertakes to make the way of righteousness broad and smooth, and the way to perdition strait and rough. God means that men shall triumph over worldliness by faith, not by legislation.

THE Scripture declaration that "we can do nothing against the truth, but for the truth," is illustrated in the action of the Tennessee authorities against J. W. Lewis, just released from Tiptonville jail. It appears from his own statement, made in a private letter, that three of his fellow prisoners have been converted and commenced the observance of the Sabbath, as the result of his association with them in bonds. This must seem rather discouraging to the authorities.

As briefly stated in these columns last week, the County Court of Lake County, Tenn., has declared the county jail the county workhouse, and has procured balls and chains for the purpose of operating a chain-gang for the special benefit of the convicted Adventists. But just why they have been to the expense of getting the balls and chains, does not appear, since there is no danger of the Adventists trying to get away. J. W. Lewis, who has been in Tiptonville jail ever since March, has had opportunity almost daily to get away, but has never availed himself of it. The three men just convicted were sentenced shortly after noon on the 16th inst. They waited around expecting to be taken to jail, but the sheriff paid no attention to them, and finally told them to go home and return the

next day, which they did. Their consciences are clear; they are not afraid to look any man in the eye, and why should they run away? The chains provided by the County Court (corresponding to a board of commissioners in some States) will be of no use for the Adventists unless it is designed to heap upon them all possible indignity.

THE Supreme Court of Connecticut has recently entered a judgment deciding that church property from which there accrues a financial profit is properly subject to taxation, even though that profit be devoted entirely to religious uses. This is an important decision, and certainly a just one. But the court was not ready to affirm that all church property should be taxed.

FRIDAY, July 18, three Seventh-day Adventists, convicted of nuisance for working on Sunday in the wilds of Lake County, Tenn., were committed to the county jail at Tiptonville; and though it was well known that they would make no effort to escape, they were thrust into the "cage" with black and white cut-throats guilty of various degrees of crime. The sheriff said it was to satisfy public sentiment. When the writer of this note saw these men on the 20th inst., two of them were seriously sick, but they were still in the overcrowded "cage" for no better reason than to gratify the malice of those who hated them and persecuted them for conscience' sake. They have probably ere this been put to work upon the public roads.

THE national political conventions which have been in session during the past few weeks, have furnished several illustrations of the kind of religion which may be expected to secure our political or governmental salvation. At the Republican convention in St. Louis, denominational rivalry forbade the selection of either a Catholic or an anti-Catholic clergymen to deliver the opening prayer, and the result was that the "honor" fell to a Jewish rabbi. This was something of a surprise to the country, and no slight shock to many in the various denominations recognized as Christian.

An Episcopal minister is said to have officiated in this capacity for the Democratic convention at Chicago, but the Populist convention just concluded at St. Louis is reported as being less fortunate.

The New York *Sun*, of the 24th inst., in its report of the preliminary proceedings, said on this point:—

The convention has had a mighty hard time getting anybody to pray for it, and at last accounts it is still marching around without prayers. It has hired a minister each day, but at the opening of each session the announcement has been made: "The Rev. Mr. So-and-So, who was requested to open this session with prayer, has been suddenly called out of town. I hope that we are all in a sufficiently prayerful condition." This announcement each time has been greeted with considerable applause.

What religion would finally descend to in

the hands of the politicians, we can of course only conjecture; but in view of the exhibition furnished by the Republican convention, the editor of a religious journal exclaims:—

The great question now for Christian Americans is, How shall the holy function of public prayer to God be rescued from the unscrupulous tricks of the practical politicians?

We can answer the question by propounding another, which is even more pressing in its need of consideration by the American public; namely, How can the Christian religion be brought into the arena of American politics without being shorn of the divinity which demands our reverence and regard, and becoming that which must excite only ridicule and contempt? This is what becomes of the Christian religion when it is made into governmental religion. The question cannot be answered. Let the two be kept separate. Let honesty and justice rule in politics; but keep religion out.

THAT familiar traditional resolution of a certain religious body which asserts that "the earth was created by the Lord for the use of the saints," finds a frequent parallel in the action of "sabbath observance" reformers at the present day. But it would have been altogether shorn of its potency without the succeeding affirmation,—"Resolved, That we are the saints." So it would be of no consequence for modern religio-civic "reformers" to declare that this Government must be officered by the saints, if they did not always combine with it the cool assumption that they themselves are the ones through whom the divine will in government must be expressed.

CONSIDERABLE excitement was occasioned in the city of Niagara Falls on the 14th inst. by the announcement that the mayor had suspended from office Street Superintendent Butler, who is a prominent church member, for refusing to work on Sunday. The latter has of course a right to rest on the day he believes to be the Sabbath; and if he acts upon Christian principles he will not invoke the legal power to save him from inconvenience or temporal loss because of obedience to the dictates of conscience.

ELDER GARRETT, a Seventh-day Adventist minister, temporarily at Tiptonville, Tenn., attending the Adventist trials, has probably been indicted for the terrible "crime" of giving to the jurymen copies of the AMERICAN SENTINEL of July 2, containing an article on the meaning of the Declaration of Independence, and other similar matter.

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