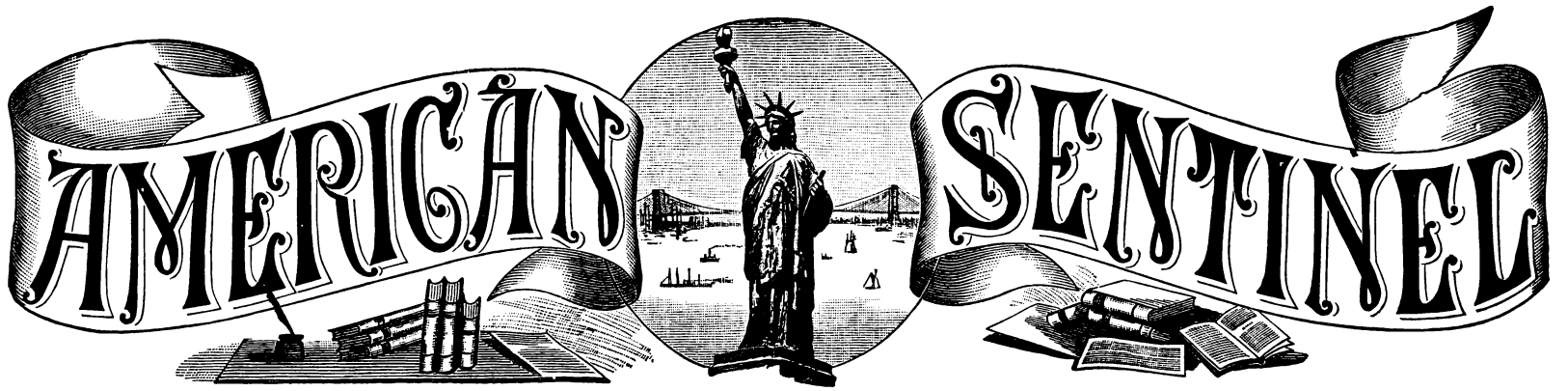


# AMERICAN SENTINEL



*"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."*

Vol. 10. No. 29.

NEW YORK, JULY 18, 1895.

Price, 3 cents.



“CHRIST OR DIANA.”

“STEADFAST she looks to heaven, and breathes the Sacred Name, unmoved by lover’s plea, or sword, or rack, or flame. O holy hope in God! O fearless faith divine! undimmed by death, or time, or tears; immortal and sublime!

“Edwin Long has not only won for himself merited fame as an artist, but more, he has in this picture given to the world a double object lesson on the cruelty of religious persecution and the triumphs of Christian fortitude, without an equal.

“‘Christ or Diana’ is a masterly representation of the conflict between Christianity and paganism. Studying the inspired face of the martyr and the countenance of her anxious lover,—who, realizing the cruel death that awaits a refusal, urges her to be ‘subject to the powers that be,’—one forgets the present, and absorbed in the scene, involuntarily asks, ‘Will she compromise?’ To cast upon the flame a few grains of the incense would be to recognize the worship of the goddess Diana and reject Christ. What a contest! It is the Roman world against conscience. A religion hoary with age and resplendent with earthly glory, is determined to crush the new and simple faith of the despised Nazarene.

“Silence seals the assembly. Again the gray-haired priest repeats the conditions: ‘Let her cast the incense; one grain and she



is free'—as if loth to sacrifice so sweet a life. The musicians wait with more than usual interest. Every face is solemn. But as the needle seeks the pole, so the eyes of the maiden turn heavenward, and she is steadfast. Her doom is sealed; Christianity triumphs; Rome is baffled. The emperor proclaims liberty of conscience, and the battle is won; but won for that age only, for history has many times repeated the scene. When men cease to suffer for principle, either sin or righteousness will have perished from the earth."

The painter and the sculptor vie with each other in the effort to do honor to that faithfulness to principle so beautifully portrayed by our illustration. But reader, this faithful martyr was not a martyr in the eyes of the ruling Church and State of her time. She was but the despised follower of the despised Nazarene. Her steadfastness was termed stubbornness, and she died not as a martyr, but as a malefactor, a destroyer of religion and social order, an enemy to the peace and dignity of the State.

Thus it has always been. Faithfulness to conscience has been denounced as stubbornness by the contemporary historian. Decade after decade has passed before the "hated heretic" is viewed in the true light of a martyr to conscience.

#### Tennessee Against Conscience.

Eight men are now in jail at Dayton, Tenn., for refusing to cast the single grain of incense on the altar of what they believe to be a false worship.' Sunday, by many good people, is held to be the sabbath. They have a right so to think, and to conform their lives accordingly. But many who hold this belief demand more than this. They demand that their neighbors shall be made to at least act as if they too believed that Sunday is the sabbath. To this end they appeal to the government to enact statutes which shall force their dissenting neighbors to recognize that Sunday is the sabbath.

Some of these dissenters, like the eight men now in jail, not only believe that Saturday, the seventh day, is the only Sabbath of the Bible, but they believe that the Sunday-sabbath is an institution of the papacy, the "mark of the beast," the observance of which by one who is cognizant of this fact is to invite upon him the "unmingled wrath of God." With them life and death are at stake. That they are terribly in earnest no one can doubt. The kind-hearted judge, in passing sentence upon them, declared: "It must be patent, even to the most casual observer, that they are good citizens, who are *thoroughly conscientious* in the course they have taken."

And so now, instead of having pagan Rome against conscience, as presented in our illustration, we have the "Christian" commonwealth of Tennessee against conscience.

#### The Possibilities Involved.

If both Tennessee and the persecuted men continue firm, what is to prevent the infliction of the death penalty as a final punishment? The logic of the case demands it. In similar cases last March the judge fined the same offenders one dollar and costs, but immediately remitted the fine and expressed a regret that he could not remit the costs. But at this the second offense, he increased the fine more than seven-fold as a punishment for continuing in a course which he admitted was dictated by "thoroughly conscientious" motives,—a course, too, which injured no other human being. Being "thoroughly conscientious" in the course they have taken they would

meet the contempt of the judge and all men if they should now violate their consciences for fear of fines and imprisonment. If they continue to be "thoroughly conscientious," they will certainly soon come before the judge for a third offense, and, following the course pursued in the second case he will multiply the penalty in accordance with the gravity of continued violation, and so on from one degree of punishment to another until life imprisonment or capital punishment is reached. All this is involved in the first attempt of the State to coerce the conscience, and two steps toward this final and fatal result have been taken in Rhea County, Tenn. The great historian, Gibbon, thus forcibly states the principle which is being so vividly exemplified in that State:—

It is incumbent on the authors of persecution previously to reflect whether they are determined to support it in the last extreme. They excite the flame which they strive to extinguish; and it soon becomes necessary to chastize the contumacy, as well as the crime of the offender. The fine, which he is unable or unwilling to discharge, exposes his person to the severity of the law; and his contempt for lighter penalties suggests the use and propriety of capital punishment.

#### Loyalty to Principle, Secular and Sacred.

Faithfulness to principle in secular matters is applauded by men of the world. The men of the Revolution who refused to pay the "three pence a pound" tax on tea are accounted heroes to-day. And when Ambassador Pinckney resolutely answered a foreign power, "Millions for defense, but not one cent for tribute," our nation applauded the patriotic utterance and prepared to sacrifice a million human lives to defend the principle at stake. How much more important is it that Christian men should remain true to a principle which involves loyalty to their Creator and Redeemer, and upon which turns their weal or woe for both time and eternity! Ought not their watchword to be, Thousands of loyal hearts for the defense of truth and right, but not one cowardly compromise with error and oppression?

#### MORE RELIGIOUS PERSECUTION.

[From the New Orleans Times-Democrat, July 5.]

THE *Times-Democrat* has had occasion several times recently to comment on religious persecution in several States of the South, especially Tennessee, Mississippi and Georgia. It has generally been the supposition that civilized countries had given over fining and jailing people for their religious belief and for action corresponding to that belief. But the supposition, in the light of the cases which we have already mentioned and the one which we are now about to cite, will have to be modified, or we shall be driven to make the painful admission that we are not so far advanced in civilization as we have taken ourselves, and as we often vaunt ourselves, to be.

Everybody knows that a religious sect known as the "Seventh-day Adventists," who keep the seventh day of the week as the day of rest and religious observance, and who having worshiped on the seventh day perform their usual vocations on Sunday, is scattered pretty widely over the Union, having little colonies interspersed in many of the States. It is also well enough known that the "Seventh-day Adventists" are upright, industrious, law-abiding and God-fearing people, the genuineness and strictness of whose religious observances and the general rectitude of whose lives compare very favorably with those of any other sect in this broad land. These men prefer to obey what they honestly believe to be the voice of God than to obey human injunction to the contrary. The Almighty in days of old gave

this commandment to his chosen people: "Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." And this commandment was included in what was known as the "Decalogue" or "Moral Law"—a body of divine commands which is still inculcated by the various Christian sects. The Christian sects obey the whole moral law, just as it was received by Moses from Jehovah on Mount Sinai, with the one exception of the command in question. After the resurrection of Christ on the first day of the week, they changed the Christian Sabbath from the seventh day on which Jehovah fixed it, to the first day of the week, to be commemorative of Christ's resurrection. But the change was made, as far as we have heard, without divine authority; and those, therefore, Jews or Christians, who are strict constructionists of the law and are from strong religious convictions punctilious about such matters, and who keep the Sabbath on the seventh day as it was originally ordained, have at least as ample justification for their seventh-day observance as the great body of Christians have for their first-day observance.

On the one side is the express command of Jehovah to keep the seventh day holy; and opposed to it is the injunction of secular legislators to keep the first day holy. That is the difficulty in which the Seventh-day Adventists find themselves, and as we said they obey the voice of God rather than the voice of man.

And in this age of boasted civilization, they are punished for acting up to their religious convictions! They are fined and imprisoned for conforming to a command of Jehovah, which a State law seeks to nullify. . . .

Tennessee should revive the thumb-screw and the boot, the stake and the fagot as well, and revert altogether to the inquisitorial methods of mediæval times. Failing that, she should lose no time in repealing monstrous laws which the very judges of her courts blush for the shame of having to enforce.

#### CHRIST AND SABBATH LAWS.

WHEN Christ came to earth more than eighteen hundred years ago, there were statutes enforcing false sabbath keeping, and he deliberately violated them. Healing the sick on the Sabbath day was regarded by the Pharisees as "work" and therefore a breach of the sabbath (Luke 13:10-16, and John 5:5-18); and many of the people were afraid of these false-sabbath statutes and would suffer their racking pains until the going down of the sun, after which they would crowd about the Lord of the Sabbath for his healing touch. Mark 1:21, 32, 33.

But Jesus was not afraid to violate these wicked statutes even though he knew that an effort would be made to kill him if he did. Mark 3:1-6. He violated statutes which enforced false sabbath keeping in order to teach the people to hallow the true Sabbath which had been hidden by these traditional enactments. Jesus Christ is the great model Sabbath keeper. His followers are to-day commanded to "follow his steps." This is what Seventh-day Adventists are doing. They violate statutes which enforce a false sabbath. They do it in order to teach the world that Sunday is not the Sabbath and that the seventh day is. The Seventh-day Adventists now in jail at Dayton, Tenn., are there for doing that which their Lord did. "The servant is not greater than his lord. If they have persecuted me, they will also persecute you." John 15:20.

<sup>1</sup> See page 229.



**ROGER WILLIAMS BANISHED BECAUSE HE OPPOSED SUNDAY LAWS.**

THE following paragraphs from the "Schaff-Herzog Encyclopedia of Religious Knowledge," article "Roger Williams," show that seventh-day observers are in good company in suffering because of their opposition to compulsory Sunday observance:—

He [Williams] went to Salem, where, in April [1631] the church asked him to become their teacher. But, as we learn from Winthrop, "at a court held at Boston (upon information to the governor that they of Salem had called Mr. Williams to the office of teacher), a letter was written from the court to Mr. Endicott to this effect; that whereas Mr. Williams had refused to join with the congregation at Boston, because they would not make a public declaration of their repentance for having communion with the churches of England while they lived there; and besides had declared his opinion that the magistrate might not punish a breach of the sabbath nor any other offense, as it was [which was] a breach of the first table [first four commandments of the Decalogue]; therefore they marvelled they would choose him without advising with the councils and withal desiring that they would forbear to proceed till they had conferred about it." The issue of these interferences was, that, in the summer or early autumn, Williams withdrew to Plymouth.

Williams returned to Salem in the latter half of the year 1633, some of the Plymouth people having become so attached to him that they removed thither also. He became assistant to the pastor, and on the death of the latter, in 1634, was himself made pastor of the church. During his whole ministry there, he held the very highest place in the love and honor of the people of Salem.

But certain of his opinions brought upon him the displeasure of the authorities of the colony. He was repeatedly cited to appear before the General Court; and in October, 1635, it was "ordered that the said Mr. Williams shall depart out of this jurisdiction within six weeks now next ensuing." Permission was afterwards given him to remain at Salem until spring, but as it was soon reported, that, at gatherings in his own house, he had continued to utter the objectionable teachings, an officer was sent to Salem in January, 1636, to apprehend him, in order to put him on board ship, and send him back to England. On the officer's arrival at Salem, it was found that Williams had departed three days before, whither could not be learned.

The most noted of the proscribed opinions of Williams was the doctrine that the civil magistrate should not inflict punishment for purely religious error. It has been urged that it was not simply for his doctrine of religious liberty, but for other opinions also, that Williams was banished. This, however, will not exculpate the General Court; for we find them enacting a law, that "If any person or persons within the jurisdiction . . . shall deny . . . their [the magistrates'] lawful right or authority . . . to punish the outward breaches of the first table . . . every such person or persons shall be sentenced to banishment." In other words, though it be admitted that Williams was banished for other utterances, together with the proclamation of the doctrine of religious freedom, the court deemed it proper to decree banishment for that teaching alone. Certain others of Williams' opinions were condemned, e. g., those regarding the royal patent, the administration of certain oaths, etc.; and it is declared by some that these doctrines threatened the civil peace and thus rendered him justly liable to exile. But in Rhode Island, where

the teachings of Williams and of all others were freely permitted, life and property and civil order were as secure as in Massachusetts. In other words, the Rhode Island experiment showed that Williams' teachings were not dangerous to civil order, and that therefore his banishment from Massachusetts was unnecessary, and consequently unjust.

There is a striking parallel between the banishment of Roger Williams and the imprisonment of Seventh-day Adventists to-day. Williams denied the right of the civil magistrate to punish men for breaking a sabbath; so do Seventh-day Adventists. The persecutors of Williams declared that his opposition to Sunday statutes would destroy civil order; the persecutors of Seventh-day Adventists assert the same. Williams continued his opposition to Sunday statutes in the face of an enactment forbidding it; so do Seventh-day Adventists. For his opposition Williams was banished; for their opposition Seventh-day Adventists are now in jail at Dayton, Tenn.

Our secular histories are full of praise for Roger Williams, because of his opposition to Church and State union of his day, and Bap-

needed; and we have hopes that we are to have such a man in the person of H. L. Wayland, of the *Examiner National Baptist and Christian Inquirer*, who is now doing noble, courageous work in that direction.

In the words of the *Examiner and National Baptist*: "We wonder that the very stones do not cry out against such travesties of justice, that Christian men do not lift their voices in protest against such wicked perversion of religion, this insult to the name of Christ. And, in particular, why do not Baptists, whose fathers stood against the world for soul-liberty, make themselves heard when these relics of mediæval bigotry and persecuting intolerance are found in our free country?"

We appeal to all Baptists and all lovers of justice and right, Look upon the scene of Roger Williams bidding good-by to home and loved ones before fleeing into the wilderness from the hand of persecution! Look at that scene and remember that it has been repeated scores of times in the last few years in the

States of Tennessee, Maryland, and Georgia! The eight imprisoned men at Dayton, Tenn., — imprisoned for their faithfulness to the same principle for which Roger Williams was banished — are men with human hearts, men who love their homes and families and are in turn loved by wife and children; and likely there were moistened eyes when the parting came, and the little ones clung to father's side. Oh, when will men cease to martyr the true heroes of their day while engaged in building the monuments of those martyred by their fathers! Thank God, there are men to-day who with a weeping



Roger Williams Leaving His Family For a Home in the Wilderness.

Banished because he "declared his opinion that the magistrate might not punish a breach of the sabbath nor any other offense, as it was [which was] a breach of the first table."

tist historians and Baptists generally are proud, and justly so, of his noble stand against religious legislation. But if he was right in opposing Sunday statutes then, and in suffering banishment rather than cease his opposition to them, why ought not all Baptists and all admirers of Williams to rally to the defense of Seventh-day Adventists who are to-day, and in America, suffering imprisonment for the same offense? Why is it that certain Baptist papers praise the conduct of Roger Williams and denounce his persecutors, while denouncing the same conduct in Seventh-day Adventists, and indorsing their arrest and imprisonment? Consistency, thou art a jewel!

The *Indiana Baptist* states the situation forcibly when it says:—

Roger Williams should be on earth again to teach some Baptists that "the civil magistrate has no authority to punish breaches of the first table of the Decalogue." We are yet far from the recognition of the right of every man to perfect religious liberty.

Yes, a second Roger Williams is sorely

wife pressing their hand and the little ones clinging to their garments, will, with resolute face, look heavenward and pledge freedom and fortune, honor and life, to the maintenance of truth and religious liberty! Thank God that faithfulness to truth and conscience has not perished from the earth!

**BAPTISTS AND SUNDAY STATUTES.**

THE following from a standard publication of the Baptist Church states clearly the position which that church has held from the days of Roger Williams, against a union of Church and State in general, and compulsory Sunday observance in particular:—

The duty of the civil magistrate in regard to the observance of the Lord's day.

Christ said (John 18:36): "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." Here Christ refuses to employ physical force. His kingdom is not of this world; and civil laws and



the force of the magistrate are not the means to promote its advancement. It is a kingdom of truth and love, because each man is a free moral agent under the government of God, he is accountable to God. This personal accountability to God carries with it the right of every man to decide for himself his religious belief and his worship. With these the State has no right to interfere. These rights of conscience are inalienable. For the protection of these, with other inalienable rights, States are organized, civil laws enforced, and magistrates elected. So far as religion is concerned, the sphere of the State is described in one word—PROTECTION.

However much we may deprecate the demoralizing tendencies of Sunday theaters and concerts, games and excursions, and the sale of candies and fruits and newspapers on the Lord's day, still we ask for legal restraint upon such things only in so far as they may directly interfere with public religious worship. As Christians, we ask of the State only protection in the exercise of our rights of conscience; and we will depend alone upon the truth of God and the Spirit of God to secure the triumph of Christianity. With an open field and a fair fight, Christianity is more than a match for the world, because "the foolishness of God is wiser than men." 1 Cor. 1:25. The almightiness of the Eternal God is in the cross. Hence Christ said: "And I, if I be lifted up from the earth, will draw all men unto me."—"The Lord's Day," pp. 29-31, by D. Read, LL. D.; American Baptist Publication Society, 1420 Chestnut St., Philadelphia.

If the Baptist papers of the South would join with the Baptist *Examiner*, of New York and Philadelphia, in maintaining these principles, and in instructing their constituency therein, the persecutions of seventh-day observers in the South would be greatly diminished.

#### SURGEON ON SUNDAY LAWS.

I AM ashamed of some Christians because they have so much dependence on Parliament and the law of the land. Much good may Parliament ever do to true religion, except by mistake. As to getting the law of the land to touch our religion, we earnestly cry, "Hands off! leave us alone." Your Sunday bills and all other forms of Act-of-Parliament religion seem to me to be all wrong. Give us a fair field and no favor, and our faith has no cause to fear. Christ wants no help from Cæsar. Let our members of Parliament repent of the bribery and corruption so rife in their own midst before they set up to be protectors of the religion of our Lord Jesus. I should be afraid to borrow help from government; it would look to me as if I rested on an arm of flesh, instead of depending on the living God. Let the Lord's day be respected by all means, and may the day soon come when every shop shall be closed on the Sabbath, but let it be by the force of conviction, and not by force of the policeman; let true religion triumph by the power of God in men's hearts, and not by the power of fines and punishments.—*Extract from one of Spurgeon's Sermons, quoted in Australian Sentinel for March.*

#### ALEXANDER CAMPBELL AGAINST SUNDAY STATUTES.

SINCE the days of Roger Williams, there has not arisen in the popular denominations of America any other man who has so consistently and faithfully opposed the legal enforcement of Sunday observance upon the people, as did Alexander Campbell, the founder of the Christian or Disciple Church. As early as 1820 there arose in Western Pennsylvania what were called "Moral Societies," whose principal object was the enforcement of Sunday observance by means of legal pains and penalties. Mr. Campbell condemned the work of the societies, and a newspaper discussion followed, which continued in the *Washington (Pa.) Reporter*, from April 17, 1820, until Febru-

ary 22, 1822. The following is a sample of the irresistible logic of Mr. Campbell's arguments:—

There is no precept or command in the New Testament to compel by civil law, any man who is not a Christian to pay any regard to the Lord's day, any more than any other day.

Therefore, to compel a man who is not a Christian to pay any regard to the Lord's day, more than any other day, is without authority of the Christian religion.

The gospel commands no duty which can be performed without faith in the Son of God. "Whatever is not of faith is sin."

But to compel men destitute of faith to observe any Christian institution, such as the Lord's day, is commanding duty to be performed without faith in God.

Therefore, to command unbelievers, or natural men, to observe in any sense the Lord's day, is anti-evangelical or contrary to the gospel.<sup>1</sup>

Speaking of his motive in opposing these compulsory Sunday observance societies, he said:—

"I wrote from principle; I had no object in view but one; viz., the suppression of an anti-rational, anti-scriptural, and anti-constitutional confederation, that I conscientiously believe to be dangerous to the community and inimical to civil and religious liberty. And while I am able to wield a pen, I will oppose everything of the kind, from the same principles, that comes within the immediate sphere of my observation."<sup>2</sup>

#### PRESBYTERIANS, ATTENTION!

##### Dr. Barnes On Enforced Sunday Idleness.

THE celebrated Presbyterian theologian, Dr. Albert Barnes, speaks thus of compulsory Sunday idleness. Let Presbyterians and all other thinking men read and ponder:—

If we can have a sabbath, sacred in its stillness and its associations; maintained by a healthful, popular sentiment, rather than by human laws; revered as a day of holy rest, and as a type of heaven; a day when men shall delight to come together to worship God, and not a day of pastime, Christianity is safe in this land, and our country is safe. If not, the sabbath, and religion, and liberty will die together. If the sabbath is not regarded as holy time, it will be regarded as pastime; if not a day sacred to devotion, it will be a day of recreation, of pleasure, of licentiousness.

Since this is to be so, the question is, what is to be the effect if the day ceases to be a day of religious observance? What will be the effect of releasing a population of several millions one-seventh part of the time from any settled business of life? What will be the result if they are brought under no religious instruction? What will be the effect on morals; on religion; on sober habits of industry; on virtue, happiness, and patriotism? Can we safely close our places of business and annihilate all the restraints that bind us during the six days? Can we turn out a vast population of the young with nothing to do, and abide the consequences of such a universal exposure to vice? Can we safely dismiss our young men, all over the land, with sentiments unsettled and with habits of virtue unformed, and throw them one day in seven upon the world with nothing to do? Can we safely release our sons and our apprentices and our clerks from our employ, and send them forth under the influence of unchecked, youthful passion? Can we safely open, as we do, fountains of poison at every corner of the street, and in every village and hamlet, and invite the young to drink there with impunity? Can there be a season of universal relaxation, occurring fifty-two times in a year, when all restraints are withdrawn, and when the power of temptation shall be plied with all that art and skill can do to lead the hosts in the way to ruin, and to drag them down to hell?

One would suppose that the experiment which has already been made in cities of our land, would be sufficient to remove all doubt from every reasonable mind on this subject. We are making the experiment on a large scale every sabbath. Extensively in our large cities and their vicinities, this is a day of dissipation,

of riot, of licentiousness, and of blasphemy. It is probable that more is done to unsettle the habits of virtue, and soberness, and industry; to propagate infidelity, and to lay the foundation for future repentance or ignominy; to retard the progress of the temperance reformation, and to prepare candidates for the penitentiary and the gallows on this day than on all the other days of the week. So it always is where institutions designed for good are abused. They become as powerful in evil as they were intended to be for good. The sabbath is an institution of tremendous power for good or evil. If for good, as it is designed, and as it easily may be, it is laid at the foundation of all our peace, our intelligence, our morals, our religion. If for evil, it strikes at all these; nor is there any possible power in laws or in education that can, during the six days, counteract the evils of a sabbath given to licentiousness and sin.<sup>1</sup>

It may be answered that a great many voluntarily choose thus to spend Sunday. This is true, but it is also true that the Church and the State, if they have not united to *compel* idleness on that day, are not responsible for the dissipation occasioned by that idleness, but, on the other hand, if the Church and the State have compelled them to be idle when they preferred to engage in honest toil, they become responsible for the crime that idleness produces.

The Sabbath of the Lord is a spiritual<sup>2</sup> rest, not merely a day of cessation from work. When God enjoins rest from labor, it is that the time may be employed in spiritual worship. God requires man to cease from his labor on the Sabbath, but he gives to man a spiritual nature, by means of which the cessation from labor is profitably employed. On the other hand the State compels idleness, but does not and cannot give to the idler that spiritual nature which enables him to properly employ the enforced idleness; and therefore, as Satan finds some mischief for idle hands to do, the State, in enforcing idleness on Sunday instead of promoting morality, is in reality fostering immorality as Dr. Barnes here teaches.

#### METHODISTS OPPOSE PERSECUTION.

A SAD feature of the imprisonment of Seventh-day Adventists for inoffensive Sunday labor is that their prosecutors in many cases are members of the Methodist Church, whose founders themselves suffered much from members of State-enforced creeds.

To show that the persecution of seventh-day observers by Methodists is contrary to the published, standard theology of that church, we quote from that celebrated Methodist work, "Binney's Theological Compend," a work officially recommended as a part of every Methodist minister's course of reading. The quotation is as follows:—

It is the duty of the civil power to protect Christians against disturbance in their Sabbath worship. But the power is intruding into the divine prerogative when it assumes the right to compel the subject to worship God, or to refrain from those pursuits that do not disturb others. The keeping of the Sabbath is eminently a moral duty, and hence it must be a voluntary service rendered under the pressure of moral suasion only.<sup>3</sup>

This is the position which the SENTINEL has always maintained, and it is the position taken by Seventh-day Adventists in their opposition to Sunday laws; and had it been followed by Methodists, much of this modern persecution for conscience' sake would never have occurred.

<sup>1</sup> From Dr. Barnes' Practical Sermons.

<sup>2</sup> Rom. 7:14.

<sup>3</sup> "Binney's Theological Compend Improved." By Rev. Amos Binney and Rev. Daniel Steele, D. D. Hunt & Eaton, New York.

<sup>2</sup> Washington (Pa.) Reporter, July 4, 1821.



# American Sentinel.

PUBLISHED WEEKLY BY THE  
PACIFIC PRESS PUBLISHING COMPANY.

No. 43 BOND STREET, NEW YORK.

Entered at the New York Post-Office.

ALONZO T. JONES, }  
CALVIN P. BOLLMAN, } . . . EDITORS.  
LEON A. SMITH, . . . ASSISTANT EDITOR.

## RELIGIOUS PERSECUTION UNDER THE STARS AND STRIPES.

Nine Honest Men In Jail. Crime—Working on Sunday. Penalty—Nearly \$40 (Fine and Costs), or Ninety Days In Jail.

DAYTON, TENN., is now the scene of a travesty on justice worthy the Dark Ages. Nine honest, industrious men,—all Seventh-day Adventists, save one, and he the son of a Seventh-day Adventist lady, a widow, were tried July 1 and 2, convicted, and in default of payment of fine and costs amounting to nearly \$40, were imprisoned in the county jail for terms ranging from seventy-five to ninety days.

These Seventh-day Adventists, after resting on the Sabbath as commanded of God, went about their usual avocations on Sunday. They disturbed no one's private or public worship. They were not charged with disturbing any one; the sole gravamen of their offense was that they violated the statute-entrenched sabbath of their neighbors, which violation by the courts of Tennessee has been declared a "nuisance"! an indictable offense, punishable with any amount below \$75, in the discretion of the judge, and any sum above that amount in the discretion of the jury.

The defendants, following the instruction of Christ (Luke 12:11, 12), spoke in their own defense. They maintained that the civil law had a right to take cognizance only of acts which infringed the equal rights of others; and that as the keeping of a Sabbath had reference solely to God and the recognition of his claims upon them, to enforce its observance was clearly outside the sphere of human government. The defendants insisted that under the Bill of Rights of the State they could not be legally required to observe any day, and that they had a constitutional right not only to keep the seventh day but to work on the first day of the week, so long as in so doing they did not trench upon the equal rights of their neighbors.

The SENTINEL could not secure a stenographic report of their defense, and hence telegraphed the imprisoned men for a statement of their reasons for violating the Sunday statute. They replied as follows:—

County Jail, Dayton, Tenn.,  
July 10, 1895.

AMERICAN SENTINEL,  
New York City, N. Y.

According to your request, we write to you to give you a few short reasons why we refuse to obey the Sunday law, and go to prison instead.

The law of God says: "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Ex. 20:10. The law of the State says the first day is the sabbath, in it thou shalt not do any work; and since we regard the law of God above the law of the State, it only remains for us to decide what we are to do, and which law we will obey. We therefore follow the law of God.

The law of God requires us to regard the first six days of the week as working days, as verily as to regard the seventh day as holy. See Eze. 46:1; Ex. 20:9. That is, the first six days of the week must be regarded as working days, and God has always regarded them as such. But the State says that one of these is holy, and commands us to refrain from labor on that day in honor to the law of the State, and that too right in direct contradiction to the law of God, and hence we cannot obey it.

We look upon the Sunday-sabbath as the sign of the papacy, that power that "exalteth himself above all that is called God" (2 Thess. 2:4), a sign set up by that power in opposition to the Sabbath which is a sign of God's creative power. In complying with the demand that we keep Sunday we would therefore violate the first commandment which says: "Thou shalt have no other gods before me."

We want to be good citizens, and will do all in our power to obey the laws of the State as long as those laws do not require us to trample on the law of God; but when we are required by the State to do things that are a violation of the law of God, we can only say: "We ought to obey God rather than men," and suffer the consequences. God gave a law to govern man, and told him to keep that law; but afterward man made a law directly opposed to the one the Lord made, and has put us in prison because we cannot conscientiously obey it. They say they will release us if we will pay a certain fine that they saw fit to impose on us, but we cannot pay the fine, for in so doing, we would recognize the right of man to inflict punishment on his fellow-man for his faith, and this we cannot do for we are Protestants. So they have put us in the jail.

We are of good courage, and the Lord is with us. We praise him for his kindness to us, and can say from experience that it is good to serve the Lord.

Yours very sincerely and fraternally,

W. J. KERR,	BYRD TERRY,
J. M. HALL,	C. H. MOYERS,
H. C. LEACH,	D. C. PLUMB,
W. S. BURCHARD,	M. A. MORGAN.

These points were enlarged upon by Mr. R. T. Nash, a Seventh-day Adventist, of Amory, Miss., at his recent trial at that place for doing farm labor on Sunday, and are here inserted that the reader may further understand the position of these persecuted people. Mr. Nash spoke in his own behalf substantially as follows:—

### Mr. Nash's Defense.

Your Honor, Ladies and Gentlemen: I hold in my hands two law books. This one (holding up a book) is the Code of Mississippi. It was made by men—our lawmakers—it can be changed by them. It has for its authority the people of Mississippi. This one (holding up the Bible) is the Code of the Most High God—the King of the Universe. It was spoken by himself—he made it. It can not be changed. It is like himself—the same yesterday, to-day and forever. To what it says every Christian says Amen! and so say I. This law book (Code of Mississippi) I honor as a citizen of the State of my choice. I honor those who made it, and his honor who sits here to-day as the representative of the State is held in no more respect by any citizen than he is by me. We are commanded

<sup>1</sup> Q. How prove you that the church hath power to command feasts and holy days?

A. 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.—"An Abridgment of the Christian Doctrine," by Rev. Henry Tuberville; Imprimatur, the Right Rev. Benedict, Bishop of Boston; Excelsior Catholic Publishing House, 6 Barclay St., New York, 1833, p. 53.

to obey "the powers that be;" but our Exemplar, Jesus Christ, tells us very plainly to what extent we are to do this. You will find this instruction in Mark 12:17: "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." Each of these law books has a Sabbath law, and I want to read them to you:—

Exodus 20:8-11: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for [this is why he made this law, and as long as the reason stands the law will stand] in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore [for this reason] the Lord blessed the Sabbath day, and hallowed it."

Now, I will read to you the sabbath law from the Code of Mississippi:—

### "VIOLATION OF SABBATH."

"If any person, on the first day of the week, commonly called Sunday, shall himself labor at his own or any other trade, calling, or business, or shall employ his apprentice or servant in labor or other business, except it be in the ordinary household offices of daily necessity, or other work of necessity or charity, he shall, on conviction, be fined not more than twenty dollars for every offense, deeming every apprentice or servant so employed as constituting a distinct offense; but nothing in this section shall apply to labor on railroads or steamboats."

You see God says the seventh day is the Sabbath, and the Code of Mississippi says the first day is.

I am arraigned here to-day against my will and at the instance of Cæsar. God says I shall (or may) work six days but shall not work on the seventh day. Cæsar says I shall not work on the first day. God says I may work on that day, for how can I work six days, excepting the seventh, in one week, unless I work on the first day? Which do you advise me to obey? Which will you obey? When God says I may work on the first day of the week the same as he did in creating the world, he thereby clothes me with an inalienable right that no power can take from me; neither can I ask it nor accept it of any other source without dishonoring God.

This law book (Code of Mississippi) says, in its Bill of Rights, that "the enumeration of the rights in this constitution shall not be construed to deny and impair others retained by, or inherent in, the people." This Sunday law does emphatically deny the God-given right inherent in me to work on the first day of the week, commonly called Sunday. Therefore, your honor, it is unconstitutional.

Again, I read in the constitution of Mississippi, Section 18: "No preference shall be given by law to any religious sect or mode of worship; but the free enjoyment of all religious sentiments and different modes of worship shall be held sacred." Your honor, the highest type of worship is obedience. To worship God is to honor him. We honor him most when we obey him. The same is true all through life. Then there must be no preference shown by any law to any religious denomination in its mode of obedience. It is a part of my mode of worship to obey God by remembering to keep the seventh day holy and by working on the first day, according to the commandment. Your custom is to keep Sunday and work on the seventh day. Question: Does this Sunday law show any preference for your custom or mode of worship? Does it? Any one can see that it does and it is plainly and decidedly unconstitutional.

Again, the constitution of Mississippi guarantees to me the free enjoyment of all my religious sentiments, but under this Sunday statute where is my liberty?

You work on the seventh day and thereby teach to the world that it is not the Sabbath. You rest on the first day and by so doing you say to the world, this is the sabbath day. You have the right to do this. I would not interfere with you in this matter if I could. But where is my freedom to work on Sunday



that I may teach the world that it is *not* the Sabbath? Where is my liberty to rest on the seventh day that I may teach the people that it is the Sabbath day? These liberties you take yourself, but you deny them to me. You are in the majority, I know, but were I the only man in this wide world that kept the Sabbath I would be entitled to equal protection in my faith. You can see that this Sunday statute is directly in opposition to every principle of the constitution of Mississippi as well as that of the United States, and that it is therefore null and void.

I might inform on my complainant who was doing his own business in hunting up a team to plow on Monday, when he saw me doing my own business digging up sprouts. I might inform on all my good neighbors who do not deny that they often do work on Sunday that is not work of necessity or charity. Why, then, is it that I am here to-day for the first time in all my life that I was ever arraigned before an officer of the law to answer to any charge? Not because I work on Sunday, but because I rest on the seventh day—because some one has become prejudiced on account of my religion and takes advantage of this unjust and unconstitutional statute to wreak his vengeance upon a doctrine because it does not happen to be in accordance with his preconceived ideas.

This difficulty is not between me and the State. The contest is between the two laws. I am a servant of the Most High God. He gives me his law in his Word—he writes it in my heart (Jer. 31:33), and I must keep it. If he wants me to go to the lions' den or through the fiery furnace I would rather go than to remain here without him. My God does not need the civil law to sustain or defend his Sabbath or to keep his followers in the faith. He stood by his servants in the past and he is the same to-day as he was then. All his servants in times past have had to meet persecution at the hand of the civil law. The Baptists, Methodists and the Quakers were once as objectionable in the eyes of the law as Seventh-day Adventists are to-day, but that time is past, and so will this time pass; but I forewarn you not to fight against God.

I find, in studying my Bible, that God made the Sabbath when he made the world. He blessed it because he rested upon it, and that blessing will stay upon it as long as the fact remains that he did rest upon that day, and that will be a fact throughout eternity. I find that the Son of God kept this same Sabbath while he was on this earth, and was put to death on the issue of Sabbath-observance. I find that the disciples kept the same Sabbath, but through apostasy a change finally came.

The first official recognition of this change occurred in 321 A. D., when Constantine,—a heathen emperor, who was subsequently nominally converted to the Christian religion, and who thought to promote its cause by enacting civil laws in its favor,—enacted his famous Sunday law. This was an important step in the development of the papacy,—a church clothed with civil power with which to punish heretics.

We hold up our hands in holy horror when we read of the awful work of this power, but if you will study the 12th and 13th chapters of Revelation you will see that a similar power was to arise in the last days and do a similar work. It was to be an image to the former beast—the church clothed with civil power and enforcing religion by law. We are in that time and you have an example of its working before you at this moment. The Sunday is a child of the papacy and stands upon the authority of the beast, and the power that enforces it in this country is called by the prophet "the image of the beast," and the warning angel sent out at this time cries out with a loud voice: "If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb."

I prefer to be fined twenty dollars and the costs or to remain in jail the remainder of my natural life rather than meet the wrath of God poured upon me without a trace of mercy in it. Therefore, your honor, I cannot observe Sunday, I cannot obey the image to the papacy, when it says worship the beast; nor can I receive his mark in my hand by refraining from labor on his day—Sunday—the sign and seal of his authority. If I obey him I worship him, and his worship brings the curse of God.

I therefore leave my case with you, not fearing to answer you in these things, for the God I serve is able to care for me; though my body should be torn asunder and scattered to the four winds of the earth, I shall live again. But for your sake I entreat you to be careful of your judgment. "For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again."

Mr. Nash was fined \$10 and costs, but two attorneys, at the earnest solicitation of the people, urged the judge to reduce the fine, which he did; whereupon the remaining amount, with the costs, was paid by the people, and Mr. Nash released.

### THEY ARE PARTIAL IN THE "LAW."

A SIGNIFICANT fact in connection with the so-called enforcement of the Tennessee Sunday "law" is that, with but few exceptions, *only observers of the seventh day are prosecuted.* At the recent term of the Circuit Court in Rhea County, two men were tried for Sunday work who were not Adventists; but the exceptions—if indeed these cases were exceptions—only prove the rule. One of the two referred to is a young man, the only support of his widowed mother who is an Adventist. The other, though not an Adventist, attended their meetings occasionally and was supposed to be favorable to the doctrines of the Adventists. The prosecution was probably a gentle hint to him that it would be the part of worldly wisdom at least for him to let Adventism alone.

Probably a score of railroad trains, both freight and passenger, thunder through both Graysville and Dayton every Sunday, "jarring the earth," as one gentleman in Dayton expressed it, and waking the echoes among the hills; but nobody is disturbed thereby. Sunday railroad trains are not a nuisance in Tennessee.

The great furnaces of the Dayton Coal and Iron Company are operated every Sunday, employing hundreds of men. The chimneys belch forth their clouds of smoke that can be seen for miles, a black flag, as it were, flaunted in the face of the Tennessee Sunday "law;" but nobody is disturbed; the officers whose oaths bind(?) them to prosecute the Adventists, take no heed. They are blind to this patent violation of the "law." The switch engine used to draw away the huge caldrons of melted, seething slag from the furnaces, operates every Sunday, frequently sounding its shrill whistle as though openly defying the so-called law and its minions; but nobody is disturbed; nobody is prosecuted.

But it may be said that all this is "necessary" work. This is not true however. It is no more necessary than is any work done for profit. All work is necessary in order that men may live and grow rich; but the work referred to is not necessary in a legal sense. Moreover, much work is done at the furnace on Sunday that could be done just as well on some other day. The writer saw men repairing a furnace, laying brick, etc., on Sunday; but nobody was disturbed, and nobody was prosecuted. Such work in Tennessee is not a nuisance unless done by Adventists.

Livery stables do business in Dayton on Sunday, and nobody is disturbed; nobody is prosecuted. Drugstores are kept open and sell anything called for, whether necessary or not; but no notice is taken of this violation of the "law" by the men who insist that it is their "sworn duty to enforce the law."

Fruit growers pick, pack, and ship fruit on Sunday and are not indicted. The man probably most prominent in the prosecution of the Adventists at the recent term of court in Rhea County, a member of the grand jury that found the indictments and himself the prosecuting witness in at least one case, employed a large force of pickers every Sunday during the strawberry season, paying extra wages upon that day in order to induce people to work for him. But nobody appeared to prosecute him. His work was not a nuisance. But an Adventist saws wood on Sunday, and that is a nuisance. Another sets fence posts and that is so corrupting to public morals that nothing but a penalty of from \$30 to \$37.50, fine and costs, or ninety days in the county jail can atone for the offense. So tender is the public conscience when Sunday work is done by Adventists that one man is now in the Rhea County jail for the heinous offense

of taking a wheelbarrow from a wagon on Sunday and setting it over a fence into the yard of the owner, another Adventist. This was absolutely the only offense proved against this man, and for this he must remain in jail about seventy-five days!

As in the cases of four months ago, it was shown that the work done by the Adventists was not of a character to annoy anybody except as they were annoyed by the mere knowledge that the work was done on the day that they have been taught to regard as the Sabbath. In no case did it appear that there was any noise to distract the minds of the people from pious meditation or to attract public attention. There was no screech of steam whistles, no "jarring of the earth" by the rush of ponderous wheels, no clouds of smoke to attract attention for miles, no sound of escaping steam to annoy the passerby, no soda fountain or cigar stand to attract loafers and induce the spending of money, no attractive livery rigs to tempt the pleasure seeker, no fancy wages offered to induce men who believed they ought to keep Sunday, to work on that day; nothing but quiet, orderly, private work. Yet notwithstanding this fact the "law" holds it to be a nuisance, and the courts declare that they must enforce the "law," and so the Adventists are in jail while the railroad men, the iron men, the livery-stable men and Sunday fruit pickers are all at liberty. And this is the policy which, according to Judge Parks, is to "compel respect for all law"! But we believe that down in his inmost soul the judge knows that such an administration of so-called law is only a travesty on justice and tends to bring all law into contempt. We believe that such a solemn mockery of justice is exceedingly distasteful to both Judge Parks and Attorney-General Fletcher. We are sure that they have no sympathy with such work and that they act their part in it only from a sense of "duty;" but we fear that such a plea will not avail them in the great and final Judgment. The martyrs of the past all suffered under the forms of civil law; but were their prosecutors and judges not responsible? Yea, verily, and they must meet the dark record before that tribunal in which every man "shall give account of himself to God."

### CONSCIENCE AND THE STATE.

[From the Dayton (Tenn.) Republican, June 21.]

It is clear that government cannot become the judge of men's conscience; and that the plea of conscientious conviction cannot be accepted as a final and sufficient defense in all cases of violation of law. What rule, then, can be adopted which will preserve the authority of the State and yet not trench upon the rights of conscience?

The question thus raised is well answered by a clause in the constitution of the State of Maryland: "No person ought, by any law, to be molested in his person or estate on account of his religious practice, unless under color of religion, he shall disturb the good order, peace or safety of the State, or injure others in their natural, civil, or religious rights." In this the line is drawn just where it should be, namely, *at the equal rights of others.* Under this provision the courts are not called upon to judge any man's conscience, but only to judge whether or not his conscience leads him to infringe the equal rights of his fellow-men. That a man's conscience is just what he says it is, no man has either right or occasion to deny. A man's statement of his conscience is an end of controversy, but it does not follow that one has a right to do whatever his conscience tells him is right for



him to do. There is a difference between conscience and the *rights* of conscience. No man, however conscientious, has any right to infringe the equal rights of another; and at this point civil government has a right to take cognizance, not of any man's conscience, but of the relation of the act to the rights of others.

The principle briefly stated is this: No man should be either required or forbidden to do any act contrary to conscience, however erroneous that conscience may be, *unless the doing or forbearing to do that act trenches on the equal rights of others*. This rule would (1) abrogate all civil laws requiring the observance of Sunday or of any other day; and (2) it would leave the courts free, not to judge men's consciences, but to protect all men against wrong in the name of conscience. But this is only saying in other words that which we have said many times before, namely, that civil governments are instituted, not to create or to "grant" *rights*, but to guarantee the free and untrammelled exercise of equal, natural, God-given, inalienable rights, and that of these the highest and most sacred is perfect freedom in matters of religious belief and practice.

THE ROLL OF HONOR.

The Press Protests Against Persecution.

THE secular press of the country, irrespective of locality or political creed, is coming to a realization of the crimes perpetrated upon inoffensive Seventh-day Adventists in several States, and is speaking bravely for the oppressed. Without doubt not a tenth part of those that have condemned these modern persecutions has come to our notice, but through the kindness of their editors or some other friends of religious liberty, the following papers have reached us with editorial denunciations of these antichristian, un-American acts of intolerance. We hope the friends of religious liberty will continue to send us marked copies of these or other periodicals which discuss the subject, and we promise to add their names to this list if opposed to these persecutions, or to the list that follows this one, if they indorse the persecution:—

TENNESSEE.

- Nashville Banner.
- Nashville American.
- Chattanooga Times.
- Dayton Republican.
- Dayton Leader.
- Daily Times, Dayton.
- Clinton Gazette.
- Maynardsville Eagle.
- South Pittsburg Republican.
- Jamestown Gazette.
- Huntsville Chronicle.
- Enterprise, Deer Lodge.
- Dispatch, Sunbright.

MINNESOTA.

- The Progress, Minneapolis.
- Independent, Leroy.
- Pioneer Press, St. Paul.
- Red Wing Argus,
- Republican, Fulda.
- Minneapolis Journal.
- The Mc Intosh Times.
- Pine Island Record.
- The Hills Crescent.
- Daily Globe, St. Paul.
- Anaconda Standard, St. Paul.

MASSACHUSETTS.

- Boston Traveller.
- Arena, Boston.
- Boston Daily Globe.
- Springfield Republican.
- Martha's Vineyard Herald.
- Malden City Press.

ILLINOIS.

- Chicago Inter-Ocean.
- Chicago Tribune.
- Chicago Times.
- Chicago Daily Globe.

- South Chicago Daily Calumet.
- Warren Sentinel.
- Courier, Gibson City.
- Cuba Journal.

IOWA.

- Iowa State Register, Des Moines.
- Lawler Dispatch.
- Sigourney Review.
- New Era, Grand Junction.
- Spokane Falls Review.
- Mills County Journal, Glenwood.
- Lester Record.
- Ithuriel, Des Moines.

MICHIGAN.

- Battle Creek Journal.
- Kalamazoo Morning News.
- Midland Republican.
- Morrison's Town Talk, Bay City.
- Ypsilanti Commercial.
- Charlotte Tribune.
- Rockford Register.
- Morning Patriot, Jackson.

INDIANA.

- Indianapolis Sentinel.
- Evening News, Michigan City.
- Noblesville Ledger.
- New Haven News.
- The Echo, Darlington.

NEW YORK.

- New York World.
- New York Sun.
- New York Commercial Advertiser.
- Rome Daily Sentinel.
- Truth Seeker.

CALIFORNIA.

- San Francisco Examiner.
- Public Opinion, San Francisco.
- Coast Advocate, Half Moon Bay.
- Dixon Tribune.
- Four Corners, Wheatland.
- Long Beach Breaker.
- Berkeley Herald.

COLORADO.

- Rocky Mountain News, Denver

UTAH.

- Evening Press, Ogden.
- Herald, Salt Lake City.

KENTUCKY.

- Louisville Courier Journal.
- Carrollton Commercial.

DISTRICT OF COLUMBIA.

- Washington Chronicle.

LOUISIANA.

- Times-Democrat, New Orleans.
- Lafayette Gazette.

PENNSYLVANIA.

- Daily Herald, Morristown.
- Daily Telegraph, Sharon.

KANSAS.

- Liberator, Norton.
- Wamego Times.
- Greeley News.

NEW MEXICO.

- San Juan Times, Farmington.

CONNECTICUT.

- Mystic Press.

WISCONSIN.

- Reedsburg Free Press.

OREGON.

- Portland Transcript.

NEBRASKA.

- Silver Creek Times.
- Antelope Tribune, Neligh.
- Oakdale Sentinel.

MISSOURI.

- St. Louis Republic.
- Iron County Register, Ironton.

DELAWARE.

- Sunday Star, Wilmington.

WEST VIRGINIA.

- Mountain State Gavel, New Martinsville.

NEW JERSEY.

- Bayonne Democrat.
- Daily State Gazette.

TEXAS.

- Weekly Star, Marshall.
- Sunday Gazette, Denison.

OHIO.

- Columbus Evening Press-Post.

MONTANA.

- The Age, Boulder.

RHODE ISLAND.

- Pope Valley Advertiser.

GEORGIA.

- Atlanta Constitution, June 20, 1890.
- Naragansett Times, Wakefield.

WASHINGTON.

- Medical Lake Ledger.
- Advertiser, Sprague.

Religious Press.

Of the religious press, the following journals have spoken against the persecution of seventh-day observers:—

- Independent, New York.
- Examiner (Baptist), New York.
- Outlook (Congregational), New York.
- Christian Register (Unitarian), Boston.
- Unity (Unitarian), Chicago.
- Church Bulletin (Baptist), South Chicago.
- Watchman (Baptist), Boston.
- Indiana Baptist, Indianapolis.
- Die Rundschau (Lutheran), Chicago.
- Monitor (Catholic), San Francisco.
- Catholic Mirror, Baltimore.
- Hebrew World, New York.
- Chicago Israelite.
- American Hebrew, New York.
- Jewish Spectator, Nashville.
- Jewish Criterion, Pittsburgh.
- American Israelite, Cincinnati.

Favor The Persecution.

The following papers have attempted to justify the imprisonment of the Adventists:—

SECULAR.

- Atlanta Constitution.
- Pulaski (Tenn.) Citizen.
- Heartsville (Mo.) Press.

RELIGIOUS.

- Canadian Baptist, Toronto, Ontario.
- Nashville Baptist.
- Texas Baptist Standard.
- Alabama Baptist.
- Messenger and Visitor (Baptist), St. Johns, N. B.

PUBLICATIONS ON THE SABBATH QUESTION.

**The Abiding Sabbath.** By A. T. JONES. No. 9 of the *Bible Students' Library*. This is a review of two Sabbath "prize essays," one of \$500, and one of \$1,000. It contains mighty arguments on the Sabbath question; 174 pages; price, 15 cents.

**Is Sunday the Sabbath?** No. 24 of the *Library*. A brief consideration of New Testament texts on the first day of the week; 8 pages; price, 1 cent.

**Nature and Obligation of the Sabbath of the Fourth Commandment.** By J. H. Waggoner. No. 54 of the *Library*. Clear and strong in argument; price, 10 cents.

**Sunday; Origin of its Observance in the Christian Church.** By E. J. Waggoner. No. 80 of the *Library*. The testimony given with reference to Sunday is wholly Protestant. All Protestants should read it; price, 15 cents.

**Who Changed the Sabbath?** No. 107 of the *Library*. What God's Word predicted; what Christ says; what the papacy says; what Protestants say. A most convincing document; 24 pages; price, 3 cents.

**"The Christian Sabbath."** No. 113 of the *Library*. A reprint of four articles in the *Catholic Mirror*, the organ of Cardinal Gibbons. What Catholics have to say to Protestants on the subject; 32 pages; price, 4 cents.

**Christ and the Sabbath.** By Prof. W. W. Prescott. The spiritual nature of the Sabbath, what true Sabbath keeping is, and the relation of Christ to the Sabbath in both creation and redemption. A most important tract. No. 14 of the *Religious Liberty Library*; 38 pages; price, 5 cents.

**The History of the Sabbath.** By John N. Andrews. A complete history of the Sabbath and first day of the week in religious life and thought, from the earliest ages to the present time, and especially during the Christian dispensation; 550 large octavo pages; price, cloth, \$2.00; library binding, \$2.50

Catalogue of religious publications sent free. Address,

PACIFIC PRESS, 43 Bond Street  
New York City.

Oakland, Cal.

Kansas City, Mo.





NEW YORK, JULY 18, 1895.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

TENNESSEE, on July 3, imprisoned eight innocent Christian men, and now has decided to work them in the chain-gang. Tennessee is neither in Russia nor Turkey. Tennessee is in "the land of the free."

DON'T fail to read the article, "Partial in the Law," on page 230. It is absolutely necessary in order to get an insight into the hypocrisy and meanness of the Tennessee persecutions.

"I WILL take occasion, however, to express again my sincere personal regret, that a necessity exists for inflicting punishment upon these people, for it must be patent even to the most casual observer that they are good citizens, who are thoroughly conscientious in the course they have taken."—*From the sentence of Judge Parks, in the cases of the Adventists now in jail at Dayton, Tenn.*

SOME of our readers may wonder how it is that seventh-day observers in Tennessee can be punished so severely when the only statute forbidding Sunday labor provides for a fine of but three dollars, recoverable before a justice of the peace. The explanation lies in the fact that the Supreme Court of the State has decided that a repetition of Sunday work constitutes a "nuisance," and is indictable. And to carry this judicial legislation further, Judge Parks has decided that "a single act of work done under such circumstances as to amount to a nuisance, is indictable and punishable as such." The term "such circumstances" is explained by the judge in the next sentence to mean "in such a public manner as to be open to the observation of the public."

And now let the hundreds of thousands of men and women throughout this broad land, who read this number of the SENTINEL, remember that a man is in jail, or in the chain-gang, at Dayton, Tenn., for a term of seventy-five days, for the single act of lifting a wheelbarrow from a wagon over a fence into the yard of his brother Adventist on Sunday.

PROTESTANTS are being persecuted by means of State enactments in several Roman Catholic countries of South America. They have demanded of the pope that these persecuting acts be repealed. The papal Secretary of State answers in substance that these statutes are "civil" enactments, not religious. We are sorry for these persecuted Protestants, and we denounce this "civil" excuse as a mere dodge. However, we expect good will come from it. Many Protestants in America try to dodge the

fact that Seventh-day Adventists are persecuted by asserting that Sunday statutes under which they suffer, are "purely civil," not religious.

Now the papacy is trying to make these Protestants swallow some of their own medicine. We say to them, Don't you swallow it. Spit it out. That's what Seventh-day Adventists are doing with the abominable stuff.

#### SPURGEON SAID:

"It is none of Cæsar's business to deal with our consciences, neither will we ever obey Cæsar in any matter which touches conscience. He may make what laws he will about religion, but by our loyalty to God we pour contempt on Cæsar when he usurps the place of God. He is no more to us than the meanest beggar in the street if he goes beyond his own legitimate authority. To Cæsar, Cæsar's; politics to politicians; obedience, cheerful and prompt, to civil rulers; to God, and to God only, things that are God's; and what are these? Our hearts, our souls, our consciences. Man himself is the coin upon which God has stamped his image and superscription (though, alas! both are sadly marred), and we must render to God our manhood, our wills, our thoughts, our judgments, our minds, our hearts. Consciences are for God. Any law that touches conscience is null and void, *ipso facto*, for the simple reason that kings and parliaments have no right to interfere in the realm of conscience. Conscience is under law to none but God."—*Sermons of Rev. C. H. Spurgeon, Vol. 10, pp. 111, 112. Funk & Wagnall, New York.*

#### SABBATH-KEEPERS ANATHEMATIZED.

NOT long since, Father Enright, a Catholic priest, preached a sermon at Harlan, Iowa, which was reported in the *Harlan American*. The following is an extract from the report, and will help to explain why Seventh-day Adventists suffer imprisonment rather than keep Sunday. Under date of June 20, William Simpson, of Darrell, Ont., wrote Cardinal Gibbons, at Baltimore, asking if Father Enright correctly represented the Catholic Church on this question. Under date of June 23, the cardinal's secretary replied: "I beg to say that *Father Enright is certainly correct in his assertions.*" Here are Father Enright's assertions:—

"What right have the Protestant churches to observe that day? *None whatever.* You say it is to obey the commandment, 'Remember the Sabbath day to keep it holy.' But *Sunday is not the Sabbath*, according to the Bible and the record of time. Every one knows that Sunday is the first day of the week, while *Saturday is the seventh day and the Sabbath*, the day consecrated as a day of rest. It is so recognized in all civilized nations. I have repeatedly offered \$1,000 to any one who will furnish any proof from the Bible that Sunday is the day we are bound to keep, and no one has called for the money. If any person in this town will show me any

scripture for it, I will, to-morrow evening, publicly acknowledge it and thank him for it. *It was the Holy Catholic Church that changed the day of rest from Saturday to Sunday*, the first day of the week. And it not only compelled all to keep Sunday, but at the Council of Laodicea, A. D. 364, *anathematized*<sup>1</sup> those who kept the Sabbath, and urged all persons to labor on the seventh day under penalty of anathema.

"Which church does the whole civilized world obey? Protestants call us every horrible name they can think of,—'antichrist,' the 'scarlet-colored beast,' 'Babylon,' etc., and at the same time profess great reverence for the Bible, and yet, *by their solemn act of keeping Sunday they acknowledge the power of the Catholic Church.* The Bible says remember the Sabbath day to keep it holy, and that the seventh day is the Sabbath, but the Catholic Church says, 'NO, keep the first day of the week;' and the whole world bows in obedience."

EIGHT honest, conscientious Seventh-day Adventists of Rhea County, Tenn., have been condemned to serve terms of from seventy-five to ninety days in the county jail at Dayton, Tenn., for the offense of doing common labor on Sunday—labor which disturbed no other person's private or public devotion. It has also been decided to work these honest men in the chain-gang, and by the time this reaches our readers this will doubtless be accomplished. For an account of the trial and condemnation of these men, see page 229.

We here submit for the benefit of all who think it their duty to force their views on others by the power of legislative acts, a noble sentiment from the pen of John Wesley, the founder of Methodism:—

"Condemn no man for not thinking as you think. Let every one enjoy the full and free liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach, in any kind or degree, to the spirit of persecution. If you cannot reason or persuade a man into the truth, never attempt to force a man into it. If love will not compel him to come, leave him to God, the Judge of all."

MILLIONS of copies of this issue of the SENTINEL should be circulated by the friends of religious liberty throughout the land. Reader, distribute copies of the paper among your neighbors! Send them to your friends! Offer immediately. One dollar a hundred; \$8 a thousand.

THE faithful and vivid description of our beautiful first-page illustration is taken from "Pictorial Wonderland," by Franklin Edson Belden; published by the Werner Company, Chicago.

<sup>1</sup> Labbe. 1501.

AMERICAN SENTINEL.

Set for the defense of liberty of conscience, and is therefore uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact.

Single copy, per year, - - - \$1.00.

Address, AMERICAN SENTINEL,  
43 Bond Street, New York City.