

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."

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"WHY, WHAT EVIL HATH HE DONE?"

"We have a law, and by that law he ought to die," has always been regarded by bigots, whose creeds were crystallized into civil law, as an all-sufficient reason for demanding the death of the dissenter.

The question, "Why, what evil hath he done?" is answered with the cold, cruel statement from the law-favored priests, "We have a law, and by that law he ought to die."

The answer of Justice, "I find no fault in him," only enrages the accusers to answer the more vehemently, "We have a law, and by that law he ought to die." "If thou let this man go, thou art not Cæsar's friend."

Men of all creeds now look back upon the scene, which is the subject of our illustration, and condemn the demand of the Jewish leaders for the life of a faultless man. They condemn the time-serving Pilate for yielding to their haughty threats. Yet while this is true there are many of these who, while cursing those who crucified Christ under the guise of loyalty to law, are to-day repeating in principle the same sin against God and man.

On May 15, J. Q. Allison, a Seventh-day

Adventist, of Georgia, was sentenced by the Circuit Court of Douglas County, Ga., to pay costs amounting to \$22.05, or in default of payment, to serve twelve months in the chain-gang.

What was his crime? Let the report of the court stenographer answer: "State vs. J. Q. Allison. Misdemeanor—*Sabbath-breaking.*"

The specific act here designated as "Sabbath-breaking" is thus described by one of the State's witnesses:—

Question. About how much did he appear to plow that [Sunday] morning?

Answer. I suppose nothing hardly but a small garden spot, not more than that.

default of the payment of costs, to twelve months in the chain-gang.

And now, to ascertain officially what Mr. Allison was *not* sentenced to twelve months in the chain-gang for, we quote again from the official report of the trial; this time from Mr. Allison's cross-examination of one of the State's witnesses:—

Mr. Allison. Have you [Mr. Strickland] worked near my house on the seventh day? . . . Haven't you worked close to my house on the seventh day?

Ans. Yes, sir.

Q. Have I ever found any fault with you about that?



CHRIST BEFORE PILATE.

"We have a law, and by that law He ought to die."

Q. That was about a quarter from the big road?

A. It was a little over a quarter from the nearest big road from there.

Q. Was it in sight?

A. No, sir; a man could not see him from where I was at, unless he went to him.

It was for this Sunday-Sabbath-breaking, for this invasion(?) of the natural rights of mankind that Mr. Allison was sentenced, in

A. If you have, I have not heard of it; you have never bothered me.

Q. I have never complained of your disturbing me?

A. No, sir; you never have at all; I say that.

Q. You know of my ever disturbing you or anybody else?

A. No, sir.

The Court. You are not on trial for disturbing anybody else.

Here we have it announced from the bench

that Mr. Allison was not sentenced to the chain-gang for injuring his neighbors; no, not even for disturbing them.

Since he had not injured any one, either in reputation, person, or property, what had he done so heinous as to take him from his family and business and consign him as a felon to twelve months' chain-gang labor with the vilest of malefactors? "Why, what evil hath he done?"

In reply to this grave question, let the words of the presiding judge be submitted as they appear in the official record of the trial:—

The Court. The trouble is this, that if you are allowed to do this—I understand you are a good man your neighbors say you are, there is nothing in the world against you—but if you are allowed to do this, bad men would claim the same privilege, and desecrate what the great majority of people consider the Sabbath; but outside of any reason for it, that is the law.

In this single sentence we have combined the admission of innocence, the secret reason for condemnation, and the retreat behind the law, which characterized the trial and condemnation of the Son of God.

The secret reason given by the rulers for desiring the death of Christ, was: "If we let this man thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation." John 11:48. Thus it is seen that the secret reason for his death was that they could not sustain their creed against the teaching and example of his life. So in this case it is admitted in an unguarded moment that Mr. Allison's irreproachable life will teach other men the truth that the State-enforced Sabbath is not the Sabbath of the Bible, contrary to the belief of "the great majority of the people." But immediately perceiving that this "reason" betrayed the ecclesiastical nature of the law and its administration, the court hastens to take shelter behind the law, thus: "Outside of any reason for it, that is the law." "We have a law, and by that law he ought to die."

Let those who condemn the rulers of Israel for demanding the life of an innocent man, because "we have a law," explain why they can to-day condemn an innocent man to the chain-gang because they are the "great majority" and "have a law" which makes it possible.

A strange feature of all these cases is that the accusers, and in some instances, State officials, look upon the conscience of a Seventh-day Adventist as a kind of weather vane to be shifted to accord with every human ordinance. Do they think that faithfulness to conscience has perished from the earth, that God has abdicated the throne in favor of human law?

It is passing strange that they do not shrink from the awful responsibility of attempting to crush a dissenting minority. Do they not dread to add to that torrent of tears, that ocean of anguish, represented in the Apocalyptic vision as pouring into the ear of Omnipotence, with the eloquent voice of woe, that imploring question, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" Rev. 6:10.

Should Seventh-day Adventists weary of courts, fines, confiscation of goods, imprisonments and chain-gangs,—should they yield to the demand that they treat the Sunday-Sabbath, which they for sufficient reasons regard as the mark or badge of papal apostasy, with the same outward regard which they pay to the Sabbath of the Lord, the sign of the true God; will the representatives of these persecuting States appear in judgment with the statement that since they declared Sunday to

be the Sabbath of the Lord and compelled the Seventh-day Adventists to observe it, therefore they demand in the name of the commonwealth that the condemned be pronounced guiltless?

At that great and final judgment there will be no foreign minister to unfurl his country's flag over the violator of heaven's law, and demand and enforce protection in the name of his government. States may secure for their citizens safe conducts through a country with which they have diplomatic relations, but not through the country of the "King of kings." Yet, in the face of all this, man, mortal man, whose life is as a vapor that appeareth for a little time and then vanisheth away; this puny man that must himself stand at the bar of God and answer for his own acts, this same man will presume to interpret the Word of God and force his fellow-mortals to accept of his interpretation, or suffer in prisons and chain-gangs. Could anything be more presumptuous?

Ye rulers of States and of nations,
Who trace with a fallible pen
"Infallible" creed-born statutes
To fetter the conscience of men;
Whose laws conflict with Jehovah's,
And brand on the brow or the hand
A counterfeit seal of that statute
Proclaimed from the mountain-top grand;

If we sever our sign of allegiance
To the King of kings on high,
If we'll wear thy sign of rebellion,
And our Maker and Saviour deny;
If we yield to thy chain-gangs and prisons,
If we bow to thy cruel decree,
If we take our allegiance from heaven
And join it forever to thee;

Wilt thou promise to meet us in judgment,
When the Court is in session on high,
And enforce the decision thou'st rendered,
And the judgments of heaven defy?
Wilt thou hoist o'er the shelterless sinner
Thy glorious banner of State
And demand the verdict "not guilty,"
In the name of thy commonwealth great?

Wilt thou rally thy minions to battle,
And march on the City of Light,
Whence angels excelling in power
Were hurled to the regions of night?
Wilt thou compass the City Eternal,
Its towers and battlements raze,
And train thy batteries brazen
On the throne of the Ancient of Days?

Canst thou brook His glory consuming,
Or challenge the bolts of His wrath,
And drag Him, a trophy adorning
Thy chariot's conquering path?
Canst thou fetter the feet of Jehovah
And chain him with breakers of stone?
Will Omnipotence bow to your statute,—
Surrender His right to the throne?

Dost thou shrink from a contest so awful,
And tremble at thought of His might;
Wouldst thou hide 'neath the rock and the
mountain
Away from his presence so bright?
Then ask not of subjects who serve Him
With love that scorns at the grave,
To violate laws of His kingdom,
And trust in your power to save.

PATERNALISM.

A PROPOSED ordinance has been presented in the Chicago Council forbidding female persons "to ride or attempt to ride any bicycle or tricycle or to publicly promenade in the streets, avenues, or public highways of said city while dressed or arrayed in costumes commonly known as bloomers, knickerbocker, baseball attire, or trousers."

The reasons given in the preamble for the passage of the ordinance, are:—

WHEREAS, this craze [for wearing bloomers] has assumed such proportions that it menaces the public morals of this good city; and

WHEREAS it is *unhealthy*, un-American, and unlady-like to appear in such costumes.

We are not so much concerned about this so-called bloomer "craze" as we are with the craze among would-be statesmen to make of the State a kind of foster mother, whose business it is to feed, clothe and catechise its citizens. There was a time in the history of England when the government prescribed certain apparel for its citizens on the ground of protecting their health, but we supposed we had outlived such paternalism. But it seems that in this matter we were mistaken, for one branch of the Minnesota Legislature actually passed a bill compelling men to act patriotically on Memorial Day. But a law forbidding women to wear bloomers on sanitary grounds, and a law enforcing patriotism are less unreasonable than is a law compelling all citizens to act piously on Sunday. The first two are unreasonable and un-American, the last is not only unreasonable and un-American, but positively unchristian.

WHAT IS ROME'S SYSTEM?

THE *Monitor* took upon itself the task of defining in what the ritual of the sect to which the AMERICAN SENTINEL belongs, was "summed up." We replied, showing that we have no ritual at all, and also showing the distinction between Christianity and ritualism, which is simply the difference between Christianity and Catholicism. In this we said that "the whole Roman Catholic system is only one of forms, of ceremony, of ritual. In that system all such things are used as means—as 'means of grace'—with the hope of thereby obtaining Christ. Rome's is a system of salvation—justification—by works."

Upon this the *Monitor* says:—

To which we reply that the SENTINEL knows nothing—absolutely nothing about Rome's system.

How does the *Monitor* know this? How is it that the *Monitor* knew so much about the "ritual" of the SENTINEL as to be able to sum it up in a single sentence? How is it that the *Monitor* knows anything at all about the SENTINEL or its "ritual"? Perhaps the *Monitor* will say that it has read and studied the subject. Very good. But is it a fact already decided by the *Monitor* that the editors of the SENTINEL cannot—absolutely cannot read or study at all? If the *Monitor* admits that the editors of the SENTINEL can read and study, then in that it certainly admits that our means of knowing about Rome's system is precisely as good as is that of the editor of the *Monitor* to know about the "ritual" or anything else pertaining to the SENTINEL.

This is remarked, however, merely in passing. The material point of the *Monitor's* reply is as to whether in the Catholic system, forms and ceremonies—ritual—are "means of grace." This the *Monitor* vigorously denies in these words:—

We do not look upon forms or ceremonies or ritual as means of grace. There is only one source of grace and that is Jesus Christ. There is only one giver of grace and that is Jesus Christ. Now, as Christ is the dispenser of grace, can't he dispense it as he wills and how he wills? If he will have it flow through certain channels, who is Alonzo T. Jones that he will say nay to Omnipotence? If Christ's virtue went out through the hem of his garment, what is to prevent it from going out through the waters of baptism? And if Catholics believe that the employment of baptism is the way appointed by the Lord for the conferring of regeneration—the way by which—not the water, not the form, but—Christ himself confers regeneration, what right has the AMERICAN SENTINEL to accuse us of barren ritualism?

This would-be denial is a full confession of all that the SENTINEL charged. We never

said nor intended to say that in the Catholic system any forms or ceremonies were looked upon as *sources* of grace, nor as *givers* of grace. What we said is, that these things are looked upon and "used as means—'means of grace'—with the hope of *thereby* obtaining Christ." That is what we said; and what we meant in that expression is precisely what the *Monitor* says that Catholics believe, *namely*: that these forms are channels through which they hope to obtain the grace of Christ. We used the word "means" in no other sense than "channel." And the clause which said that these forms are "used as means—'means of grace'—with the hope of *thereby* obtaining Christ," would express our thought exactly if it said that these forms are *used as channels through which the grace of Christ is expected to be obtained*.

In that article we said in so many words that "the form of baptism, the form of the eucharist, etc., are employed in the Catholic system as 'means of grace.'" In the attempt to deny this the *Monitor* says that the grace of Christ "flows through certain channels," and that "Catholics believe that the employment of baptism *is the way* appointed by the Lord for the conferring of regeneration—the *way by which* Christ himself confers regeneration."

Now, if there be anybody who, after reading our statement and the *Monitor's* denial, cannot see that the *Monitor* says just what we said—who cannot see that the SENTINEL'S word, "means," and the *Monitor's* words, "is the way," "the way by which," and "channels," say the same thing,—then let such an one read these definitions:—

"MEANS: That through which, or by the help of which, an end is attained; something tending to an object desired; intermediate agency or measure."

"CHANNEL: That through which anything passes; means of passing, conveying, or transmitting."

Thus it is as clear as anything needs to be that the *Monitor's* would-be denial is nothing else than a confession of all that we charged upon the Catholic system as to ritualism.

In closing we cannot do better than to write again what we first said—February 14, 1895—on this subject, and write it now in the *Monitor's* own words on the subject. As so written it runs thus: He who has Christ has the very life and substance of all the forms of service and of worship which he has appointed. Then these cease to be mere ceremonies or rites, and become the expression of the living presence and power of Christ himself in the life of the believer. This is the end of ritualism, of ceremonialism; the end of a *form* of godliness without the power; the end of any employment of the form of baptism, or the form of the eucharist, etc., as "means of grace," as "channels through which grace flows," as "the way in which Christ confers regeneration" or any other grace, as these are employed in the Catholic system.

"The law came by Moses, but the *reality* and the grace came by Jesus Christ." John 1:17 (Syriac). Now, the whole Roman Catholic system is only one of forms, of ceremony, of ritual. In that system all such things as baptism, the eucharist, etc., are used as means with the hope of thereby obtaining Christ; that is, as "means of grace," "channels through which," "the way by which," the grace of Christ is conferred and obtained: whereas with us any such things are used altogether as *the expression of the grace*, the presence and the power of Christ, *which we already have, by faith*. Rome's is a system of salvation—justification—by *works*; while ours is the divine truth of salvation—justification—by *faith*.

That is what we said February 14, 1895, to the *Monitor* on this point, *only with the Monitor's* would-be denial inserted. And thereby it is made as plain as A B C that by the *Monitor's* own words Rome's system is exactly what we said it is.

THE ONTARIO LORD'S DAY ALLIANCE.

BY EUGENE LELAND.

THIS organization was formed early in the spring of the present year for the purpose of promoting the observance of the "Lord's day" in the Province of Ontario. The means which it proposes to adopt in order to meet the purpose of its organization have been so well stated in an article signed by the president and secretary of the association, and published in the *Toronto Star*, of April 8, that I shall not be charged with misrepresentation if I take the work of the Alliance to be just what it is there stated to be, especially as the object of the article referred to was to correct some misrepresentations concerning it. It says:—

The Alliance is formed, not for the purpose of advancing any particular *religious* view respecting the nature and obligation of the Sabbath, but for the purpose of protecting the individual God-given right of every one to rest and worship on the Lord's day.

This is the only passage in the article which I shall take the time to notice. The "nature" of the Sabbath,* respecting which the Alliance purposes to take no particular *religious* view, is rest; and as to its "obligation," we find that it is simply a requirement of God to do on the Sabbath what its nature demands, and that is rest. So far, then, as the "nature and obligation of the Sabbath" are concerned, we find simply rest, and religious rest at that; for the "obligation" is to "keep it holy." If it is not kept holy, it is not kept at all; and therefore the only "view" which can be taken "respecting the nature and obligation of the Sabbath," is a religious view. It is impossible to take any other view of it. To view the Sabbath from a secular standpoint, or to speak of it as being a "civil" institution, is as absurd in principle as it would be to speak of the Queen's birthday, or of any other national holiday, as being sacred or religious in character.

The Sabbath is called in the Bible "My holy day," "The Lord's day." It is a sacred, not a secular, day; and the only "view" of the Sabbath which can possibly be advanced that will cause the people to "honor it," is the religious view. But "it is not the purpose of the Alliance to advance any particular *religious* view respecting the nature and obligation of the Sabbath." Officially, and publicly, the Alliance announces to the world its purpose to disregard the only view of the Sabbath that can truthfully be taken, and to treat the sacred institution of the Lord's day from a secular point of view. It announces its purpose to use the power of civil law to compel men who are Sabbath-breakers to act as if they were Sabbath-keepers.

But if a man has the God-given right to rest and worship on the Lord's day, does it follow that he must be compelled to exercise that right? Isn't it possible for him to exercise that right without the protection of civil

law? Every one in the world has the God-given right to breathe, to sleep, to eat; but does he need the power of civil law to assist him in the exercise of these rights? If so, in what way? The answer comes: The law protects him in his right to breathe by prohibiting any unwholesome business locating in his vicinity, such as a slaughter-house or a tannery. It protects his right to eat by forbidding the sale of decayed or adulterated foods, such as would produce disease; and it protects his right to sleep by prohibiting boisterous or unbecoming conduct which would disturb his sleep. But does it protect a man in his God-given right to breathe, to eat, or to sleep, by compelling every one else to do these things in the same way?

And so it is of rest and worship on the Lord's day. Does it protect a man in his right to rest and worship on the Lord's day by compelling every other man to rest and worship on that day? The man who has the desire and the disposition to rest and worship on the Lord's day can do so whether any other man on the face of the earth does or not. It is not necessary that every other man, nor any other man should be compelled to rest and worship on the Lord's day simply because I want to rest and worship on that day. It is an act of arbitrary power, of usurpation, of tyranny, to compel one man to perform an act of religious worship because some other man, or some association of men, wishes to worship in that manner.

And that we have not misrepresented the work of the Alliance will be plainly seen by reading the quotation from their official announcement as given above. The object of the Alliance is thus stated: "The Alliance is formed . . . for the purpose of protecting the individual, God-given right of every one to rest and worship on the Lord's day. The legislature does not create this right, but recognizes and safe-guards it." That is a very worthy object, if by the protection, recognition, and safe-guardianship, is meant simply the protection of the individual from injury and incivility which is afforded by the governmental power on the Lord's day the same as on other days of the week, and no more so; but that is not what the Alliance means. It means by "protection," the power which the State exercises to compel the individual to observe the Lord's day. But such protection and safe-guardianship does not protect the individual in any right, but it does protect the day.

The person who is thus under the guardianship of the governmental power "rests," and perhaps(?) "worships" on the Lord's day, not because he has a God-given *right* to do so, but because he is *compelled* to do so; not because *God* commands him to observe the day, but because the *State* requires it; not because he *loves God*, but because he *fears man*; and it is time that people should know that such rest and worship is sheer hypocrisy!

"The individual, God-given right to rest and worship on the Lord's day," or on any other day, can have no existence without the existence at the same time of the individual, and equally God-given, right *not* to rest and worship, if the individual does not choose to do either. What kind of a *right*, forsooth, is it which one is compelled to exercise? Does the man who is drafted into the army, or who pays his taxes, exercise any *right* in doing either? A right can have no existence where there is not a freedom of choice. The volunteer exercises a right when he joins the army, because he has the freedom to choose whether he will go or stay at home; but the man who is drafted into the army exercises no right when he goes, because he has no choice in the

*The writer uses the terms "Sabbath" and "Lord's day" in this article as applied to Sunday, not because that day is the Sabbath or Lord's day, but only because it is so called and so regarded by many, and because the principle involved in enforced Sabbath-keeping is the same whether the day required to be observed is really the Sabbath or not. A "civil" law requiring the observance of the Bible Sabbath, the seventh day, would be no better in principle than is a law requiring Sunday observance.

matter; he *must* go. The volunteer *may* go. In the observance of religious practices,—in the service of God,—volunteers are wanted, not conscripts. “Whosoever will” *may* come.

But carry this point further. The government exercises a right when it demands the payment of taxes from the individual, but the individual does not exercise a right when he pays them; and for the very simple reason, if for no other, that he has no right to refuse to pay them. He *must* pay them. The same reasoning is true with reference to the observance of the Lord’s day. If the governmental power has a right to demand Sabbath observance of the individual, then the individual has no right to refuse to render it, and therefore he has no “*individual, God-given right to rest and worship on the Lord’s day.*”

But, on the other hand, if the individual has a God-given right to rest and worship on the Lord’s day, as he has, and as the officers of the Alliance admit, then the governmental power has no right to demand either rest or worship from him. The government has no right to exercise any power which has not been delegated to it by the people; and the right to rest and worship on the Lord’s day can never be delegated by the individual to the government.

Rights are of two kinds, natural and artificial. Natural rights are such as are possessed by every one in the world without distinction as to age or sex, race or creed. They are inherent in the individual alone, and consequently cannot be delegated to another. With such rights no government can justly have anything to do, further than to protect the individual in his exercise of them. One of these rights is “the individual, God-given right to rest and worship on the Lord’s day.”

Artificial rights are such as are created by the government. If there were no such thing as government, these rights would not exist. Such rights are possessed only by the favored few. As for instance, the right to vote is granted only to males who have attained to the age of twenty-one years. The right of the government to demand taxes of the individual is another example of artificial rights; but it is a just claim, for the State is supposed to render an equivalent to the individual for them in the protection of person and property. He has the right to demand the services of the police force, or of the entire fire department of the city for his protection, if need be, and they have no right to refuse the demand, because his taxes have been paid for that very purpose. In the payment of his taxes, he exercises no *right*, but in the demand for their equivalent, he *does*. A right is a just claim, but there can be no just claim where an equivalent is not rendered.

Now, if the government has a right to demand Lord’s day observance of the individual, he has no right to refuse to render it, but he *has* a right to demand an equivalent. But this can never be given, and therefore the government, in demanding Lord’s day observance, is demanding something for nothing. The government does not exercise a right in this demand, but it does perform an act of usurpation of the individual’s right. It is simply an act of tyranny on the part of those who demand it, and an act of slavery on the part of those who render such Lord’s day observance.

The man who observes the Lord’s day because it is right, needs no law to compel him to do it; and the man who observes it simply because he is afraid that some one will lay violent hands on him if he doesn’t do it, is in servile bondage to just that extent. What he

needs is to have more love preached to him and less law, for “love is the fulfilling of the law,” and “by the deeds of the law there shall no flesh be justified in his sight.”
173 Dundas St., Toronto, Ont.

RELIGIOUS PERSECUTION IN AMERICA.

[From *Die Rundschau** (Chicago), May 22.]

Die Rundschau deems it her duty to again call public attention to the persecution of Adventists for violating Sunday laws. Recently we were informed of a new case of this character. This time a Sabbatarian, by name, J. Q. Allison, of Douglasville, Georgia, is the victim. A telegram of the 16th inst. briefly, yet with terrible distinctness, announces: “ALLISON IN THE CHAIN-GANG!”†

The Sunday law of Georgia—entire and *verbatim* before us—does not essentially differ from those of other States. It prohibits every kind of Sunday labor, with the exception of works of necessity and charity. No exceptions are made in favor of Sabbatarians. But peculiar to it is the *penalty* against violators. Anyone convicted of Sabbath desecration, “shall be punished as prescribed in Section 4310 of this Code.” And what does this section prescribe?—*A fine not to exceed one thousand dollars, imprisonment not to exceed six months, work in the chain-gang not to exceed twelve months; and, forsooth, any one of these penalties separately or more of them combined, in the discretion of the judge.* Consequently there might have been imposed on the ill-fated Allison by an ill-disposed judge the whole of this barbarous penalty. It has been his good fortune, however, to have had enforced upon him *only*(!) the penalty, “to work in the chain-gang on the public works, or on such other works as the county authorities may employ the chain-gang.” The “county authorities” have also the right to “*hire out*” a member of the chain-gang to some *private contractor*, manifestly to the highest bidder. Allison might, too, under certain circumstances come into the position of being compelled to do *servile labor* for a private individual. Thus does Section 4582 of the glorious Code of the State of Georgia prescribe.

But what if Allison, after having been sentenced to compulsory labor for Sabbath desecration, were to refuse to do work on *Saturday*? It is very probable that such a case will come to pass; because Allison is an Adventist who believes the seventh day of the week to be the divinely enjoined day of rest upon which no secular labor may be performed. His conscience is bound to this alleged divine injunction, and experience teaches that Sabbatarians will rather suffer the worst than wantonly act contrary to their conscience. Then what will be the consequence? The State of Georgia has in its wisdom also provided for such a case. Then Mr. Allison would be guilty of the crime of “*insurrection*,” as may be read in Section 4821. And if convicted of this crime, that is, if he be convicted before the supreme court of his county of having, as a member of the chain-gang, obstinately refused to obey orders by not doing convict labor on Saturday, then,—listen and marvel!—shall he “BE DEEMED GUILTY OF A CAPITAL OFFENSE, AND PUNISHED WITH DEATH, OR SUCH OTHER PUNISHMENT AS THE JUDGE IN HIS DISCRETION MAY INFLICT.” Then he is, consequently, guilty of a *capital offense*; then he is, consequently, altogether exposed to the clemency or inclemency of the county judge; then this judge

may in his discretion SENTENCE HIM TO DEATH!!

Presumably our readers know that Georgia belongs to the *United States of America*. Here, too, old and young sing:—

My country 'tis of thee,
Sweet land of liberty!

A precious liberty, forsooth! Let everyone clearly put before his mind the case under discussion. A citizen of this country, whose Constitution warrants and guarantees him perfect religious liberty, conscientiously believes he must perform the duties of his daily occupation on Sunday. It is not the province of the State to investigate if he has an erring conscience; for the State has nothing whatever to do with the conscience of its citizens. What Allison conscientiously did and for which the State tried him, is not at all a crime against the body and life of his fellow-citizens; by his Sunday work he did not at all encroach upon the equal rights of his fellow-men, so that it became the duty of the State to protect these against him. Notwithstanding he was deprived of that religious liberty and liberty of conscience which is guaranteed to him as well as to all. For what is religious liberty? According to the perfectly correct definition of the sainted Dr. Walther, this:—

It is the liberty the State grants to its citizens to *privately and publicly EXERCISE WITHOUT RESTRAINT the religion each one conscientiously believes to be true* and to publicly declare and defend its principles. In such a country, therefore, religious liberty exists, in which there be not one or more religious faiths that be exclusively tolerated therein and recognized as State religions and one of which all those must, therefore, profess who wish to enjoy the protection of the State, but *in which every one is entitled to the rights and privileges of a citizen whatever may be the religion he professes.*

But just this religious liberty, one of the brightest stars in the banner of our country, is, as much as is in their power to do so, manifestly destroyed by the Sunday laws of most States, and especially by the Sunday law of Georgia.

The State of Georgia demands of one of its citizens whose faith *prohibits Saturday* labor and *enjoins Sunday* labor to slight his conscience and unconditionally submit to the religious convictions of the majority of his fellow-citizens concerning the Sabbath. Now because he does not submit—and he *may* not submit even though his be an erring conscience—he is indicted, sentenced to disgraceful convict labor, stamped a disreputable criminal,—*possibly*, too, an insurgent and rebel, guilty of death and his neck forfeited to the rope of the hangman.

Ought not the entire liberty-loving press of the country to denounce the savagery of Georgia and take an energetic stand against the tyrannical, murderous, puritanical Sunday laws, the existence and occasional enforcement of which bring shame and ignominy upon our whole country, in which at one time religious liberty and liberty of conscience were made the fundamental law of the States?

And so much more, for the reason that just in the course of the previous week the General Assembly of Presbyterians assembled in Pittsburg passed the *liberty-hating resolution*: “WE HEARTILY COMMEND ALL SUNDAY LEGISLATION DESIGNED TO PROTECT THE CHRISTIAN SABBATH AS A DAY OF REST AND WORSHIP.”

From all of which every one may perceive: the enemies of the true liberty of our country are powerfully bestirring and preparing themselves to battle against the greatest treasure of our nation. Their battle cry is, *Union of religion and State*. They possess influence, and “their followers do fall in line with

* Translated by Rev. Oscar Goelz, Gretna, La.

† See note at foot of page 181.

them." For God's sake, let us not be inactive, but let us make preparations for the battle. *The most precious liberty of our country is at stake!*

APPLY THE PRINCIPLE.

F. C. GILBERT.

DOUBTLESS many of the readers of the *SENTINEL* are familiar with the persecutions that were waged against Protestant missionaries about a year ago, in some of the South American republics—in which places the papacy has supremacy—and which have not yet entirely ceased. In these persecutions the missionaries of the Methodist Episcopal Church suffered much, and were deprived of many of their rights and privileges. Finally about May, 1894, the Rock River (Ill.) Methodist Episcopal Conference, embracing some of the wealthiest churches of Chicago as well as its suburbs, sent a kind of protest to the papal legate in this country, by him to be forwarded to the supreme pontiff at Rome, reminding the pope that his subjects were enjoying perfect religious liberty in the United States, and that he ought to grant the same rights and privileges to the Protestants in the dominions over which he has supremacy.

The following was the message:—

Resolved, That as representatives of the Methodist Episcopal Church in Chicago, we forward the following request to Archbishop Ireland, asking him to pass it on to Mgr. Satolli, in order that he may, in the most effective manner, bring it to the notice of the head of the Roman Catholic Church. In view of the repeated and warm approval by the clergy and laymen of the Roman Catholic Church in this country of religious freedom as existing by law in these United States, we respectfully and earnestly request that the proper authorities of that church use their good offices, under the direction of Pope Leo XIII., to secure for the Protestants of Ecuador, Peru, and Bolivia, the same liberty of conscience that is enjoyed by Roman Catholic citizens in this country.

Prefixed to this resolution was the following preamble:—

It has been made evident to us that our Protestant brethren in the republics of Peru, Ecuador, and Bolivia, labor under oppressive disabilities that affect not only their faith and the public worship of God according to the dictates of their conscience, but also their civil and inalienable right to be married without being compelled to forswear their religious convictions.

To the student of history, familiar with the workings of the Roman Catholic Church, such actions on the part of the papacy are not at all surprising. It is but the result of her teachings. For she teaches that religious liberty is the right to worship God according to the dictates of a "right conscience." And since the church claims to be the judge of conscience, all who believe differently from the church's teachings, and act in harmony with their belief, are not following a "right conscience," hence are in error. If they are not willing to follow the teachings of the church, they ought not to be allowed to propagate any other doctrines in papal dominions.

So we see that such deeds of the papacy are the logical result of her teachings. True she claims to grant toleration at times, to a certain degree; it generally goes about as far as the ink on the paper.

One would naturally suppose that Protestants making such an earnest protest in behalf of their children because of persecution, would never do the same thing to others had they the power. But it is a fact familiar to thousands of people to-day that members of the same church which protested against the actions of the Catholic Church in persecuting her followers, have been persecutors themselves; not against people in Roman Catholic

countries, but in the free United States of America. And these persecutions have been waged against honest, conscientious Christian men, who were simply following the dictates of their own consciences.

It is a matter of history to-day that in the State of Maryland, Methodist ministers have been instrumental in securing the arrest and conviction of sincere worshippers of God who were simply following their God-given right of worshiping the Lord in the manner prescribed in his holy Word,—keeping the seventh-day Sabbath (Saturday) (Ex. 20: 8-11), and following their regular vocations on Sunday, the first day of the week, one of the six working days (Eze. 46: 1), which God gave to man to perform all his labor. And for this act of worship these men have been incarcerated in jail as vile and base criminals.

It is evident that these people were obliged to "labor under oppressive disabilities that affect . . . their faith and public worship of God according to the dictates of their conscience." But their persecutors were not very much troubled about it, and probably did not think they were depriving these men of equal rights and privileges that they were enjoying in this free country. Nor is this State an exception to many other of the sister States that have joined in persecuting men and even women, because they felt they ought to worship God as he has indicated. And let us not forget that these persecutions were not conducted in a country that is under the jurisdiction of the Roman Catholic Church; but in a land dominated by Protestants and which declares to all the world that all men are created *equal*, and are endowed with certain inalienable rights.

It is still fresh in the minds of thousands of American citizens to-day, what Tennessee has lately done in confining in jail some of the most respected and honorable citizens of Rhea County, and how an entire community has become almost disintegrated by this wicked deed, as well as the closing of a fine academy. There is an adage familiar to many that is quite applicable in this case,—"It all depends upon which foot the shoe is on, as to whether it hurts." Let our Protestant brethren who have been, and still are, protesting against this iniquity in the previously-named countries, apply the principle here at home, and give to their Christian brethren in this country the same God-given rights that they are enjoying, and which they seek for their brethren in papal dominions; and then they will have learned somewhat of the significance of the Golden Rule, "Whatsoever ye would that men should do to you, do ye even so to them."

THE "INTER-OCEAN" ON THE SABBATH QUESTION.

[From the *Chicago Inter-Ocean*. (Editorial.)]

THE season being dull, Rev. J. M. Caldwell, of the South Park Avenue Methodist Episcopal Church, took for his Sunday morning text, "Remember the Sabbath day to keep it holy," and meandered into a denunciation of the Sunday newspaper. The Sunday newspaper is not published or read on the Sabbath day. The Saturday newspaper is published on the Sabbath. "The seventh day" is that on which Israel was commanded to "do no work, thou, nor thy sons, nor thy daughters, nor thy manservant, nor thy maidservant, nor the stranger that is within thy gates." We believe Mr. Caldwell reads the Sabbath, *i. e.*, the Saturday papers with commendable regularity. Once for all, this clerical juggling with words should cease. Sunday

is not the Sabbath of the Bible, and every preacher knows that it is not.

Not only is Sunday not the Sabbath, but it is not a holy day observed for or because of the reason that bound Israel to Sabbath observance. Of the Sabbath—our Saturday—it was written: "Thou shalt keep it holy, for in six days God created the heavens and earth, and rested on the seventh, wherefore he hallowed it." . . . There is not a passage of scripture, not one, in which commandment is given for change of the Sabbath from the seventh to the first. The fourth commandment is one of those that Christ came not "to destroy, but to fulfill." . . . The observance of Sunday is customary with Christians, but, as we conceive, by habit of reverence only. We know of no divine command for the observance of Sunday. We make bold to say that there is no direct divine command for its usage.

THEY WOULD HAVE A REAL "SABBATH."

[From the *Evening News*, Michigan City, May 18.]

VICTORIA, B. C., May 17.—The British Columbia Conference, which has just concluded its annual session here, adopted by a unanimous vote the report of the Sabbath Observance Committee. This document binds the conference and church to work as a unit toward securing legislation making it illegal to conduct excursions by rail or water on Sunday, to engage in hunting, fishing or boating on that day; to engage in any game of ball or kindred sport, and to ride for the purpose of pleasure in any hack, sleigh, buggy or other public vehicle, or to operate or patronize any Sunday street car.

RELIGIOUS LIBERTY AGAIN VIOLATED.

[From the *Examiner and National Baptist*, New York, May 30, 1895.]

WE learn that Mr. J. Q. Allison, of Douglasville, Ga., has been convicted of violating the Sunday law, and that he has been put in the chain-gang,* in accordance with the laws of the State. The same law which provides that those who work on Sunday shall be punished by fine or imprisonment, or by working in the chain-gang on public works, also specifies that the money arising from fines in these cases shall be devoted to establishing and promoting Sunday schools in the county where the conviction has taken place; and that in case of insurrection or attempt at insurrection (which we suppose would include refusing to work upon the chain-gang) the offender shall be punished with death, or such other punishment as the judge in his discretion may inflict.

At Amory, Miss., Mr. R. T. Nash was arrested, May 9, for hoeing in his garden on Sunday. The trial is set for June 1. Are these States relapsing into barbarism? Are they deliberately going back to the practices which civilized States abandoned centuries ago?

Experience and medical science concur in the belief that the physical and mental welfare of the human race requires a weekly day of rest. As to the particular day which shall be selected, the State merely pursues the course which will meet the views of the majority of its citizens. If the majority of the people were Jews, they would have a perfect right to

* Mr. Allison did not actually go into the chain-gang. His sentence was to pay the costs or else serve twelve months in the chain-gang. He refused to pay a single cent and the sheriff started to Atlanta with him to sell him to the chain-gang contractors for one year. But some unknown friend paid the costs. Mr. Allison was released on the way to Atlanta.—Ed. *SENTINEL*.

select the seventh day of the week. But inasmuch as the majority of the people prefer the first day of the week as the rest day, that day is selected, and the State very properly forbids that any one should exact on that day, from those in his employ, any labor that is not required by necessity or mercy. The same choice of the majority also designates the same day as the day for public worship, and forbids that any one shall do anything to deprive others of the right to enjoy their worship. Hence, Sunday parades accompanied by music are forbidden on that day; and it would be quite within the right of society to restrict the running of cars, or to forbid it altogether. Society also forbids the opening of shops, because this leads to a demand upon the employed for work on Sunday, and also because the opening of one shop on Sunday almost necessarily leads to the opening of other shops or all shops, of the same description. But here society must stop. It has no right to forbid any one pursuing, on a Sunday, any vocation which shall not disturb his fellow-men, nor interfere with their rights. If a man, on a Sunday, chooses to hoe in his garden, or to engage in any other peaceful occupation which disturbs no one, he is within his right.

Religious liberty is violated if he is molested by the law. This holds good, whatever faith he professes, or if he professes no faith at all. But the case is still stronger when the man is a conscientious follower of a faith which holds sacred the seventh day, and when he attests his conscientiousness by abstaining from labor on that day, and by engaging in public worship.

These, the principles of religious liberty, were held dear by our Baptist fathers, who suffered for their maintenance. The Baptists of Georgia are a great host, numbering 161,000 white and 206,000 colored people, probably exceeding in number any other denomination. The principles of religious liberty have been firmly and intelligently held by leading Baptists of the State, eminently by Hon. J. L. M. Curry, LL.D., a native of Georgia, now secretary of the Peabody Fund, a distinguished Baptist, than whom no one in the Southern States has a more potent voice.

We respectfully and earnestly urge upon Dr. Curry and upon ex-Governor Northen, of Georgia, and other Georgia Baptists, laymen and ministers, to protest against these violations of religious liberty, and to plead with their fellow-citizens to do away with laws which belong to the Dark Ages. To the men who are suffering for conscience' sake we extend our most sincere sympathy, as we extend it to the Stundists and to all others of the noble army of men who are enduring hardship for following out their religious convictions.

AN IMPROVED PLAN TO INCREASE ATTENDANCE AT SUNDAY SCHOOL.

Sunday School Up to Date.

[From the New York Press, May 23.]

NEWARK, N. J., May 22.—At the session of the Universalist Sunday School Union held here yesterday Rev. J. Coleman Adams announced that in six months he would agree to double or treble the attendance of any Sunday School if he were allowed to carry out his plans. He would organize the boys into companies and brigades. He would uniform them in red coats and white trousers, with plenty of gold trimmings; he would have a full brass band and a muscular drum corps. Every

Sunday he would have the boys mount guard before the opening of the session of the school and have the rifles stacked in the aisles. He would have a library provided with good detective and cowboy stories. With these things and drills on Tuesdays and Thursdays he would increase the attendance of boys.

For the girls he would have bicycle clubs. The uniform would be a bright and attractive one. He would let them wear bloomers if they so desired. He would drill the girls in evolutions on the cycles. He said these plans would draw a crowd, if that was what was wanted. The great danger would be that a Sunday school near by might get brighter uniforms and a louder band. Energy and determination were what would build up a Sunday school. Mr. Adams said his first step would be, if he were allowed to carry out the plan outlined, to chain down the old fogies who might oppose his plan.

BAPTIST PUBLICATION SOCIETY

Protests Against the Arrest of Seventh-day Baptists and Seventh-day Adventists.

[From the New York Sun, June 2.]

SARATOGA, June 1.—After the address of its president, the seventy-first annual report of the Board of Managers of the American Baptist Publication Society was presented this morning. Its headquarters are in Philadelphia. The gross amount of sales exceeds that of the previous year. The sales for 1894 were \$497,807.48, those for 1895 are \$532,763.53. The receipts from all sources other than sales for the year, amount to \$19,949.80. Three thousand seven hundred and sixty-six dollars have been transferred from the profits of the publishing department to the missionary department. The sum of \$6,766, the contributions for the missionary work of the society, has not been sufficient to meet the demand and a deficit of \$3,868.04 is reported. This added to the deficit of last year gives a total deficit in the missionary department of \$18,401.88. Measures will be set on foot to remove this deficit. The entire amount received the past year for Bible work was \$15,242.84, and for missionary work \$112,508.78. Whatever profits are made in the publishing department beyond what is needed for the conduct and exigencies of business go directly to the benevolent work of the society.

The Rev. H. L. Wayland, of Philadelphia, offered a resolution to the effect that it having been reported in the public press that in some portions of the United States citizens who have conscientiously observed the seventh day as a day of religious rest and worship, and who have thereafter, on the first day of the week, conscientiously been engaged in labor which in no wise disturbed their fellow-citizens, have for this act been arrested and fined and imprisoned and put upon the chain-gang;

Resolved, That we most solemnly protest against the violation of the right of religious liberty, for which our fathers have contended at the cost of imprisonment and spoliation of their goods and stripes and exile, and even of life itself.

Several speeches followed the introduction of the resolution. J. B. Hawthorne, of Atlanta, Ga., said: "I know of no legislation in Georgia that will tolerate such an outrage as this, but, if they do, 275,000 Georgia Baptists will be heard from. We haven't any religious liberty in this Republic, but I believe we are coming toward it. We have simply religious tolerance." He closed by saying he was heartily in favor of the adoption of the resolution.

The resolution passed by a nearly unanimous vote.

PRESS COMMENTS ON SOUTHERN PERSECUTIONS.

[From the American Israelite, Cincinnati, May 23.]

It seems strange that the State of Georgia, in whose chief metropolis a grand fair is to be held next fall, should tolerate such fanaticism and persecution. But the only way to secure personal liberty is to bring the law in the light of day when its hideousness and its cruelty are patent to all. In time, its repeal will be demanded in the name of justice and humanity.

[From the Daily Telegraph, Sharon, Pa., May 18.]

WHAT a horrible offense it must be to exercise religious liberty in the State of Georgia, if you be subject to death for its violation. Shame on the people of Georgia who will allow a true and loyal citizen to be condemned, and convicted of unharmed work and exercising his conviction relative to the Lord's commandments, for "six days shalt thou labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God," etc.

[From the Progress, Minneapolis, May 18.]

IN a recent issue of the *Progress* appeared an editorial entitled, "Modern Religious Persecution," in which was noted the outrageous, unjust treatment, which Seventh-day Adventists were being made the victims of, in Tennessee and elsewhere, all being done under the cover of old laws which the popular sentiment of the nation has long since outgrown. The persecution legally termed prosecution, has arisen from malicious personal motives on the part of a few persons who have long since forgotten the Golden Rule of the Master whom they profess to follow.

[From the Evening News, Michigan City, Ind., May 17.]

MR. ALLISON'S teachings and conscience prompt him to a strict observance of the popular Saturday as his Sabbath day, and on the next day he pursues necessary labors about his home and premises. For this he is arrested, jailed, fined, put to work with the chain-gang, hired out to the highest bidder as a convict; and may, upon refusal to labor thus, even upon the Sabbath day observed by his church, "be punished by death." What a law! What a persecution! What an outrage upon civilization, that such proceedings should be tolerated in any State, in the present age of enlightenment and free thought! It is a disgrace to the fair name of America and an outrage upon its citizens which should not be tolerated.

Mediæval Georgia.

[From the Times-Democrat, New Orleans, La., May 23.]

THE *Times-Democrat* has had sent to it a communication to the effect that "Mr. J. Q. Allison, of Douglasville, Ga., has been convicted for violating the Sabbath statute of the State of Georgia," and that, in consequence, "he is now in the chain-gang."

As the *Times-Democrat* has not learned the particulars of Mr. Allison's violation of the Sabbath, we are not in a position to compare the precise heinousness of the crime with the barbarity of the sentence. We have to say generally, however, without knowing the details of the affair in Douglasville, as we said a week or two ago in reference to a similar case of religious persecution in Tennessee, that a State which retains on its statute book laws that punish an industrious and honest man for keeping his Sabbath on the seventh day

and working on the first day of the week, is a State both whose civilization and whose Christianity are of a questionable and mediæval character. There is an ancient statue, known to most people, which says: "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." We have not heard that that ancient statute, given by Jehovah himself to the leader of his chosen people, has ever been officially or authoritatively repealed; nor are we aware of any logical reason why people calling themselves Christians should take it upon themselves to maintain all the other commands of the Decalogue intact, and interfere, for their convenience, with this statute alone. Indeed, we are of the opinion that people calling themselves Christians are considerably unchristian when they punish their fellow-citizens for keeping one of the commands of the moral law, which they themselves are in the habit of breaking.

But it is positively appalling, at this end of the nineteenth century, to contemplate Georgia's code of Blue Laws respecting this "crime" of Sabbath-breaking. It provides that the offender may "be punished by a fine not to exceed \$1,000, imprisonment not to exceed six months, to work in the chain-gang on the public works, or on such other works as the county authorities may employ the chain-gang, not to exceed twelve months, and any one or more of these punishments may be ordered in the discretion of the judge."

That is surely a steep enough punishment for obeying his conscience in preference to the dictates of a mere secular authority; but even that is not the worst of it. In case of "insurrection," under which head would naturally be included a refusal to work in the chain-gang on the Sabbath, this delightful Georgia law directs that "such . . . member or members of the chain-gang shall, upon trial and conviction in the Supreme Court of the county in which the crime is committed, be deemed guilty of a capital offense, and be punished with death, or such other punishment as the judge in his discretion may inflict."

If, therefore, a Georgian who does his religious devotions and keeps his weekly "day of rest" on Saturday, according to the explicit order of the Almighty, be found hoeing in his garden on Sunday, and be informed against, he is liable to a thousand dollars' fine, imprisonment for six months, and inclusion in the chain-gang; and in the event that while in the chain-gang, he refuses to work on his Sabbath, he is liable to be tried for "insurrection," to be convicted and to be put to death!

What a delightful land of religious liberty Georgia must be, to be sure!

Would it not be well for our sister State to make concession to the spirit of religious tolerance of which we are given to boast, to the extent of quashing Allison's sentence and of erasing from her statute book the mediæval law against Sabbath-breaking which we have quoted? It is the nineteenth century that is now closing, not the fourteenth.

The *Lester* (Iowa) *Recorder* prints an announcement of a prospective summer school to be held at Grennell, Iowa, June 29 to July 3, which its projectors hope, according to the printed program, will be largely attended by those "who believe that Jesus is the Redeemer of society and of the nation."

Commenting on this object of the school the *Recorder* well says:—

The only way Jesus is to redeem society is the redemption of the individual members of society. Christ has left no promise that he will ever redeem a

nation; but he has promised that he would "break them with a rod of iron;" and "dash them in pieces like a potter's vessel." All the "schools of the kingdom" that can be convened from this time onward will not change this decree.

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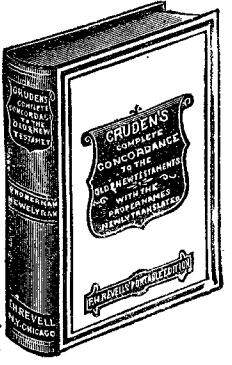
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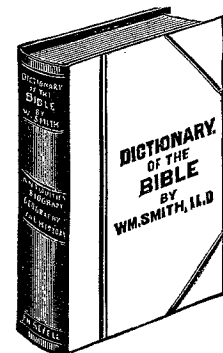
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a ch. 10, 12, & 30, 16, 20. 2 Zech. 3, 7.	THEREFORE thou shalt ^a love the LORD thy God, and ^b keep his charge, and his statutes, and his judgments, and his commandments, always. 2 And know ye this day: for <i>I speak</i> not with your children which have not known, and which have not seen ^c the chastisement of the LORD your God, ^d his greatness, ^e his mighty hand, and his stretched out arm, 3 <i>And</i> his miracles, and his acts, which he did in the midst of Egypt	14 That <i>I</i> will give you the rain of your land in his due season, ^a the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. 15 <i>And</i> I will ^a send grass in thy fields for thy cattle, that thou mayest eat and be full. 16 Take heed to yourselves, ^a that your heart be not deceived, and ye turn aside, and ^a serve other gods, and worship them; 17 <i>And then</i> ^b the LORD's wrath be kindled against you, and he ^c shut up the heaven, that there be no rain, and that the land yield not her fruit; and <i>lest</i> ^d ye perish quickly from off the	1 Lev. 26, 4. ch. 28, 12. u Joel 2, 23. Jam. 5, 7. 2 Ps. 104, 14. 2 Heb. give. y ch. 6, 11. Joel 2, 19. 2 ch. 29, 18. Job 31, 27. a ch. 8, 19. & 30, 17. b ch. 6, 15. c 1 Kin. 8, 35. 2 Chr. 6, 26, & 7, 13. d ch. 4, 26.

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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.

READ the protest of the Baptists on page 182 against the religious persecution in Georgia and elsewhere. This action does honor to the Baptist name and shows that the spirit of soul-liberty still lives in the Baptist Church.

It is not the custom of the SENTINEL to credit its original matter, but since the first-page article closes with an original poem whose authorship may be desired by some of our readers, we will state that it was written by our acting assistant editor, Mr. A. F. Ballenger.

J. F. ROTHROCK, a Seventh-day Adventist of West Salem, Ill., was arrested May 20 and convicted of keeping his store open on Sunday. He was prosecuted under a city ordinance, there being no State-law forbidding open stores on Sunday. So great an interest was manifested in the case that the court adjourned to the opera house where Mr. Rothrock spoke in his own defense. We have not learned what further action was taken in the case, but presume it was appealed.

"ON June 2 and henceforth, unless there is legislation to the contrary," says the *Evening Sun*, "it will be illegal for a citizen of this State to get shaved in a barber's shop on Sunday at any hour in the day, and in New York City and Saratoga after the hour of 1 P. M. The inhabitants of Brooklyn, Buffalo, Rochester or any other place, who, from nervousness or whatever other cause, cannot use the razor with success, and at the same time are afflicted with a fruitful chin, will consider themselves as discriminated against. If the governor wants to prove that there was no partiality in his action, he will proclaim, under his hand and seal, that on the Sabbath he will exercise his individual skill upon his own face, or go unshorn."

It is said that the barbers of Brooklyn will contest the law, and yet it was passed professedly in the interests of the barbers!

A SPECIAL telegram to the AMERICAN SENTINEL from Amory, Miss., under date of June 2, says:—

Nash fined one dollar and costs. Immediately paid by the people.

This means that "the people" are better than the law of the State. Mr. Nash is a Seventh-day Adventist colporter. He follows his business five days in the week, rests on "the Sabbath day according to the commandment," and on the first day of the week does around his home such work as needs to be done.

He was arrested for hoeing in his garden on Sunday, and *was tried upon the Sabbath*. We do not know, but presume he was informed by the judge that the law in no wise interfered with his right to keep "his" Sabbath, but that he must keep Sunday also. But how would Sunday-keepers like a law that not only required them to observe a day for which they have no religious regard, but under which they were liable to be dragged into court on the day which they regard as sacred to rest and worship? Like the Baptist martyrs of New England, Mr. Nash refused to pay a single penny for exercising his God-given rights. Hence the payment of the fine and costs by "the people" who were not willing to see an honest man imprisoned for exercising his inalienable right of conscience.

MARYLAND AGAIN PERSECUTING.

ROBERT R. WHALEY, a Seventh-day Adventist, of Church Hill, Maryland, is now serving a thirty days' sentence in the county jail at Centerville, for working in his garden on Sunday. Mr. Whaley is a carpenter, and for some time previous to his arrest, was engaged in building a house in the country at such a distance from his home that he did not return until Friday evening of each week. And since he was not permitted to labor on the house on Sunday he devoted that day to caring for his garden.

This his Methodist neighbors would not allow, but entered complaint against him; and on his return home, Friday, May 24, he was served with a warrant, and his trial before the magistrate was set for the evening of May 25. Mr. Whaley was convicted, and in default of payment of fine and costs, was sentenced to thirty days in the county jail and was locked in a cell, Monday, May 27.

Mr. Whaley considered it useless to appeal to the higher court since a case had been appealed to the Supreme Court of the State, and he himself had appealed to the Circuit Court on a former occasion, all to no avail.

It will be remembered that Mr. Whaley spent thirty days in the same jail last fall, for a similar offense. At that time the sheriff was very kind, and he was allowed the freedom of the jail; but as in the biblical account there arose a king in Egypt who knew not Joseph, so now there has arisen in Queen Anne's County a sheriff who is unacquainted with Mr. Whaley, and consequently Mr. Whaley is at present locked in a cell as a common criminal. However, it is to be hoped that his faithful, consistent life will touch the heart of his new jailer.

Mr. Whaley is forty-three years old and has a wife and seven children. They were formerly Methodists, and it is at the hands of their former church associates that they now suffer. It is difficult to understand how men who take the name of Christ and profess to obey the Golden Rule can thus cruelly take a husband and father from his hard-working wife and prattling children, and from his only means of procuring them bread and shelter, and lock him behind prison bars. It is gratifying to know that Mr. Whaley's wife is in perfect sympathy with her persecuted husband and would work her finger nails off in an attempt to care for her little ones rather than have her husband yield the vital principle at stake.

The International Religious Liberty Association, with headquarters at 271 West Main St., Battle Creek, Mich., will undertake to care for Mr. Whaley's family while he is in

jail. This association is supported by its members who pay an annual due of one dollar, and from donations contributed by those interested in the struggle for religious freedom against these modern relics of mediæval days. But since the association has a score or more of these cases in Tennessee, Georgia, Mississippi and Illinois on its hands, with the prospect of others, it will be necessary for the friends of liberty of conscience to manifest their interest in a material way. We feel like remarking, in the language of the German Lutheran editor, quoted on page 180: "For God's sake let us not be inactive, but let us make preparations for the battle. The most precious liberty of our country is at stake."

In this connection we call attention to our first-page article. The principles therein discussed will apply with equal force to this Maryland case.

AMONG the very few religious papers which have spoken out plainly in condemnation of religious persecution, the *Examiner and National Baptist*, of this city, stands forth pre-eminent. On another page we print an article from its editorial columns which ought to be read by everybody, and especially by those Baptists who either never knew or who have forgotten what their brethren of past generations suffered in defense of soul-liberty.

So far as our acquaintance with Sabbath-keepers qualifies us to speak,—and we have known thousands of them scattered from the Atlantic to the Pacific and from the Lakes to the Gulf,—observers of the seventh day are, as a rule, considerate not only of the rights but also of the feelings of their Sunday-keeping neighbors. We know that no law is necessary to compel them to respect any right of their fellow-men in the matter of weekly rest and worship. Nor can we think that even the measure of Sunday restriction, which the *Examiner* would favor, is at all necessary.

The thousands of Sabbath-keepers to which we have referred, and besides this many other thousands, many of them in our large cities, who find no difficulty in observing the seventh day, while all the world around them is upon pleasure and money-making bent, prove that those who wish to do so can rest and worship while others are engaged in secular pursuits.

We have ample laws for the protection of both individuals and assemblies upon all days without special laws for Sunday. But if Sunday laws were restricted to the sphere indicated by the *Examiner* they would be much less objectionable than they now are. But we do not regard even that as necessary or even proper. Nevertheless, we say, all honor to our Baptist contemporary for its fearless championship of the freedom for which Baptists of past generations suffered fines, imprisonment, whipping, banishment, and death. Evidently, God is yet testifying of the gift of Roger Williams, and by his faith "he being dead yet speaketh."

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.

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