

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

THE SABBATH AND THE SUFFICIENCY OF SCRIPTURE.

Does the Bible contain all things necessary to salvation?

The consistent Protestant says, yes; the consistent Roman Catholic says, no.

It is around this point that the battle between Protestantism and Roman Catholicism has always been waged, and always will be waged, until the end of time.

When the papacy yields on this point, it yields all. It cannot exist as a system a moment after it surrenders this point. On the other hand, when Protestantism compromises itself on this point, it has compromised its very existence, and must perish.

It therefore follows that when Protestantism harbors an unscriptural doctrine it harbors a deadly foe. It gives aid and comfort to its life-long enemy, and commits treason against the cause it professes to serve.

Protestantism is harboring such an enemy in the Sunday-Sabbath, and Roman Catholics are using this fact to silence the voice of Protestantism. The Romanizing High-Church party in the Protestant Episcopal Church use it to silence the voice of their protesting brethren; Methodists use it to silence the Baptists' plea for scriptural baptism. In fact, the greatest foe to a faithful return to scriptural doctrine and practice, is found in the Sunday-Sabbath.

To illustrate: Every Roman Catholic work which discusses the doctrine of the church, attempts to prove that the Bible does not contain all that is necessary to salvation. And every such work appeals to the Sunday-Sabbath, which all the popular Protestant churches observe, as proof of its claim.

Here are a few of the many examples:—

Now the Scriptures alone do not contain all the truths which a Christian is bound to believe, nor do they explicitly enjoin all the duties which he is obliged to practice. Not to mention other examples, is not every Christian obliged to sanctify Sunday, and to

abstain on that day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties? But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify. . . . We must therefore conclude that the Scriptures alone cannot be a sufficient guide and rule of faith, . . . because they do not contain all the truths necessary for salvation.¹

The Protestants have no scripture for the measure of their day of rest,—that they abolish the observance of Saturday without warrant of Scripture,—that they substitute Sunday in its place without scriptural authority,—consequently, that for all this, they have only traditional authority. Yet Protestants would look upon a man who would do profane work after five o'clock on Sunday, or keep the Saturday and profane the first day, as a victim of perdition. Hence we must conclude, that the Scripture, which does not teach these things clearly, does not contain all necessary truths, and consequently, cannot be the only rule of faith.²

The keeping holy of Sunday is a thing absolutely necessary to salvation; and yet this is nowhere put down in the Bible; on the contrary, the Bible says: "Remember the Sabbath day to keep it holy" (Ex. 20:8), which is Saturday, and not Sunday; therefore the Bible does not contain all things necessary to salvation, and consequently, cannot be a sufficient rule of faith.³

Not only is the Sunday-Sabbath used by Roman Catholics against the general position of Protestantism on the sufficiency of Scripture, but it is used to justify every unscriptural doctrine and practice of their church. Every time a Sunday-keeping Protestant declares a certain Roman Catholic doctrine to be unscriptural, the Catholic kills the force of the protest by replying that Sunday-keeping is without scriptural warrant also. In fact, Roman Catholic children are taught in parochial schools to use this argument against the Protestant who protests against the multitude of fast days enjoined by that church. Here is an illustration from "A Doctrinal Catechism," page 181:—

Q. In what manner can we show a Protestant that he speaks unreasonably against fasts and abstinences?

A. Ask him why he keeps Sunday, and not Saturday, as his day of rest, since he is unwilling either to fast or abstain. If he replies that the Scripture orders him to keep Sunday, but says nothing as to

¹ Cardinal Gibbons, in "Faith of Our Fathers," Forty-first edition, 1892, page 111.

² "A Doctrinal Catechism," by Rev. Stephen Keenan, Imprimatur, John Cardinal McCloskey, Excelsior Catholic Publishing House, 5 Barclay St., New York, pages 354, 355.

³ "A Sure Way to Find Out the True Religion," by Rev. T. Baddely, D. and J. Sadler & Co., 33 Barclay St., New York.

fasting or abstinence, tell him the Scripture speaks of Saturday or Sabbath, but gives no command anywhere regarding Sunday or the first day of the week. If then he neglects Saturday as a day of rest and holiness, and substitutes Sunday in its place, and this merely because such was the usage of the ancient church, should he not, if he wishes to act consistently, observe fasting and abstinence, because the ancient church so ordained?

And now we instance an illustration of how effectively this argument is used. The *New York Observer*, of January 24, 1895, assailed the Roman Catholic mass, as follows:—

There is not, in all the Word of God, a passage that can be quoted in favor of an early and fasting communion.

To this the *Catholic Union and Times*, of Buffalo, promptly replied:—

Neither is there a single text of scripture to authorize you to change the Lord's day from the seventh to the first day of the week.

This shot from the Roman Catholic editor effectually silenced the *Observer*; not a word has been ventured in reply.

Not only do Roman Catholics use the Sunday-Sabbath tradition to silence Sunday-keeping Protestants, but Sunday-keeping Protestants use it against each other. Recently, the *Examiner National Baptist and Christian Inquirer* published the statement that the Roman custom of christening bells "is authorized by the very next verse to the one which commands the christening of babies."

To this the *New York Christian Advocate* (Methodist), in its issue of April 25, quickly responded thus:—

Our Baptist friends would find great difficulty in finding a positive text in support of some of their beliefs. Without doubt there is no text commanding the christening of babies; nor is there any commanding the substitution of the Lord's day for the Sabbath.

As the shot from the *Catholic Union and Times* silenced the *Observer*, so this shot from the *Advocate* silenced the *Examiner*. And thus it is seen how the Sunday-Sabbath dogma stands for tradition as against the sufficiency of Scripture, and is a shield in the hands of Roman Catholics to parry the scriptural blow of the Sunday-keeping Protestant; and in the hands of one Sunday-keeping Protestant to shield his unscriptural practice against his more scriptural Protestant neighbor. In short, the greatest barrier to-day to a return to primitive Bible truth is the inconsistent Protestant practice of hallowing

the unhallowed Sunday institution and of the desecrating the God-hallowed Sabbath-day.

There are those who charge Seventh-day Adventists with exaggerating a non-essential, in faithfully observing the "Sabbath day according to the commandment." But it is not a non-essential; it is a vital question. Upon it turns, as we have seen, the question of whether the Word of God contains the truth necessary to salvation or whether it does not; whether the claim of the Roman Catholic Church that tradition is essential to salvation is true or not; whether we will take the Bible, with the Saviour of the Bible, and his salvation which saves to the uttermost, or the tradition of the papacy with its traditional saviour which cannot save without the intercession of Mary, the saints, and the priests, and "millions of years" in the purifying flames of purgatory?

This is what Seventh-day Adventists are standing for; this is what they are suffering in prisons for; and this is what, God helping them, they are willing to die to maintain.

CLERICAL JUGGLING.

A LARGE majority of those who observe the first day of the week instead of the seventh day, attempt to use the fourth commandment to justify their practice. However, this use of the fourth commandment is a modern invention. Fifteen hundred years of Christian history and ecclesiastical controversy passed before any church became so reckless as to attempt to steal the livery of the fourth commandment with which to clothe the Sunday-Sabbath.

To show how the commandment is wrested in the attempt to furnish scriptural authority for the unscriptural dogma of Sunday-sacredness, we will quote the commandment, with the juggling necessary to make it applicable:—

"Remember the Sabbath day [formerly the seventh, but now the first day] to keep it holy. Six days [which formerly excluded the seventh, but now includes it] shalt thou labor, and do all thy work: but the first day [formerly 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 in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed" one day in seven, but no day in particular, and hallowed one day in seven, but no day in particular; and then authorized the clergy from the sixteenth century and onward to determine which day of the seven is holy, and to force that decision on all other men with the aid of the civil authority.

Although this rendering of the commandment is ridiculous, it is the rendering absolutely necessary to cover the position taken by ninety-nine out of every one hundred Sunday-keeping Protestants. Is it any wonder that thinking men should become disgusted with this jugglery with words and retort in the language of the Chicago *Inter-Ocean* editorial, of April 23, thus: "Once for all this clerical juggling with words should cease; Sunday is not the Sabbath, and every preacher knows it is not"?

Every Protestant who wrests the scripture in this manner vitiates the divine Word and silences his voice against papal perversions of scripture. If the Sunday-keeping Protestant can do violence to the fourth commandment as illustrated above, then the Roman Cath-

olic can wrest the following precious text, thus:—

"If we confess our sins [to the priest], he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" [in the flames of purgatory].

The Sunday-keeping Protestant protests against this rendering of the text, but his protest is nullified by the fact that he is guilty of doing equal violence to another text to justify his practice. Thus it is seen that the Sabbath controversy involves the integrity of the Scriptures, and with it the simplicity and purity of the gospel of salvation through faith in Jesus Christ. And in contending for the integrity of the Sabbath command, Seventh-day Adventists are contending for the integrity of scriptures which contain the good news of salvation through faith in Christ, instead of through faith in priests, popes and purgatory.

CLASHING VOICES.

A COPY of the *Evangel and Sabbath Outlook*, containing an account of the conviction of J. Q. Allison, of Georgia, for laboring in his field on Sunday, with some observations on the unscriptural character of Sunday observance, was sent to the *Western Catholic News* of Chicago.

The Catholic paper in a most commendable manner condemned* the persecution of Mr. Allison, but attempted to produce scriptural authority for Sunday observance in the following paragraph:—

What does it [the *Evangel and Sabbath Outlook*] say to the following texts of Scripture in reference to Sunday as the Lord's day:—Apoc. or Rev. 1:10—"I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." Again, Acts 20:7: "And on the first day of the week, when we assembled to break bread, Paul discoursed with them, being to depart on the morrow, and he continued his speech until midnight." 1 Cor. 16:2: "On the first day of the week let every one of you put apart with himself, laying up what it shall well please him; that when I shall come, the gathering be not then to be made."

We don't ask our contemporary to send us the ten thousand copies he promised to anyone who would furnish him scriptural proofs of Sunday. We only ask him to publish in his journal that scriptural proofs have been furnished, and that Sabbath-keepers are wrong.

We are sure our friend, the *Sabbath Outlook*, will "say" some pertinent things about these alleged "scriptural proofs:" but we desire to call the attention of the editor of the *News* to some Roman Catholic comments on the value of the "scriptural proofs" cited. We quote first from "A Doctrinal Catechism" "by Rev. Stephen Keenan." This work is indorsed by "John Cardinal Mc Closkey, Archbishop of New York," and announces on its title page that it is "revised, corrected, conformably to the decrees of the council of the Vatican." On pages 352-354 are found the following comments on the value of the "scriptural proofs" for Sunday observance cited by our Roman Catholic contemporary:—

Q. Is the observance of Sunday, as the day of rest, a matter clearly laid down in Scripture?

A. It certainly is not; and yet all Protestants consider the observance of this particular day as essentially necessary to salvation. To say, we observe the Sunday because Christ rose from the dead on that day, is to say we act without warrant of Scripture; and we might as well say that we should rest on Thursday because Christ ascended to heaven on that day, and rested in reality from the work of redemption.

Q. Is it not said, in the book of Revelations, that St. John was in the Spirit on the Lord's day, that is, Sunday, and is not this scriptural proof that Sunday is the day to be observed in the New Law?

A. Are we then to observe this particular day merely because St. John had a revelation upon it,—must we observe as a day of rest and holiness, any day upon which an apostle was in the Spirit?

Q. But it is called the Lord's day?

A. And is not every day the Lord's day,—does this text tell you not to work upon that day,—does it tell you that the obligation of keeping Saturday is done away with, or that it was not the day of the resurrection or ascension which St. John here calls the Lord's day?

Q. Is it not said in the Acts, "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow," and is not this sufficient scriptural authority for the observance of the first day of the week?

A. But does this text abrogate the observance of Saturday, the seventh day, or allow Protestants to do profane work on that day?—Certainly not. They should then rest upon both days, if they hold the above text as any argument. The text in question does not say that the apostle preached, or that the people assembled every first day of the week, but merely on this particular day, for which a good reason is given, namely, that St. Paul was to depart next day. It is quite clear, however, that they met every Saturday; for the same Acts say, St. Paul preached in the synagogue every Sabbath, and exhorted the Jews and the Greeks. Besides, it is not wonderful that the disciples came together on this first day of the week, since, according to Acts 2, they continued daily in the temple breaking bread.

Q. Does not St. Paul order the Galatians and Corinthians to make collections on the first day of the week?

A. Yes, but again, this does not abolish the observance of Saturday. St. Paul does not say that the people would be at church on that day,—that they were to keep that day, to the exclusion of Saturday, holy,—or that these collections were to be made at church, but merely that every man should lay up by himself in store upon that day.

The editor of the *Western Catholic News* will find more Catholic testimony of this same character in the first article of this paper. But if he desires still more testimony we recommend that he send ten cents to the *Catholic Mirror*, Baltimore, and secure a copy of a work entitled, "The Christian Sabbath," consisting of four editorials which appeared in that paper under the dates, Sept. 2, 9, 16, and 23, 1893, and which were written to show that the texts quoted by the editor of the *News* do not contain "scriptural proofs" for Sunday observance. But for fear that the editor will not secure this pamphlet, we quote the following from page 13:—

Thus, it is impossible to find in the New Testament the slightest interference by the Saviour, or his apostles, with the original Sabbath, but, on the contrary, an entire acquiescence in the original arrangement; nay, a plenary endorsement by him, whilst living; and an unvaried, active participation in the keeping of that day and no other by the apostles, for thirty years after his death, as the Acts of the Apostles have abundantly testified to us.

Hence the conclusion is inevitable; viz., that of those who follow the Bible as their guide, the Israelites and Seventh-day Adventists have the exclusive weight of evidence on their side, whilst the biblical Protestant has not a word in self-defense for his substitution of Sunday for Saturday.

And now will the *News* print these quotations from Catholic authorities in its columns, with a humble recantation of its error, together with the statement that, according to the Bible, Sabbath-keepers are right?

"GOD SAVE THE PEOPLE."

THE termination of the trial of R. T. Nash, of Amory, Mississippi, an account of which appeared in our last issue, is deserving of notice. It is indeed gratifying, though not astonishing, that Mr. Nash was rescued from the penalties of a persecuting, priest-born statute, "at the earnest solicitation of the people," who first appealed to the judge to reconsider his decision, and when the final judgment was rendered, immediately satisfied the demands of the court and had the satisfaction of seeing their irreproachable neighbor return to his home, a free man.

Human liberties, both civil and religious, have always been more clearly appreciated and

* See page 198.

more jealously guarded by the *people* than by princes or prelates.

It is recorded of Christ that when condemned and persecuted by the priests and rulers as a Sabbath-breaker, because he healed on the Sabbath, "the people rejoiced for all the glorious things that were done by him." And when "the chief priests and the scribes sought how they might take him by craft and put him to death," it is recorded that "they said, Not on the feast day, lest there be an uproar of the people."

May the "Lord of the Sabbath" bless the "people" of Mississippi, whose love of justice led them to save an honest Sabbath-keeper from punishment as a Sabbath-breaker.

MARYLAND JUSTICE.

BY E. E. FRANKE.

JOHN A. FAUST, a member of the Seventh-day Adventist Church in Baltimore, was arrested for working on Sunday, June 10, 1895.

Mr. Faust has been a canvasser for religious books, but during the last two years, has been so much crippled by rheumatism that at times it has been exceedingly difficult for him to walk. For this reason he has been compelled to give up his employment, and since then it has been difficult for him to support himself and family, consisting of a wife and three children.

About three weeks ago Mr. Faust began to repair shoes and do such odd jobs as his health would permit, very often suffering intense pain while sitting at his cobbler's bench, besides making hardly enough to sustain life. Mr. Faust, as stated, is a Seventh-day Adventist, and in harmony with the Bible, keeps the seventh day (Saturday), working the six other days (including Sunday), when his health will permit and when he has work to do.

The work was performed in his private room in the house where the writer also lives. Last Sunday Mr. Faust was engaged in repairing a pair of shoes when the policeman, urged by the good religious(?) neighbors, came into the house and gave him to understand that he would have him arrested when a warrant could be made out. At the same time he said, "I'll make away with you folks."

The store directly opposite was open all day (the writer's children made purchases there). At the rear of Mr. Faust's house a number of men (not Adventists) were pitching quoits, making noise enough to be heard distinctly on the front street, but this did not disturb the good religious people or the officer who made the arrest. The fact is, the whole thing is a case of religious persecution, because Mr. Faust happens to differ from these neighbors as to which day should be observed as the Sabbath.

On a warrant issued by the police justice and served by the inquisitorial policeman, Mr. Faust appeared at the afternoon session of the police court: It was quite evident to those who attended court that the so-called justice and the policeman understood each other thoroughly. The rulings of the justice were arbitrary in the extreme. He would listen neither to arguement nor common sense.

But this is not all. This man, crippled as he was with rheumatism, was placed in a cell all night with nothing but a hard bench to sleep on, without any cover to wrap himself in, and was actually compelled to use his own shoes for a pillow in order to get any rest. About 10 o'clock, p. m., a friend (the prisoner's pastor) called, and seeing his condition, went out and stated the facts concerning his health to the police-lieutenant in charge, and asked him if he could not give him a bed.

The answer was a flat, indignant "no." "But," said the minister, "the man is in ill health, and it is not safe for him to sleep on a bench without mattress or cover." "He was well enough to work yesterday," was the reply. "Do you have beds for any who are brought here?" "Yes, if they are sick we send them to the hospital." "But do you not have beds here for some?" "Yes," was the reply. "Do you not believe my statement about this man?" said the minister. "Yes, I believe your word and take you for a gentleman." "Then why cannot this man have a bed?" "Because I won't give him one." "But will you not let him have a bed if I pay for it?" asked the minister. "No," was the answer. "For what reason?" "Because I won't," was the flat reply.

This morning bond was furnished for his appearance at court, and Mr. Faust came home limping and sore from the effects of his treatment.

Baltimore, Md., June 11, 1895.

THAT BAPTIST PROTEST AGAIN.

WE printed last week, as reported in the daily papers, the protest of the American Baptist Publication Society against religious persecution in various States of the Union. We discover from the official report, that the telegraphic report was inaccurate, and therefore give it as it appears in the *Examiner National Baptist and Christian Inquirer*, of June 6:—

H. L. Wayland presented the following:—

"WHEREAS, It has been widely reported that, in some portions of the United States, professing Christians who have conscientiously observed the seventh day of the week as a day of religious rest and worship, and who thereafter on the first day of the week have conscientiously engaged in labor which in no wise disturbed their fellow-citizens who desire to observe the first day, have for this act been arrested and fined and imprisoned and sent to the chain-gang; therefore,

"Resolved, That (assuming the facts to be as reported) we earnestly and solemnly protest against this violation of the right of religious liberty, a right for which our fathers suffered imprisonment, the spoiling of their goods, stripes, exile and death itself."

Dr. MacLaurin, Mich., objected to the resolution, as did Dr. H. C. Mabie, who thought that it was outside the line of the society. Dr. Seymour advocated it, as did Rev. W. F. Basten, Adams, N. Y. Mr. Hiscox expressed his sense of the wicked persecution of these people. If Baptists cannot to-day protest against these acts, what are we here for? Dr. J. B. Hawthorne, Ga., said: "If these acts have taken place in Georgia, the 275,000 Baptists of that State will be heard from. We have not yet religious liberty, but only toleration. When the battle for religious liberty begins, the Baptists will be found in the front, if they are true to their traditions." Prof. W. C. Wilkinson: "I heartily support the resolution. I would not wait till the outrageous facts are legally proved. I would try to prevent their re-occurrence." The resolution was adopted by a rising vote, with but one dissentient.

We feel sorry for the *one* who voted against the resolution. He must feel sadly out of place among liberty-loving Christians.

ARE THEY MINDING THEIR OWN BUSINESS?

BY EUGENE LELAND.

It requires a great deal of grace and a great deal of grit for a man to mind his own business, especially when he occupies so prominent and so influential a position as that of a minister of the gospel. His business is thus pointed out in the Scriptures: "Go ye into all the world, and preach the gospel to every creature." Mark 16:15. The gospel which it is the minister's business to preach, is thus defined in the Scriptures: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."

Rom. 1:16. From these scriptures it is plain that the business of a minister of the gospel is to go into all the world and preach the power of God as the only means of salvation from sin. That it is sin from which men are to be saved by the preaching of the gospel,—the power of God,—is shown from another scripture: "Thou shalt call his name Jesus: for he shall save his people from their sins." Matt. 1:21.

Mark it, the business of a minister of the gospel is to preach the *power of God*, not the power of civil law, as the only means of salvation from sin. Now, we submit the question to any candid minister of the gospel: Are you minding your own business when you seek for the power of civil law to restrain the street-car companies from the sin of "Sabbath-breaking"? It is not, in any proper sense of the word, a *crime* to run the street cars on Sunday any more than it would be to run them on any other day of the week: and if there were any sin about it, those who commit the sin should be left free to answer for their sin to God, and not to the ministers.

The power of God alone can save the members of the street-car companies from the sin of "Sabbath-breaking," but this power can be secured to them only by the "foolishness of preaching," and never by the strong arm of civil law. The street-car men are just as much sinners in the sight of God if they *desire* to do business on the Sabbath, and are restrained from it only by the power of civil law, as they would be if they actually carried on their business on that day. Why, then, should a minister of the gospel desire to *compel* the street car men to act as though they were righteous, when they desire to be sinners, and when they really are sinners? And in doing it, does not the man cease to be a minister of the gospel and become a minister of the law instead? In short, is he minding his business?

To be sure the Bible teaches that the civil government is the minister of God to execute wrath upon him that doeth evil; but is there no limit to the execution of its wrath for evil doing? Must it execute wrath for every evil that is done under the sun? If so, we ought to give ourselves up into the hands of the government to be nursed and swaddled like other babies and be done with it. What a fine condition of affairs it would be indeed to apply to government officials for directions in personal matters, such as diet, dress, religion, etc.

No, sir. The government ought to have nothing to do with such things further than to protect the individual in the exercise of his own taste about them. If he chooses to eat roast cheese and mince pie for supper, and to suffer with night-mare and indigestion in consequence, that is his own business. If he chooses to wear tight shoes, and to suffer with corns in consequence, that is his own business. And if he chose to run street cars on Sunday, and to take the consequences of his sin, if it were a sin, that would be his own business. It is a very great evil to be irreligious, but it is that kind of an evil with which the government has no business to deal, because it has not the power to eradicate it. The power of God alone can do that, and when that power fails, there is no remedy, for there is no power stronger than the power of God.

It is the business of the government to deal with crime, but never with sin or irreligion. But running the street cars on Sunday, even if that day were the Sabbath, would be only sin, it would be irreligion, nothing more. It could never be shown to be crime, and therefore the civil authorities, municipal, provincial, or otherwise, are not minding their own business when they restrain the street-car compa-

nies from carrying on their business on Sunday. And the ministers of the gospel are very far from minding their own business when they ask them to do it, or when they use their influence in any way to get others to do it.

This can be shown in another way. The commission which requires the minister to preach the gospel, says further: "He that believeth . . . shall be saved, but he that believeth not shall be damned." It is the business of the minister to preach the gospel. It is the business of the sinner to believe or to disbelieve, just as he pleases, and it is the prerogative of God alone to condemn him if he does not believe. But the minister is not satisfied with attending to his part of the business. He must needs attend to the sinner's business by compelling him to act as though he believed. And that, too, to the neglect of his own business; for he accomplishes his work, not by persuasion, but by force,—not by preaching the gospel, but by the power of the policeman's club. And at the same time he takes God's part of the business into his own hands by condemning and punishing the sinner for his unbelief.

Are the ministers minding their own business?

PRESENT STATUS OF THE SUNDAY BASEBALL QUESTION IN ST. PAUL, MINNESOTA.

BY H. F. PHELPS.

As related in a former communication, the opposition to the Sunday baseball game in this city was such that the opponents, led by Mr. Haupt, pastor of the Church of the Messiah, had given bonds for costs and secured an injunction restraining the playing of Sunday games.

The case was argued, the defense giving evidence, as set forth in the complaint itself, that the playing of the game only upon Sunday was sought to be enjoined, while such games were played upon other days of the week, therefore it was argued as being an effort to prevent Sabbath-breaking, a matter of which the court had no equitable cognizance; and that if a nuisance at all is being committed it is as much so on one day as another, and that the relief demanded evidenced the fact that these acts did not constitute a nuisance *per se*.

In answer to this it was pleaded that it did not appear that the week-day gatherings are of the same objectionable character as those on Sunday, and that such gatherings are much less disturbing upon week days when members of the household are actively engaged in the performance of their respective secular duties.

"But," said the judge, after reviewing these points, "I am not disposed to rest my decision upon such narrow grounds."

Inasmuch as it is a fact that a nuisance is such every day in the week, and as the complainants only pleaded that the games were such on Sunday, therefore it follows that the court could not, of right, enjoin the playing of the game on Sunday on the ground that it is a nuisance; and, inasmuch as they only asked that the games be prohibited on Sunday and not on other days, this being clearly in evidence that it is an effort to prevent the desecration of the Sabbath (Sunday), and, therefore, not cognizable at the bar; it will be of interest to know on what grounds the judge rested his decision. This we will give in his own words:—

From the earliest time in this country, one day in the week for rest and tranquility has been everywhere

recognized as an absolute right of the citizen who may desire to avail himself of such immunity from toil and business cares, and this right has been again and again recognized, established and confirmed by express statute, by the setting aside of the seventh day for such purpose, invalidating all contracts attempted to be made thereon and inhibiting all manner of work save only that of charity and necessity. The citizen may spend the day as he will, provided he does not disturb his neighbor, and courts of equity will not interfere, but this right to a quiet and restful day must not be invaded.

It is therefore as clear as the noon-day that the judge renders his decision upon religious grounds and no other. This will be more apparent when we consider for a moment the case of the Jew or Seventh-day Adventist. Have not these an equal "right to a quiet and restful day" as all others? And would the courts enjoin the playing of ball on Saturday, the true Sabbath day, on the ground that it is a disturbance of this restfulness? Evidently not. The answer would be: Let these people accept as their "quiet and restful day" the day set aside by the majority. But the judge argues still further, as follows:—

Meetings of the character complained of and continued for months to come must necessarily for the time being disturb the peace and quietude of the home, and must, to use the statutory definition of nuisance, constitute "an obstruction to the free use of property so as to interfere with the comfortable enjoyment of life and property."

All of this was contradicted as a matter of fact by property owners upon all sides, who would crowd windows and balconies every day, Sundays and all (unless with some few possible exceptions), in order that they might watch the progress of the games.

But the games are prohibited in that locality, and the church has gained one "victory" by an appeal to Caesar in behalf of her idol, a false Sabbath.

St. Paul, Minn., May 31.

DOES NOT ALTER THE CASE.

[From *Die Rundschau*, * Chicago, May 29.]

THE AMERICAN SENTINEL reports the release of J. Q. Allison, the Seventh-day Adventist of Georgia. He was, indeed, found guilty of the crime of Sabbath desecration for plowing his field on Sunday; however, the judge was more merciful with him than was at first reported. He sentenced him to pay the costs of the court, amounting to \$22, and only *in case of default of payment, to the chain-gang for one year*. Allison chose the latter punishment, although his neighbors offered to pay the fine for him.† He was, therefore, given into the custody of the sheriff who boarded a train to Atlanta with him and other prisoners, there to "hire" him "out" to a contractor to do convict labor. But when the train reached Austell, Allison's home, the sheriff ordered him to get off and go home, at the same time warning him to desist in future from all Sunday labor, or the full penalty of the law would be inflicted. As was afterwards learned, unknown parties had paid the costs for Allison.

Self-evidently, this really gratifying result does in nowise alter our judgment on the Sunday laws generally, and that of Georgia especially. We rather maintain every law to be objectionable which in any way encroaches upon the religious liberty and freedom of conscience of the citizen of this country; and we assert now, as then, that nearly all Sunday

* Translated especially for the AMERICAN SENTINEL, by Rev. Oscar Goetz, Gretna, La.

† This is, we think, a mistake. Mr. Allison's neighbors urged him to pay the costs, but did not offer to do it for him. However, as the payment of fines and costs in such cases only serve to strengthen a wrong principle, Mr. Allison could not have become a party to it any way, even by consenting that others might do it. It was done finally however, without his knowledge.—ED. SENTINEL.

laws have been enacted from religious motives in favor of some certain religion. And this Georgia Sunday law, if we may so call it, bears just such a religious character. For Section 4582 of the State Code explicitly defines that all money arising from fines imposed for offenses committed on the "Sabbath day" shall be "*distributed for the purpose of establishing and promoting Sabbath schools in the county.*" Thus making of a merely ecclesiastical institution,—the Sunday school,—a State institution; and, in fine, contemptuously trampling under foot the American principle of complete separation of State and Church.

A POINTED PARODY.

THAT valuable paper, *Our Dumb Animals*, publishes in its May number, the following pointed poetical parody by M. E. Beck, and introduces it with the bracketed words, "For the consideration of lots of our so-called Christian churches":—

The Boys' Brigade.

I want to be a soldier,
And with the soldiers stand,
A cap upon my forehead,
A rifle in my hand.
I want to drill for service
With military skill,
And master modern tactics,—
The most approved to kill.

I want to face a battle,
Where bristling sabres gleam,
And hear the wounded shrieking,
And see the life-blood stream.
I want to wear a starry coat,
And ride a prancing steed,
And write my name in history,
By some heroic deed.

We're drilling now in church and school
The Loyal Boys' Brigade;
We represent the highest type
Of soldiers ever made.
That error, "*Love your enemies,*"
That has so long been taught,
Would wreck the State, and surely bring
This Government to naught.

And that stale nonsense—*beaten spears*
Made into "*pruning hooks,*"
And "*swords to ploughshares,*"—silly stuff;
How weak and tame it looks!
Peace Conferences must be set back;
The Sermon on the Mount,
For special drill of Boys' Brigades,
Most surely will not count.

We'll help the Church to march in line
With this progressive age:
Ring out the old, ring in the new,
With fighting on the stage.
Rule out the patient Nazarene;
Rule out the Golden Rule;
And base our creeds and catechisms
On the military school.

We'll file around the pulpit steps,
With spear, and sword, and gun,
And sing and shout in Sunday School
"*Fight on! fight on!! fight on!!!*"

SUNDAY ENFORCEMENT IN MANITOBA.

60 Wardlaw Ave., Winnipeg, Manitoba.
June 2, 1895.

EDITORS AMERICAN SENTINEL: I write to show you that the Sunday-law spirit is not confined to the United States and Europe, but here in Manitoba, it is beginning to be manifested.

George Alcock is a Seventh-day Adventist, living near Gladstone. He is a farmer, and is looked upon as a very consistent Christian by all who are acquainted with him. Last Sunday, his son, who makes no profession of religion, and two Seventh-day Adventists, were at work planting potatoes on Mr. Alcock's farm. Mr. Alcock himself was engaged in

building a fence through his bush. As the farm is situated just inside the corporation, the mayor has taken upon himself the task of saving these wicked(?) people by force, if necessary. So last Sunday he sent a man to stop their working or to arrest them on the spot.

Mr. Alcock's son, who was plowing the drills with the team, became frightened and quit work, but the other men replied to the threats made by the officer that they were not afraid of being arrested; but as the team had stopped they would have to stop planting potatoes, but would continue at some other kind of work. As the officer could not find Mr. Alcock, he waited at the house till he (Mr. A.) came up to dinner. On his arrival the officer made known his business, and Mr. Alcock told him that he was ready to be arrested *then*, but that he was *not* ready to stop work on Sunday, for God had said, "Six days shalt thou labor," and he was going to do so. Mr. A. then explained why he worked on Sunday. The officer departed without making any arrests, but threatened that if the work went on the next Sunday he would *surely* arrest them. Since then the threats have been louder and stronger, but Mr. Alcock and his brethren are firm and say they shall continue to work on Sunday. So I expect we shall soon see good Christian men imprisoned in Manitoba for obeying God and disobeying a Romish law which contravenes the law of the Most High.

We await with interest the outcome of this affair.

W. H. FALCONER.

"AN UNRIGHTEOUS LAW CAN NEVER BE SUBMITTED TO."

[From the *New York Independent*, June 13.]

LAST week we had occasion to speak words of commendation of the Florida Legislature on account of the two laws passed during this session—one to prevent prize-fighting and the other to prohibit the lottery. We also expressed the hope that the Sheats bill would not become a law. We now learn that it has been passed by both the House and the Senate and has received the signature of the governor. It is now the law of the State.

This law was proposed by the Superintendent of Education for Florida. The history of it is this: It was called to his attention that there is a good private school supported by Northern benevolence at Orange Park for the education of those who will avail themselves of its advantages. It admitted and invited negroes: but it being the best school in the neighborhood a number of Northern people who desired their children to be well educated sent them to it. It thus became, and has been for several years, a mixed school. The fact has been known to the public, and we have published two articles about it. We have known perfectly well that every effort would be made as soon as the facts became fairly known to the people of Florida to have this co-education of the races stopped. Similar attempts were made to destroy Berea College, in Kentucky, and Maryville College, in Tennessee; and when one or two children of white teachers were received as pupils in Atlanta University, the State of Georgia withdrew its annual appropriation as a penalty for co-education. Such opposition is a necessary stage in progress.

When the condition of things at Orange Park became known to Superintendent Sheats, he called the attention of the State Legislature to it, and without mentioning this school by name, but with it and it only in view, he recommended the passage of a law which would make it a criminal offense to allow in any

school, within the State, whether public or private, the two races to receive education together; no colored scholar must be received in a white school and no white scholar in a colored school. The law which he proposed applied not merely to schools supported by the State, but to all other schools as well, whatever their grade or character. He also proposed that hereafter no white teacher should be allowed in any colored schools, whether public or private, supported by the State or by benevolence, with the exception of certain summer schools or institutes provided by the State.

The purpose of this provision was evidently to break down the character of negro schools. The pretense was that negroes should have the whole field of instruction secured for them; that it would be of advantage to the negro teachers to have the monopoly of such schools.

The real purpose was to lower the standard of the schools; for he knew perfectly well that in the infant condition of negro education in Florida it would be impossible to supply as good colored teachers as white in the higher grades. His purpose was to destroy such a school as that at Orange Park, supported by a Northern missionary society, by preventing thoroughly trained Northern teachers from being employed who should be competent, from their acquaintance with the best normal methods, to instruct the colored youth and thus raise up those colored men and women who should in time be fit to compete with white teachers.

Such a bill we now understand has become law. Under it the American Missionary Association will be required to withdraw its teachers from Orange Park and to forbid white scholars to attend its instruction. We are not informed what that association will do, but we can guess with some assurance. It is not an association which has been in the habit of dodging unpleasant duties; it has not run away from the field of conflict. It believes that God equally loves white and black and red and yellow; and that the caste prejudice which attempts to keep down one race in its struggle for emancipation and elevation is wicked and hateful.

We guess, with some assurance, that its teachers have the same spirit; that they wish to provoke no conflict, but that if a conflict is forced upon them and an unrighteous law is thrust in their faces, they will not run away. They will believe it better to obey God than man; they will not refuse to teach colored pupils; they will welcome all pupils, white and colored alike. And if we are not mistaken they will, if arrested, with the American Missionary Association behind them, test the constitutionality of the Florida law in the courts of the State and of the United States, and will find out whether a State has any such right to interfere with the liberty of its citizens in their private education in schools for which the State does not pay out one cent. An unrighteous law can never be submitted to.

A LAWYER'S OPINION OF THE "SENTINEL."

Baltimore, Md., June 6, 1895.

EDITOR AMERICAN SENTINEL: I esteem it one of the most fortunate occurrences of my life, of becoming acquainted with the AMERICAN SENTINEL and the people it represents. Up to a few years ago I had no idea that any organization existed in this country, or indeed in the world, for the purpose of fighting for liberty of conscience in the name of Christianity, notwithstanding the fact that this is the only religion in the world, so far as I am aware, which proclaims that doctrine as its

corner-stone. I had always supposed that this cardinal principle of Christianity was left to be defended by agnostics, etc.

As wonderful to me as the discovery of the International Religious Liberty Association and the Seventh-day Adventist Church with this extraordinary appreciation of true Christianity, not less marvelous has been the unerring balance and strict and discriminating sense of justice with which, under all circumstances, your people and your paper serve the great cause to which they are devoted. In my judgment your paper cannot be too widely circulated for the good of the country and for the preservation of mankind against the most insidious form of religious tyranny,—namely, that which musters itself under the guise of "law and order," and under the base pretense of civil regulation seeks to force upon one set of men an external compliance with the religious dogmas of another. The religious persecutions of the past were at least honest in that they were undertaken avowedly for religious purposes. This was of course absurd, but it was decent.

It has been reserved for our age to commit the unspeakable blasphemy of invoking the name of Christianity to support a warfare upon conscience while hypocritically and vilely pretending that only civil interests are in view. To add a lie to cruelty and to practice falsehood along with persecution is a triumph of infamy which so far as I am aware began with the present century. To connect the whole dirty business with the name of Christianity is a climax of wickedness to which no preceding age has attained.

It is the glorious mission of the SENTINEL and its supporters to expose this atrocity and to fight against it.

Success to the paper and all its friends.

Truly yours,

JAMES T. RINGGOLD.

PRESS COMMENTS ON SOUTHERN PERSECUTIONS.

[From the *Sunday Gazette*, Denison, Texas, June 3.]

WHITHER are we drifting? Are we going back to the days of Puritan intolerance, and the Inquisition? It looks very much like it, and it is certainly time that the people arose in their might and called a halt, by electing liberal-minded men to the legislature who will repeal laws that can be made use of by fanatics to persecute those who do not chance to agree with them in religious matters. Franklin was about right when he said a religion which could not be maintained without the aid of the civil law was not worth maintaining.

Persecution for Conscience' Sake.

[From *St. Albans (Vt.) Weekly Messenger*, April 18.]

IN obedience to what they believe to be the divine law, the Seventh-day Adventists of Tennessee strictly observe the last day of the week as the Lord's day; at least, they keep it holy quite as scrupulously as the Christians of other denominations keep the first day. This does not conflict with the laws as made and provided for the inhabitants of Tennessee. But they also attend to their usual vocations upon the first day, and herein they come in contact with the law. It is not charged they disturb the worship of their fellow-citizens or conflict in any way with the rights of others. But they do work on what is made the Lord's day by the purely human statutes of the State of Tennessee.

For this their presiding elder and four of his fellow-Adventists were arrested, tried,

fined, and, upon refusal to pay the penalty, sent to the county jail. To the honor of the presiding judge, be it said, he remitted the fines immediately upon their infliction, but he was without authority to remit the costs, and as the principle at stake was the same, the criminals—for such they are in the eyes of the law—are languishing in jail.

Notwithstanding the Declaration of Rights of the State of Tennessee expressly provides: "No human authority can, in any case whatever, control or interfere with the rights of conscience," these men, admittedly good men and good citizens, guilty of no other crime than worshipping God according to the dictates of their own consciences, are thrust into a felon's dock and sent to a convict's cell. And this is done in the name of a just and loving Saviour and on behalf of the Christian religion.

[From the *Western Catholic News*, Chicago, June 8.]

PERSECUTION for conscience' sake has been the custom in the days of the Henrys, the Cromwells, the Elizabeths, and the Calvins, but that was in a period when, and in countries where, tyrants of the most brutal tendencies ruled with an iron rod which was tempered in the fire of hell. We are Americans and live in an age of civilization and intelligence. In this land of freedom, no one should be persecuted because of his faith, no matter how absurd the practice of his religion may appear to others. The Religious Liberty Association at Battle Creek, Mich., received a telegram, recently, that J. Q. Allison was in a chain-gang* at Douglasville, Ga., because he insisted on keeping the Sabbath, Saturday, and worked on Sunday. Allison may be honestly a believer in this theory, and under our Constitution, ought not to be punished for it.

[From the *Republican*, Fulda, Minn.]

DOWN in Douglasville, Ga., in this glorious land where we boast of religious liberty, Mr. J. Q. Allison was last week convicted for violating the Sunday law of that State, and sentenced to work in the "chain-gang." His religion teaches him to observe Saturday as the Sabbath, while the law recognizes Sunday and provides that the offender may be punished by a fine not to exceed one thousand dollars, imprisonment not to exceed six months, to work in the chain-gang on public works not to exceed twelve months, or all, at the discretion of the judge. The nice part of the law is the part that provides that all fines for such offenses shall be distributed among the Sunday schools of the county. Should the convict refuse to work, even on the day he keeps for Sabbath,—on Saturday,—the law provides that he shall be guilty of insurrection and punished by death. We supposed that "Blue Laws" were only matters of history, but they tell us that history repeats itself. Should Mr. Allison refuse to work on his Sabbath they have a lawful right to hang him. That would sound well for America, the land of religious liberty, to hang a man for hoeing in his own garden on Sunday!

"Sabbath-Day" Persecution.

[From the *Chicago Tribune*, June 4.]

THE Seventh-day Adventists have been the subjects of much persecution in Tennessee and Georgia for some years past. Believing that Saturday, the seventh day of the week, is the Sabbath which the Bible commands shall be kept, they religiously abstain from working on that day and claim the right to

pursue on Sunday their usual vocations. For the latter they are arrested and fined as law-breakers. Now the persecution has extended into Mississippi. A New Orleans paper notes the arrest of Robert Nash, who dared to work in his own field near Aberdeen, Miss., the last Sunday in May. Nash pleaded guilty and undertook the management of his own case, using the Bible for his law book, and the case was continued till next Saturday.

The Mississippi statute bearing on this subject provides that "any one who shall labor, or employ any one else to labor, on the Sabbath day at any other than household duties, works of necessity or charity, or on railroads or steamboats, shall, on conviction, be fined not more than \$20 for every such offense." On this Mr. Nash has a valid plea, though that does not necessarily mean it will have much weight with the local solon who passes on the case. It is that Sunday is not the Sabbath, and is not defined as such on any page of the Old or New Testament. The only Sabbath known to the Jews of Old Testament times, and the only one spoken of by Christ to his apostles, was that portion of time in each week which begins at sunset Friday and ends at sunset Saturday. It is understood that after the crucifixion the disciples met Sunday, and that their reason for doing so was their belief that the first day of the week was the one on which Christ rose from the dead. But we have no hint that they called that day the Sabbath or that it was generally observed by the churches till nearly three centuries later, when Sunday was formally recognized by the Emperor Constantine. The Jews still hold that Saturday is the real Sabbath, even those of them who find it more convenient to observe Sunday for the sake of harmony with the people among whom they dwell and do business. And the Jews ought to know. They and their books are the only historical authority of any value on that point. Whether or not the change be one of vital religious importance is another question.

So if the verbal requirement of the Mississippi State law be for the observance of the Sabbath, the officials of that State have no right to meddle with Nash. The law does not fit his case. Of course if the people of that State want to pass a law prohibiting work on the first day of the week, or Sunday, they have the power to do so, and their officials will be charged with the duty of enforcing it when such a law gets on the statute books. It is pitiable to see so much intolerance exhibited in what is professedly a land of liberty. It is a great pity that one set of people cannot have some respect for the rights of other people in the matter of work and choice of times in which to do it. The persecution of the Seventh-day Adventists in the three States named is a relic of Middle-Age disregard for the rights of fellow-beings.

A Sabbath-keeper in the Chain-gang in Georgia.

[From the *Evangel and Sabbath Outlook*, May 23.]

WE break our forms, ready for the press, this week, to give place for the latest shameful wickedness in connection with the persecution of Sabbath-keepers in the South. A telegram to the Religious Liberty Association, Battle Creek, Mich., May 16, says: "Allison in the chain-gang."* This means that J. Q. Allison, of Douglasville, Ga., a Sabbath-keeper according to the Bible and the law of God,

* 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.—*Ens. SENTINEL.*

has been convicted for violating the Sunday law of Georgia and having refused to pay his fine—so we judge in the absence of details—has been placed in the "chain-gang" to work out the penalty. The possible punishments for working on Sunday in Georgia are almost beyond the reach of credulity. All misdemeanors under that law are liable to a fine in any sum under *one thousand dollars*, or to imprisonment within the limit of *six months*, or to *hard labor in the chain-gang not to exceed twelve months*; and one or more of these penalties may be ordered at the discretion of the court.

Bathing on Sunday, in sight of any highway leading to or from any house of worship, incurs a fine not exceeding five hundred dollars, or imprisonment not exceeding six months. (See Georgia State Code, L. R. and H. of 1882, pp. 1,184, 1,196, 1,197.)

But this is not all. The provisions concerning service in the "chain-gang," according to Section 4821, are as follows:—

Whenever any convict or convicts now confined, or hereinafter to be confined, in the penitentiary of this State, or member or members of the chain-gang now confined, or hereinafter to be confined, in the penitentiary of this State, or wherever else employed as such, shall be guilty of insurrection or attempt at insurrection, such convict or convicts, or member or members of the chain-gang, shall, upon trial and conviction in the Superior Court of the county in which the crime is committed, be deemed guilty of a capital offense, and punished with death, or such other punishment as the judge in his discretion may inflict.

Undoubtedly Mr. Allison will refuse to work on the Sabbath, since he holds that the law of God outranks the law of Georgia. Such refusal can be made "insurrection" under the foregoing provision. Therefore in Georgia an intolerance equal to that which flourished in the darkest of the Middle Ages, and an injustice which shames our Christian civilization, to say nothing of religious liberty, combine to put Mr. Allison's life in jeopardy. Treason?—No. Murder?—No. Arson, burglary?—No. Not these, but this: He *worked on Sunday*.

But the cruelest injustice comes in the fact that men who pretend to keep Sunday can break the law at will and unmolested, while Mr. Allison and his fellow Sabbath-keepers suffer, not so much for working on Sunday as for keeping the Sabbath. That is the front and graveman of their crime!! Has it come to this? Does a man put his life in jeopardy when he becomes a Seventh-day Adventist, or Baptist, or an Israelite, in Georgia?

We have not looked up the geographical position of Douglasville, but we must believe that it is in some corner so remote from railroads, from schools, from the enlightened jurisprudence which marks the nineteenth century, so far away from the general influences of Christian civilization, and the freedom of conscience which the Constitution of the nation guarantees to every man, that the State of Georgia will quickly repudiate this wrong, and will, with equal speed, change its laws so that the world may not again be called upon to blush over such a picture nor blot it out by the chorus of "Shame! shame!" which rises from every place. Is there a calendar in Douglasville? Does the court which condemned Mr. Allison know that this date is within five years of the close of the nineteenth century?

Atrocious Laws.

[From the *Evening Press*, Ogden, Utah, May 24.]

TENNESSEE, Georgia and Mississippi, and perhaps other States of this great and glorious Union, this alleged "land of the free and home of the brave," have on their statute

* See note in next column.

books laws which throw in the shade the old Blue Laws of Connecticut—laws which are a shame and a disgrace to the States which permit them to remain on their statute books, and a sad commentary upon the boasted civilization of the nineteenth century. We allude to the so-called Sunday laws, which infringe upon the rights of conscience and prevent men from following the forms of worship prescribed by the church to which they adhere and give their allegiance. These laws are unequal in their operation; they are, in the States named above, used to oppress a certain religious sect which believes that the more ancient statute is not obsolete: "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." Such is the belief of the religious sect known as Seventh-day Adventists, comprising a large number of influential men and women in the several States of the Union.

Less than two months ago the *Evening Press* directed attention to an outrage perpetrated in Tennessee; the trial, conviction, and imprisonment of a number of gentlemen who worshiped God on the seventh day of the week and pursued their ordinary and necessary vocations on the first day of the week, commonly recognized as Sunday and by some called the Sabbath. These gentlemen refused to stultify themselves and went to prison for conscience' sake. Subsequently they were pardoned, but that does not alter the fact that they were unjustly and inhumanly dealt with, under a statute instigated and passed at the behest of bigots.

Now we have another case of atrocious persecution to chronicle: the conviction of J. Q. Allison, of Douglasville, Ga., for violating the Sabbath statute of that State, and his sentence to serve in the chain-gang. The Georgia law provides that the offender may "be punished by a fine not to exceed one thousand dollars, 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 at the discretion of the judge." Section 4582 of the Georgia Code makes the following provisions for its disposal:—

All moneys arising from fines imposed for offenses, the gist of which consists in their being committed on the Sabbath day, shall be paid to the ordinary of the county, to be by him distributed for the purpose of establishing and promoting Sabbath schools in the county.

There are other provisions of this atrocious law which are even worse than those quoted above, but which we have not the space to quote in full. Suffice it to say that there is within the possible limit of the law, first, a thousand-dollar fine; second, six months' imprisonment; third, the chain-gang; fourth, all three combined; fifth, he faces the possibility of being hired out to the highest bidder, to some contractor, and in either case whether in the chain-gang of the State or the private contractor, should he refuse to work on the Sabbath (Saturday), as he surely would, he "may be punished with death!"

Another case comes to us from Mississippi. On May 9, at Amory in that State, R. T. Nash was arrested for hoeing in his garden on Sunday.

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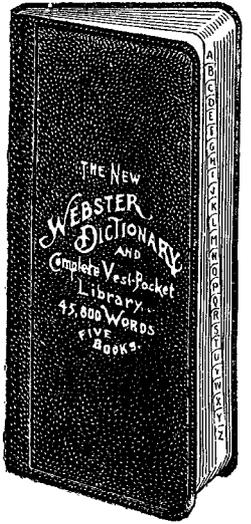
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NEW YORK, JUNE 20, 1895.

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.

It is indignantly denied by Private Secretary Thuber that President Cleveland fished on Sunday.

ON another page we give the particulars of the threatened arrest of some Seventh-day Adventists in Manitoba for Sunday farm work. A letter just received from Darrell, Ont., tells of the arrest of Mr. Robert Watt, a Seventh-day Adventist, for hauling rails on Sunday. The justice reserved his decision until the 24th inst.

IN our issue of May 30, we published a courageous, consistent editorial from the *San Juan Times*, of Farmington, New Mexico, condemnatory of the persecution of Seventh-day Adventists in Tennessee. However, through mistake, we gave the address of our esteemed contemporary as Farmington, New Hampshire, instead of Farmington, New Mexico.

THE article on page 197, from the *Independent*, is worthy of more than passing notice and ought to be read by everybody. The underlying principle asserted by our contemporary is one which the AMERICAN SENTINEL was established to maintain, and it has never shunned to declare the truth now so clearly stated by the *Independent*, namely, that "an unrighteous law can never be submitted to."

That the Sheats law is unrighteous no believer in the divine origin of the gospel commission and in the Fatherhood of God and the Brotherhood of man can for a moment doubt; but it is no more violative of inalienable right nor of conscience than are the Sunday laws of Florida and numerous other States, about which the *Independent* says little or nothing.

THE case of Mr. Faust, arrested in Baltimore on the 10th inst. for doing cobbling on Sunday, is an excellent illustration of how Sunday laws do not leave men free to observe the seventh day if they want to do so.

As related on page 195, Mr. Faust has hard work to support his family at best. Indeed, very few working men could afford to be idle two days each week; so, even if seventh-day observers could conscientiously keep two days, stern necessity forbids it; and the law demands in effect that they shall either suffer or violate conscience by working on the seventh day. This is, in some respects, the worst outrage yet perpetrated upon Seventh-day Adventists under the iniquitous working of mediæval Sunday statutes.

"How long, O Lord, holy and true, dost thou not judge and avenge" the wrongs of thy suffering people?

APROPOS of our first-page article of a week ago, is the fact that for years the able and learned Judge Yellott, of Baltimore County, Md., persistently ignored an oft-repeated decision of the Court of Appeals of that State.

The constitution of Maryland provides "that in all criminal prosecutions every man hath a right . . . to a speedy trial by an impartial jury." But some years since the legislature passed an act providing that in cases of vagrancy the accused might be committed to the workhouse, by a magistrate, for one year or less, without trial by jury. A man thus committed was brought before Judge Yellott on writ of *habeas corpus*, and he was promptly discharged, on the ground that the act under which he had been committed was unconstitutional.

The case was appealed by the County, and the Court of Appeals (the Supreme Court of Maryland) sustained the statute on the ground that the constitution of Maryland must be interpreted in harmony with the practice under the unwritten constitution of England, in which country the guarantee of trial by jury is not held to extend to such cases.

Reënforced by this decision, the magistrates of Maryland continued to commit to the workhouse, without jury trial, such vagrants as were brought before them; and Judge Yellott as promptly discharged every man thus deprived of his liberty who was brought before him on writ of *habeas corpus*; and this, notwithstanding the fact that case after case was taken to the Court of Appeals, and always with the same result, namely, that the "law" was sustained. But the venerable Judge Yellott treated it as void until his retirement from the Bench on account of the infirmities of old age. And we say all honor to such a judge.

THE Sunday law of Kentucky was, on the 9th inst., declared unconstitutional by two judges in Louisville, namely, Judge William L. Jackson, of the Circuit Court, and Judge Charles G. Richie, of the County Court. The judges heard the cases together, but filed separate opinions; both, however, reached the same conclusion, though by somewhat different lines of reasoning.

The case at bar arose under Section 1303 of the Code of the State, which prohibits Sunday liquor-selling, under penalty of a fine of from \$10 to \$50 for each offense; but by agreement the case was so briefed as to include also Section 1321, which forbids secular labor or business on Sunday, "except ordinary household offices or other works of necessity or charity, and work required in the maintenance or operation of a ferry, skiff, or steamboat, or steam or street railway," or by "persons who are members of a religious society who observe as a Sabbath any other day of the week than Sunday." The penalty for violation of this section is a fine of from \$2 to \$50 for each offense.

Judge Jackson held the law to be unconstitutional, because violative of Section 59 of the constitution of 1890, which provides that

"in all cases where a general law can be made applicable, no special law shall be passed."

The view taken by the judge is that while a general Sunday law would be constitutional, under said Section 59 of the constitution, any special law prohibiting any particular business on Sunday or imposing heavier penalties for selling one commodity than for selling another, is unconstitutional and void.

Judge Richie goes a step further and holds that the exceptions under Section 1321, especially that exempting from the penalty of the law "members of a religious society who observe as a Sabbath any other day in the week," mark the law as religious; and as such he holds it to be violative of Section 5 of the Bill of Rights, which provides "that no human authority ought in any case whatever to control or interfere with the rights of conscience; and that no preference shall ever be given by law, to any religious societies or modes of worship."

Judge Richie holds, however, that a general Sunday law without exemptions would be within the constitutional powers of the legislature. If this view shall be sustained by the Court of Appeals, it is easy to foresee the result; one of two things must happen, either Kentucky will join the ranks of the very few States without Sunday laws, or, like Tennessee, Georgia, Maryland and some other States, it will have a Sunday law without exemption, and Seventh-day Adventists there will have opportunity to witness for their faith in prisons and chain-gangs.

We will print the decisions in full next week.

AN interesting case has arisen in Florida involving the right of Spiritualist mediums to hold seances without taking out license as traveling showmen, sleight-of-hand performers, etc. The facts are, briefly, that one, W. A. Sheldon, a Spiritualistic medium, was arrested for unlawfully carrying on the business of a traveling showman, and has been bound over to answer to the County Court. Mr. Sheldon claims that his meetings are religious in character; that they are so designed and so conducted; that he makes no charge, but merely takes up a collection the same as is done in other meetings. He has appealed to Spiritualists everywhere to aid him financially in carrying the case to the Supreme Court of the United States, if necessary. We get these facts from the *Progressive Thinker*, Chicago. We have no sympathy with Spiritualism; believing it to be evil and only evil continually; but it is a religion, and those who choose to do so have the same right to believe it and to practice its ceremonies as we have to our religious belief and practice. If the facts are just as stated, Mr. Sheldon certainly has a good case and ought to win.

AMERICAN SENTINEL.

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