

"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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ADVENTISTS IN JAIL IN TENNESSEE.

The Bill of Rights Again Violated and Religious Liberty Outraged.

ARTICLE 1, Section 3, of the constitution of the State of Tennessee declares: "That no human authority can, in any case whatever, control or interfere with the rights of conscience; and that no preference shall ever be given by law to any religious establishment or mode of worship." But notwithstanding this explicit guarantee of religious liberty, EIGHT Seventh-day Adventists are again incarcerated in the jail at Dayton, Tenn., for no other offense than not keeping the sabbath established by the statutes and decisions of the State of Tennessee.

Besides the eight Seventh-day Adventists, one young man, not an Adventist, is imprisoned for the same offense, namely, working on Sunday. This young man, though of age, is unmarried and is the sole support of his widowed mother and his mother's sister. He is a miner and worked in the mines near Graysville. This he did on the days the mines were operated and on Sunday he cut wood for his mother. This was in January and February of this year. This was his only offense; he injured no one, and disturbed no one. Why then was he prosecuted?—The answer is not far to seek: his widowed mother is an Adventist and she is persecuted in the person of her son. The young man's name is Allen Cathy.

One other man, not an Adventist, was under indictment, but was justly acquitted on the ground that the work done was a work of necessity. He was absent from home on Saturday, being detained by a storm. His family was without fuel and he borrowed some wood from a neighbor and hauled it on Sunday. That he was prosecuted for this can be accounted for only in one of two ways: either the witnesses did it for the fees, or else it was because he sometimes attended the

Adventist church and it was done to warn him against becoming an Adventist. The latter seems the more probable as out of the large number of men that work on Sunday in Rhea County, only the Adventists and these two men connected with the Adventists, the one by kindred, the other by some degree of sympathy, were prosecuted. This man's name is George Dodson.

The names of the imprisoned Adventists, with the amounts of their fines, will be found at the close of the judge's decision which follows this article.

The imprisoned men were each found guilty on one indictment with the exception of the widow's son, Allen Cathy; he was convicted on two indictments.

There were two indictments against H. C. Leach, but for want of evidence he was acquitted on the second indictment.

There were also three indictments against N. B. England, two against E. S. Abbott, one against E. R. Gillett, one against Walter Ridgeway, and one against Oscar England. There were two verdicts of acquittal in N. B. England's case, and one mistrial.

It was agreed between Mr. Abbott and the attorney general that one verdict should settle both his cases; but the jury failed to reach a verdict; these cases therefore went over to the next term of court.

The witnesses against E. R. Gillett could not be found and his case was continued against his earnest protest. He is a rather feeble old man of sixty four years and pleaded that his case might either be tried or else the indictment dismissed. But his plea was denied.

Mr. Ridgeway's case was also postponed because of the absence of witnesses, against his earnest protest.

The only defense made in most cases was that the defendants kept the seventh day and believed that they had the God-given right to work six days. They maintained that the civil law had a right to take cognizance only of acts which infringed the equal rights of others; and that as the keeping of a Sabbath had reference solely to God and the recognition of his claims upon them, to enforce its observance was clearly outside the sphere of human government. The defendants insisted that under the Bill of Rights of the State they could not be legally required to observe any day, and that they had a constitutional right not only to keep the seventh day but to work

on the first day of the week, so long as in so doing they did not trench upon the equal rights of their neighbors.

Judge Parks' view of the law and his duty under it has not changed in the least. He publicly declared that his sympathies were with the Adventists, and he believes that the law ought to permit them to do quiet work on Sunday; but declared that it is not his province to make law but to enforce it as it has been made by others. He referred to what he said last March in regard to the law, and declared that he did not regret in any particular the action he had taken at that time in suspending the fines and subsequently recommending the pardon of the convicted men. But, as what he said will appear elsewhere in this paper, it is not necessary to repeat it here.

The attitude of Attorney General Fletcher was not materially different from what it was last March. He simply proceeded upon the theory that it was his duty to prosecute the cases; and manifested no feeling whatever toward the defendants.

Some change, however, was noticeable in the attitude of the juries. As previously stated, there were several acquittals, and a number of mistrials, which would have scarcely been possible four months ago. It is evident that the agitation of the subject in Rhea County has resulted in quite a change in sentiment. There are good reasons to believe that there will be no more cases of this kind for some time to come, except the cases which have been postponed which will necessarily come up at a future term of court.

Of course there are not wanting evil-disposed persons who would continue the persecutions either from motives of religious intolerance, or for the purpose of securing witness fees; but a better sentiment seems to be prevailing, and it is confidently predicted that no indictments will be found by the present grand jury.

A noticeable event of the trials was a speech by ex-Congressman Snodgrass in which he declared his belief that the statute was unconstitutional, the opinion of the Supreme Court, notwithstanding. He expressed great sympathy for the Adventists, but advised them strongly that they ought to submit under the circumstances, and obey the law until it could be repealed, as he was very confident it would be by the next legislature. He said that he would remind the Adventists of that scriptural

injunction which says, "Be subject unto the higher powers," for "the powers that be are ordained of God." The ex-congressman seems to have forgotten, or never to have understood that God has ordained no human power to rule over conscience. Nor did it occur to him that to adopt his view of the scripture in question would be to make conscience entirely a creature of civil law, and would justify the condemnation and execution of every martyr from Stephen to the present time. For, with but few exceptions, all these have died as violators of the civil law. Had nobody ever disobeyed laws that were in conflict with conscience, the Reformation could never have taken place. Luther would never have left the Catholic Church; Wesley would never have preached contrary to the Established Church; and John Bunyan would never have insisted on preaching the gospel contrary to the orders of the civil magistrate.

The early Baptists and Quakers of New England and the Baptists of Virginia suffered fines, imprisonments, whippings, banishment and death for violation of the civil law. And the degree of religious liberty which we enjoy to-day is due to the fact that they dared to disobey unjust laws; and that they continued to disobey such laws until the things that they suffered brought their fellow-men to recognize the fact that there was such a thing as the rights of conscience. It is a matter of surprise that intelligent men are found to-day who will endeavor to maintain the position that it is a Christian duty to surrender conscience to civil laws.

If every man who sees the injustice, yea, the abominable iniquity of such statutes as the so-called Sunday law of Tennessee, would act upon his honest conviction and treat the statute as void in practice, as it is in fact, it would speedily be wiped from the statute books. But as long as men recognize the binding force of such statutes and obey them, so long they will continue to be used as instruments of oppression and injustice. We have not the slightest doubt of the integrity of Judge Parks and we have nothing but the kindest feeling toward him, and only respect for him. But we cannot agree that under the American system of government any man is under obligations to do a moral wrong. And it certainly is morally wrong to imprison honest men for honest work which disturbs no one. The fact that it is the State instead of an individual that does the wrong does not make it any less a wrong. A despotism of the many over the few is not less intolerable than the despotism of one over many. It is as iniquitous for the majority to violate and trample upon the fundamental law of the State as is done in these Adventist prosecutions, as it would be for a single individual to defy and to override a just law. The judge says that it is the duty of the court to sustain and enforce the law, and yet the very judgment he passed against the Adventists was in flagrant violation of the Bill of Rights quoted in the outset of this article, as his honor well knows, and as ex-Congressman Snodgrass admitted in open

court when speaking for the attorney general. Can it be possible that in an American State, under the American system of government, it is the duty of an officer to override what his conscience tells him is the just rights of his fellowmen? We don't believe that it is.

JUDGE PARKS' DECISION.

Dayton, Tenn., July 3, 1895.

"In pronouncing judgment in these cases I have little to add to what was said in similar cases at the last term. My views, as then expressed, have not changed.

"I will take occasion, however, to express again my sincere personal regret, that a necessity exists for inflicting punishment upon these people, for it must be patent even to the most casual observer that they are good citizens, who are thoroughly conscientious in the course they have taken. They are not sabbath-breakers in the ordinary sense of that term. The original intention of the law was certainly not to punish such people. It was directed at that class of persons who, out of sheer wickedness, and want of decent respect for things sacred, violated that day which by the concurrent belief of the Christian world in general had come to be recognized as the sabbath.

"But the Supreme Court of our State, in passing upon cases of this kind, involving the constitutional rights of those who believe in keeping the seventh instead of the first day of the week, has seen fit to make no exceptions in their favor; on the other hand, it has directly and pointedly held that this belief is no bar to a prosecution for a violation of a Sunday law. In addition to this, the last session of the General Assembly, with full knowledge of the fact that these people were being prosecuted under the Sunday law, refused to give them any relief by exempting them as has been done in many States. This fact is a source of regret to a large and respectable element of Christian people who adhere strictly to Sunday as the sabbath, but who believe that one of the corner-stones of Christianity itself is freedom in matters of conscience. On the other hand, there is a considerable element of conservative Christian people who, while they would not engage in anything that savored of religious persecution, fear the result of breaking over any of the time-honored barriers which have, for hundreds of years, protected the day that their traditions and religion have taught them to regard as the sabbath. They take the view that if these people are permitted to carry on the common avocations of life on Sunday, it would be only one step further to the point where any one day would cease to be recognized as the Sabbath, and that we would have no Sabbath at all, except such as each individual might choose for himself. Which of these conflicting views is right is very properly a question with which the courts acting within their proper limits, can have nothing to do.

"Without attempting a discussion of this grave question, which, as they conceive, in-

volves to a very great extent the religious freedom of these people, it only remains for the court to perform its sworn duty by enforcing the law.

"At the last term in several cases of this kind nominal fines were imposed. As these cases were the first persecution of the kind in this court the fines were suspended, leaving only the costs to be paid. In addition to this, upon recommendation of the court, executive clemency was extended to the defendants who, upon their refusal to pay the costs, had been incarcerated in jail. I am glad to note, in passing, that the recommendation for pardon in their cases was, as I am informed, heartily approved of by the governor under the peculiar circumstances. I have no cause for regret in showing the defendants such leniency. Every dictate of justice and mercy demanded it. While it was not expected that the defendants would surrender their belief after their prosecutions, yet it was hoped by many good people that no further occasion would be presented for the time being for further prosecutions.

"It appears, however, that even during the last term of the court while the persecutions were pending, some of the defendants did not seem to recognize the majesty of the law, but continued to work openly on Sunday. It also appears that the practice has been kept up. These facts bring us face to face with the question whether the law can be violated with impunity or not, and whether any number of people can be permitted to defy it on the ground that they think it unjust. The issue is squarely made. As a court there can be no question as to our duty. The law must be enforced—with mercy—but it must be enforced. No man can regret the necessity in these cases more than myself. I am sure that this sentiment is shared by a large element of the people. But there can be no division on the question as to whether the law should be upheld. A court failing to do this but invites contempt for all law."

The court then imposed fines in the several cases, as follows—graded according to the magnitude of the offense, previous conviction, and other circumstances considered:—

H. C. Leach, \$7.50.
J. M. Hall, \$7.50.
W. S. Burchard, \$8.50.
Columbus B. Moyers, \$5.00.
Byrd Terry, \$5.00.
W. J. Kerr, \$8.50.
Dwight Plumb, \$12.50.
Monroe Morgan, \$7.50.
Allen Cathy (2 cases), \$15.00.

CANADIAN CORRESPONDENCE.

Darrell, Ont., July 3, 1895.

THE case against Robert Watt, a Seventh-day Adventist, of Selton, Ont., for breaking the Lord's Day Act, was disposed of in the justice court to-day. The crown attorney, after nearly four weeks' consideration, instructed the court to dismiss the case. This decision was made on the grounds that the "Lord's Day Act" does not comprehend the

former. This will, doubtless, end the matter of prosecutions until the law is amended or further legislation enacted upon the Sunday observance line.

The Christian(?) people (Methodists) who laid the complaint against Mr. Watt, are very sore over their defeat, and act as if they would like a law such as the Pharisees had, the transgression of which would be death.

It is reported that Mr. Charlton's Sunday bill has passed the House of Commons, with a fair prospect of passing the Senate. This act, if put through, will be a power in the hands of a certain religious element in Ontario, with which to bitterly oppress Sabbath-keepers. Every step taken in America is being followed in this country, and the prophecy of Rev. 13: 15, 16 is being fulfilled before the eyes of all people.

P. M. HOWE.

AN UNBAPTISTIC BAPTIST.

The Canadian Baptist, in its issue of June 13, attempts to explain and justify Sunday statutes and the punishment of seventh-day observers under them, thus:—

Let us suppose, by way of illustration, that in a given community the question of Sunday laws is just being settled for the first time. Having decided that a statutory rest-day is essential to the general weal, the first question for the statesman is, evidently, "What day of the week shall be set apart as the day of rest?" He looks over the field and finds that a large proportion of the citizens, say three-fourths of the whole, are already accustomed to observe Sunday as a weekly sabbath, sacred to rest and worship; to assemble in the most peaceable and orderly manner on this day for religious purposes, etc. How long will the real statesman hesitate as to what day shall be chosen as the weekly rest-day for the whole community?

In order to aid our Baptist friend to see the real nature of this "illustration," we will put it, slightly altered, into the mouth of a Russian defender of his established church, and the enforcement of the laws against Stundists:—

Let us suppose, by way of illustration, that in a given country the question of church establishment is just being settled for the first time. Having decided that an established religion is essential to the general weal, the first question for the statesman is, evidently, "Which one of the several religions shall be legally established and enforced upon all?" He looks over the field and finds that a large proportion of the citizens, say three-fourths of the whole, are already accustomed to worship according to the rites of the Greek Church. How long will the real statesman hesitate as to what religion shall be chosen for the whole country?

It may be objected that a law compelling all to remain idle on a certain day because a majority of the people are supposed to regard that day holy, is not parallel with the policy in Russia of compelling Jews, Stundists and other dissenters to conform to the religion of the majority. But there is absolutely no difference save in degree. The seventh-day observer who is imprisoned or put in the chain-gang in America for refusing to remain idle on the holy day of his neighbor, is as truly persecuted as is the Stundist who is exiled to Siberia for dissenting from the law-enforced creed of his Russian neighbor.

There is one point in the attempt of the

Canadian Baptist to justify Sunday laws that deserves attention. It presumes that Sunday laws are first found necessary on purely civil grounds, and afterwards the day is selected which the majority regard as holy. But the *Canadian Baptist* has gotten the cart before the horse. There never was a Sunday act secured on that basis. All Sunday statutes originated in an attempt to protect the supposed religious character of the day, and afterwards when the doctrine of separation of Church and State prevailed; then and not till then was the *civil* excuse invented.

The statutes enforcing Sunday observance in all English-speaking countries are direct, legitimate descendants of the Sunday act of Charles II. This no historian or member of the legal fraternity will dispute. And now, to show that the act did not originate in the civil idea, but in the idea of enforced religious observance, we quote the statute here:—

For the better observation and *keeping holy* the Lord's day, commonly called Sunday, be it enacted by the king's most excellent majesty, and by and with the advice and consent of the lords, *spiritual* and temporal, and of the commons in this present Parliament assembled, and by the authority of the same, that all the laws enacted and in force concerning the observation of the day, and *repairing to the church thereon*, be carefully put in execution; and that all and every person and persons whatsoever shall upon every *Lord's day* apply themselves to the observation of the same, by *exercising themselves thereon in the duties of piety and true religion, publicly and privately*; and that no tradesman, artificer, workman, laborer, or other person whatsoever, shall do or exercise any *worldly* labor or business or work of their ordinary callings upon the Lord's day, or any part thereof (works of necessity and charity only excepted), and that every person being of the age of fourteen years or upwards offending in the premises shall, for every such offense, forfeit the sum of five shillings; and that no person or persons whatsoever shall publicly cry, show forth, or expose for sale any wares, merchandise, fruit, herbs, goods, or chattels whatsoever, upon the Lord's day, or any part thereof, upon pain that every person so offending shall forfeit the same goods so cried or showed forth or exposed for sale.¹

Nearly all the Sunday statutes to-day wear ear-marks, which indicate their religious origin, nature and object. They contain such theological expressions as "violating the sabbath," "breach of the sabbath," "desecrate," "worldly employment," "Lord's day," "Christian sabbath," etc., etc. But if all these distinctively religious expressions were eliminated this would not change their nature. A rose would smell just as sweet if called by some other name, and a law forcing all men to be idle while some pray would be just as tyrannical if expressed in secular terms and called civil.

It is one of those strangely inconsistent things that follows the transformation of a weak, minority church into a powerful majority that makes this article a necessity. Think of it! A Baptist journal defending the imprisonment of Seventh-day Adventists for refusing to obey Sunday laws when Roger Williams was banished from an American colony, because among other things, he "declared the opinion that the magistrate might not punish a breach of the sabbath."²

¹ "Revised Statutes of England, from 1235-1685, A. D." (London, 1870.) Pages 779, 780.

² "American Encyclopedia," Article, "Roger Williams."

THE PRINCIPLE AT STAKE.

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

A STRANGE condition confronts the citizens of Rhea County. The personal safety and freedom of a large community of our people are threatened by the unjust and illogical operations of the law. If the letter of the law is enforced and these people are again fined and imprisoned, it will undoubtedly drive them from the county and the State. They pay taxes on property aggregating not less than \$50,000, nearly all created through their own industry. There are no better or more desirable people in the county than these Graysville Adventists. It is absurd to the verge of idiocy to treat them as criminals. As a matter of fact the law under which they are being tried has been diverted from its true mission, and its principles are being misapplied. Truly has Justice been represented as blind-folded; let us hope she is not also stupid.

The REPUBLICAN does not take the position it occupies on this question through personal motives or petty prejudices. From the moment the evidence was given which convicted the nine Adventists last March our course was fully made up. The juries themselves saw and admitted the wrong, but thought they had to bring in a "guilty" verdict as in accord with the law and the judge's charge.

To the ministry and those people who call themselves Christians and church-members, and who oppose the Adventists, we have a question to ask: Have you, in the sanctity of your home, with your family gathered round you—or perchance in the solitude of your closet—gotten down on your knees, to the God you love and reverence and asked for help and strength and wisdom to guide you aright in what your duty is as regards these persecuted people? God pity you if you have not!

We stand for an underlying principle that is as broad and deep as this Government—the principle that men are created with certain inalienable rights, and are entitled to life, liberty, and the pursuit of happiness just so long as they do not infringe upon the natural rights of others; and inseparable from this principle is the freedom to worship the Creator according to the dictates of conscience. Remember that "he who fails to protest against the persecution of his neighbor thereby virtually forfeits the right to protest when he himself is persecuted."

Moncure D. Conway truly says: "No un-repealed statute is ever obsolete. The head of every wrong lives still while its principle is spared, and though it seems antiquated one day, it may be a 'spirited policy' the next;" and Richard M. Johnson says, "One bigot may set the machinery of the law in motion and better men be his victims."

This is the reason that "eternal vigilance is the price of liberty." We are with the Adventists in this struggle because it involves a principle that affects the personal rights of mankind, and indirectly our own liberties.

As true Americans, who have imbibed the principles of freedom from the Constitution, our people should zealously resist the insidious encroachment of ecclesiastical and civil power; else some fine morning we too may wake up and find that the deadly, persistent force that is forever at work in human society undermining the liberties of the individual has crept upon us unawares, and robbed us of some right that should be inseparable from our proud position as an American citizen.

THE "MONITOR" FIRES ON PROTESTANT INTOLERANCE.

[From the Monitor (Roman Catholic) San Francisco, Cal., June 22.]

WE do not believe that there is a Catholic paper or a Catholic citizen in this country that approves of this persecution of the Seventh-day Adventists. If there be such a paper we are ashamed of it, and if there be such a Catholic he is a bigot. This persecution is a disgrace to the States that permit it, and if it occurred in Catholic countries it would be taken up by all the Protestant sects and heralded to the world as an example of papal intolerance. But because it occurs among the dear, good, liberty-loving Methodists nobody seems to consider it anything extraordinary.

UNFAIR TREATMENT.

[From Dayton (Tenn.) Leader, June 28.]

WITHOUT discussing the merits, or the demerits, of the Sunday law, there is no question but the Seventh-day Adventists are being treated unfairly in this county. That they are being prosecuted, or rather, persecuted, because of their religion there can be no question.

The grand juries that indicted them ignored the "lawlessness" of the 400 or 500 men who work within sight of the court house every Sunday, and went five miles away to find indictments against a little band of Seventh-day Adventists down at Graysville. Their neighbors of other religious beliefs say the Adventists are admirable citizens and they denounce their persecution in the most unmeasured terms. That the indictment of the Adventists originated from no worthy motives is quite apparent to the most obtuse-minded.

In the first place, if the motives were pure, the law would have been invoked against all known Sunday law breakers in the county, regardless of their religious convictions, or stations in life. In the second place, the LEADER is credibly informed that some of the very men who were most active in finding indictments against Seventh-day Adventists have been guilty of laboring at their usual vocations of life all day Sunday more than once within the past five weeks. Why make a specialty of the Adventists? Does not the law apply to others, as well as the Adventists?

The LEADER is not discussing the merits of the law, but in the name of justice and decency let us have the law administered impartially. Let us not crucify one class of

industrious citizens, because of their religion, for the very same violations of law that we indorse and condone in hundreds of others. Give all citizens a fair and impartial deal under the law, and let us not adopt that relic of the Dark Ages—religious intolerance and bigotry—in this enlightened age and in this favored country. How anyone possessing a spirit of even-handed justice in his heart, can indorse the persecution, or conviction, of the Seventh-day Adventists for violating the sabbath, while many hundreds of others work every Sunday in the very shadow of our court house, is a mystery which would be hard to fathom.

FREEDOM TO WORSHIP GOD.

[From Rocky Mountain News, June 23.]

ON the fourth of next month the American eagle will give his annual shriek and in hundreds of towns and cities trained choirs will sing the national anthems of their beloved land. Orators will tell of the land of the free and the home of the brave, and their hearers will go away in a glow of patriotism to imbibe pink lemonade, and discourse upon the greatness, the grandeur, the nobility, and especially the liberty that marks this nation. School children will raise their fresh young voices to our fathers' God, author of liberty, and recite the story of the gallant band who sought not bright jewels, but "freedom to worship God," and only here and there will there be a smile of quiet cynicism. The sentiment expressed by Mrs. Hemans is very beautiful, no doubt, but it is all sentiment, and has never been true at any time since the year 1620. The talented lady asks: "What sought they thus afar?" and after narrating what they did not seek, goes on to say:—

They sought a faith's pure shrine!

Aye, call it holy ground,

The soil where first they trod.

They have left unstained what there they found—
Freedom to worship God.

Roger Williams and the Quakers didn't find any soil where they could worship God in the vicinity of Plymouth Rock, and they moved on. The Puritans were much like other good and worthy people now cumbering the earth. When they talked of freedom, they meant that the Catholic, the Jew, and the Quaker should be free to worship God according to Cotton Mather. The latter-day Puritan differs essentially in only one particular. He is willing to dispense with any kind of worship at all, rather than have his nerves racked by the sound of a snare drum, or his eye offended by the sight of a man worshipping on Saturday. It is somewhat premature to thank God that we are not as the rest of men in the past, so long as the spirit that burned Servetus at the stake, for the good of his soul, is still extant.

The first of this month a Seventh-day Baptist [Adventist] was tried for hoeing his garden on Sunday, though he keeps Saturday holy; this occurred in Mississippi. The middle of last month an Adventist living in Douglasville, Ga., was sent to the chain-gang. A bill was introduced in the Tennessee legis-

lature last winter making all personal property liable for fines and costs in misdemeanor cases. Its avowed purpose was to strip the Adventists of everything belonging to them as personal property under the State Sunday law.

This week several Salvationists were arrested in Colorado Springs, not for obstructing the highway or disturbing the peace, but under an ordinance which refers specifically to "loafers, loungers, and bums." Yesterday's papers tell of an attempt to drive an ice-wagon over a group of Salvationists in St. Louis, and a proposition of a gentleman to hose them if they did not move on.

What crime have these people committed? Are they heathens? Oh, no, but even if they were we permit the Chinese to have joss-houses. Even if they had committed some misdemeanor they might still go at large. When Captain Cox was arrested as a "bum" for preaching to those who were unmistakably bums, the policeman did not arrest any of them. The intolerable crime which they have committed is preaching Christ crucified, and preaching on the streets as Christ himself was compelled to preach by the Pharisees of his day. Does any officer ever enforce the law against swearing? No, it is only where the name of God is taken reverently, by inspired lips, that warrants are sworn out.

The pity of it is that this is done, or at least is permitted, by the followers of Christ, the good people, the respectable part of the community. The law represents them. They stand like modern Pauls, consenting to the stoning of these followers of Christ. It is when the Church and the world are most friendly that real Christianity fares worst. The Salvation Army will not suffer, nor these other denominations, for it is written: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets." Christian people have need to remember Macaulay's words: "The whole history of the Christian religion shows that it is in far greater danger of being corrupted by the alliance of power than of being crushed by its opponents."

RELIGIOUS INTOLERANCE.

[From Daily Nevada State Journal, Reno, Nev., June 23.]

IN some of the Southern and Eastern States honest, industrious and peaceable citizens are being fined and imprisoned because of their religious belief. The victims of this intolerance are members of the Seventh-day Adventist Church. They believe in observing the seventh or Sabbath day, in obedience to the command of the Decalogue, to remember the Sabbath day to keep it holy.

The AMERICAN SENTINEL, a paper which advocates religious liberty, tells of the case of Robert Nash, an Adventist, who was arrested at Aberdeen, Miss., for working on Sunday. He pleaded guilty and conducted his own case, using the Bible for his law book. He keeps

Saturday as religiously as priests and ministers of other denominations do Sunday. He quoted:—

Exodus 20: 8-11: Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for 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 the Sabbath day, and hallowed it.

Mr. Nash then read from the constitution of Mississippi, which says:—

Section 18. No preference shall be given by the law to any religious sect or mode of worship; but the free enjoyment of all religious sentiments and different modes of worship shall be held sacred.

Notwithstanding Mr. Nash fortified his position by the above quotations from the Bible and the constitution of Mississippi, he was fined \$10 by the justice of the peace, who subsequently reduced the fine to \$1 and costs, amounting to \$7.75. This amount was promptly paid by the people attending court, and Mr. Nash was discharged. As he conscientiously believes in keeping the seventh or Sabbath day, and cannot afford to remain idle two days in each week, it is probable that he will again be arrested and fined the full amount allowed by law—twenty dollars for each offense.

In Georgia the laws are more severe against Sunday-breakers than in Mississippi, and the penalty may be \$1,000 fine or six months imprisonment for each offense, and Tennessee is but little behind Georgia. Several persons have been arrested and fined in those States as well as in Mississippi for violation of Sunday laws, and respectable men have been subjected to the indignity of working in chain-gangs with the vilest criminals for simply following the dictates of conscience and complying with the command given by Jehovah to Moses amid the thunders of Mount Sinai. And this, too, not in despotic Russia, nor in pagan China, but in the free and enlightened United States of America, whose Constitution expressly states that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

TEN GREAT COMMANDMENTS.

[From the *Chicago Inter-Ocean*, June 3.]

THERE are what David calls "secret sins," and he who knows much of the life of cities knows that they flourish in the shade of puritanic observance. The spiritual life is not of necessity most vigorous where the street cars cease to run and the newspapers to be published on Sunday, and where the day is miscalled the sabbath. The plain fact is that in Chicago, more, we believe, than in any other city of the first magnitude, a teacher whose message is from God to man, as distinct from a sect to man, is sure of a hearing. He who teaches the "ten great commandments," and who expounds their infinite applicability to every act and deed of man, is sure of a following in Chicago.

AFRAID OF THE SIMPLE BIBLE.

THE *Christian Statesman* is publishing a series of editorials intended to show how the several Protestant churches may and ought to unite or rather federate into one "united church." The creed of this "united church," which is also to be the United States church, is to be "the acceptance of the divine law and of the headship of Christ." But has the *Christian Statesman* suddenly become orthodox, and is it going to advocate the "commandments of God and the faith of Jesus," the biblical creed of the remnant Church? Not by any means, for it hastens to add:—

It is not wise to attempt to make the Bible itself, uninterpreted and in its simple letter the sole fundamental creed of the church. As seen in a former article the inspired and infallible Word of God is to be acknowledged as supreme, authoritative law. The final appeal must be to that in all moral questions in both Church and State. But the State and Church must for themselves determine what the teachings of this divine Word are by the best interpretation which each in its own sphere of duty can reach.

In this case, as is usual with State-Church systems, the *Statesman* is afraid of the Bible. Though professing to desire that it shall be the basis of union, it hastens to explain that it does not mean to state that the commandment, "The seventh day is the Sabbath of the Lord" is to be obeyed as it reads, but as interpreted by the majority in Church and State,—that is that "the first day is the sabbath of the Lord." And since the creed of the Church is the creed of the State, the dissenter from this "interpretation" is to be handed over to the State for punishment as of old. All this which the *Statesman* proposes to do is now being done in a degree. Doubtless if the program planned by the *Statesman* shall materialize it will result in an increase of the amount of heresy hunting and correcting of heretics.

CHRIST "THE END OF THE LAW."

MANY who attempt to set at naught the claims of the Sabbath command in the great moral code, quote Rom. 10: 4 to prove that since Christ came the fourth commandment is at an end. The scripture reads: "For Christ is the end of the law for righteousness to every one that believeth."

A few plain facts drawn from the Scriptures and reason will enable the reader to comprehend just what the Spirit intended to convey by the foregoing language. There are but two ways in which we can understand the word "end." It either means that the law ceased, ended, stopped; or it means ultimate object, aim, or design (see Webster). If it has the first meaning in this text, and the law ceased at the advent of Christ, then not "one jot or one tittle" of the law has been in force since the cross. To say that Christ nailed the whole law to the cross and then reenacted nine of the commandments to get rid of the fourth, would be like a surgeon cutting off all ten of a man's fingers and thumbs to get rid of one on which there was a felon and then attempting to graft on the nine healthy

fingers. Such a position is too absurd for a moment's consideration.

The reader will notice that the text says that Christ is the end of the law *only to the believer*, not to the unbeliever. If the word "end" means to cease to bind, or release from obligation to obey (and that is just what the advocates of this theory use the text to prove in the case of the fourth commandment), then none but believers are released from obligation to obey any of the ten commandments, while unbelievers are bound to keep them all. Think of it reader, Christians can have other gods, worship images, swear, kill, lie, steal, and commit adultery; in fact, break every one of the ten commandments, including the fourth, because with them "Christ is the end of the law," therefore they are under no obligation to keep the Sabbath or any other one of the ten commandments; while if the unbeliever breaks any of them he will be held to pay the penalty. Many outside the pale of the churches begin to think this is about the true condition of things. And why shouldn't they? When professed ministers and church leaders teach the people that the ten commandments are abolished to the believer and not to the unbeliever, may we not look for a worse state of things in the church than out of it? If not, why not?

If we understand the text to mean that Christ is the object or purpose of the law for righteousness, then all is plain and it establishes every jot and tittle of the law to be as enduring as the heavens and the earth. That the word "end" has the above meaning see the following texts: "Considering the end [or object] of their conversation." Heb. 13: 7. "Ye have seen the end [object] of the Lord." James 5: 11. No one need mistake the meaning of the word "end" in these texts. Just so with Rom. 10: 4: "Christ is the end [object] of the law for righteousness."

The law is a transcript of the Divine mind and contains all the moral attributes of its author. "My righteousness shall not be abolished. Hearken unto me, ye that know *righteousness*, the people in whose heart is *my law*." Isa. 51: 6, 7. This shows that God's law and his righteousness are the same. Says David, "All thy commandments are righteousness." Ps. 119: 172. "The law is holy, and the commandment holy, and just, and good." Rom. 7: 12. It "is spiritual." Verse 14. Had man always obeyed the law he would have reflected the glory of God. Paul speaking of the tenth commandment says it was "ordained unto life." Rom. 7: 10. Had our first parents never coveted the forbidden fruit, but remained obedient, they could have had life. But through their disobedience many were made sinners. Rom. 5: 19. Therefore on account of the weakness of the flesh entailed upon the race by Adam's transgression, "all have sinned, and come short of the glory of God." Rom. 3: 23. "Therefore by the deeds of the law there shall no flesh be justified in his sight" (verse 20), because "by the law is the knowledge of sin." A law that shows man that he is unrighteous cannot give him righteousness; that must come through

some other source. "For what the law could not do, in that it was weak through the flesh [or on account of the weakness of the flesh], God sending his own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the *righteousness of the law might be fulfilled in us*, who walk not after the flesh, but after the Spirit." Rom. 8: 3, 4.

Here we have a definition of the word "end" as found in Rom. 10: 4. That is, that Christ is the object or design of the law for righteousness to every believer. The two statements are exactly parallel. One makes Christ the object of the law for righteousness to us; the other makes him fulfill the righteousness of the law in us.

When God pardons our sins on condition of faith and repentance he at the same time imputes to us the righteousness of the law and we are justified, or are accounted just, as if we had never broken the law. Then as we continue to walk by faith in the Son of God, He imparts to us his righteousness in the work of sanctification, and thus we are "kept [in obedience to the law] by the power of God through faith unto salvation, ready to be revealed in the last time." Then the law and the prophets both witness to the righteousness of the law which Christ fulfills in us, (Rom. 3: 21), and in this way the *object* of the law is fully met in the believer. "Do we then make void [or abolish] the law through faith? God forbid: yea, we establish [ratify, make sure or enduring] the law." For "it is easier for heaven and earth to pass, than for one tittle of the law to fail." Luke 16: 17.

And so the Sabbath will remain as long as the new heavens and the new earth remain. Isa. 66: 22, 23. J. F. BALLENGER.

PRESS COMMENTS ON SOUTHERN PERSECUTION.

Where the Blame Rests.

[From the *Oakdale (Neb.) Sentinel*, June 29.]

OFTEN a court is not so much to blame for an infamous decision as are the laws. As an instance illustrating this point may be cited the case of the eight Adventists arrested in Tennessee and tried during March of this year for violating the Sunday law of that State. These peaceable men who minded their own business and interfered with no one's rights, were on complaint of malicious parties brought into court and thrown into jail for exercising their natural and constitutional right to worship God according to the dictates of their own consciences. The sentence was passed by Judge Parks, in accordance with the law, but in violation of his own sense of justice, and he deplored the fact that he could not do otherwise, and declared that the law ought to be repealed. And it was on his recommendation that the prisoners were pardoned by Governor Turney. In this case no blame was attached to the court, much blame was attached to the law, and the most blame rested on the parties who, out of pure malice, brought on the persecution. No more forcible demon-

stration is needed of the fact that we have often emphasized, namely, that all Sunday laws are vile relics of the Dark Ages and the union of Church and State, and are absolutely wrong and senseless, and should be repealed—every one of them. And we believe that if the members of any supreme court were as conscientious as Judge Parks, and such a case should be brought before them, they would declare the Sunday law unconstitutional, as it plainly is in a State, not to say nation, that guarantees religious liberty by its constitution. Still these persecutions go on, in Tennessee as well as in other States, and are often brought about by professed Christians of other churches out of pure jealousy and enviousness.

Chain-Gang For Sunday Laws.

[From the *Iowa State Register*.]

ALL newspaper readers have heard of the cruelties which were inflicted upon the Seventh-day Adventists in the State of Tennessee. But more recently a Georgia case of a similar nature has attracted wide attention. The name of this man is James Allison. He was referred to by the judge before whom he was tried, as an upright, moral and intelligent man, law-abiding in all respects except as to sabbath observance. The fact that he had worked on Sunday was admitted, so was the fact that he had faithfully observed Saturday as his Sunday. But the law left no discretion, and the man was doomed to the chain-gang for a period of twelve months. Think of it! And even then the judge was lenient, so severe are the laws of the State of Georgia, as interpreted in the Douglas County courts. The law imposes a fine of \$1,000, imprisonment six months, and twelve months in the chain-gang, any one or all of them in the discretion of the judge.

Is it possible that men are still condemned to chain-gangs for not observing Sunday, the first day of the week, as others think they ought to observe it? It is a reproach to American civilization. Those Georgia laws belong to the period of the Inquisition. The South, with its chain-gangs for theological offenders and lynchings for colored men, and stake-burnings, is two hundred years behind the right time. And yet, no one doubts if certain sour-hearted clerics in even Iowa could have their way, they would have Sunday laws enforced in the same way.

Religious Intolerance.

[From *Custer County Beacon, Broken Bow, Neb.*, June 20.]

THE American people, to-day, read of the persecution of the Quakers, Baptists, Catholics and other religious sects in the early history of the country, with mingled feelings of regret and pity, and congratulate themselves that the days of bigotry and religious intolerance are over. They look upon the intolerance of our ancestors as they look upon the spirit of persecution which characterized the Dark Ages. But let's not allow our joy over

the spirit of liberality supposed to prevail to-day, to transport us beyond reason. It's only been a few days since Elder Colcord, president of a Seventh-day Adventist academy at Graysville, Tenn., and seven co-workers, were arrested under the laws of that State, tried on the charge of "exercising and carrying on the common avocations of life on the Sabbath," convicted, and sent to jail. It seems that the law under which they were indicted remains upon the statute book of that State, contrary to the provision of the Federal Constitution which declares that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof;" and also a provision of the State constitution which declares "That all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience." The imprisonment of men for worshiping God according to the dictates of their own conscience is barbarous, and a State that practices it in this enlightened age will merit the condemnation of the civilized world. The people of the State of Tennessee ought to repeal the barbarous law, and get in line with the advancing army of progress.

What Is The World Coming To?

[From *Milton (Ore.) Eagle*, May 31.]

THE *Eagle* is in receipt of advices from Douglasville, Georgia, that Mr. J. Q. Allison, of that place, has been convicted of violating the sabbath statute of that State. Following this information comes the word that Mississippi has followed in the footsteps of Georgia and has arrested Mr. R. T. Nash, at Amory, for a similar crime. Both of these men are Adventists, and the conclusion is arrived at that the prosecution is entirely due to their religious preferences.

Now, the *Eagle* has not a particle of the belief of the Adventists in its composition and never will have; yet we abhor all such proceedings as are above chronicled. Religious and political liberty are the principal foundation stones of our government. We make the boast that every man is at liberty to have his own peculiar political preferences and entitled to worship God according to the dictates of his own conscience. These privileges are due him as a citizen of a free, enlightened government in this nineteenth century, and yet many of our citizens have suffered the indignity of late, for the simple act of performing little tasks of manual labor on the first day of the week, commonly called Sunday, of being thrown into prison along with murderers, thugs and thieves. What in the name of decency and common sense is the world coming to? There must be a vast number of religious fanatics holding judicial offices in those States that such things should exist. Fortunately, such instances of persecution are extremely isolated, else a war in behalf of religious freedom would be necessary, similar to that waged by our forefathers in behalf of political freedom when the yoke of British rule was thrown aside and the colonies stepped forth free

and untrammelled, as the United States of America.

Here, in Oregon, are many Adventists. They are a thrifty and law-abiding people. They hold their religious services and preach their doctrines the same as other religious denominations. Many of us do not believe in their creed, but we do not seek to controvert it by resorting to the legislatures and courts. In fact, we simply permit them to worship when and where they will, only claiming the same privilege ourselves. If they wish to hoe in the garden on Sunday there are none to say them nay. The premises are theirs, and why should they not if they choose? This is as it should be. Let them worship when they will and if they choose to keep the seventh day instead of the first, let them do so, for in these matters certainly we are not our brother's keeper.

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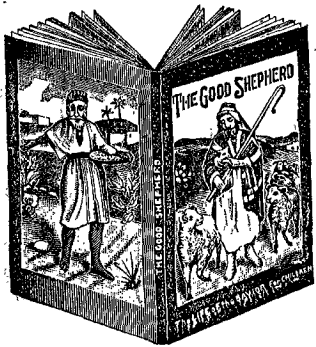
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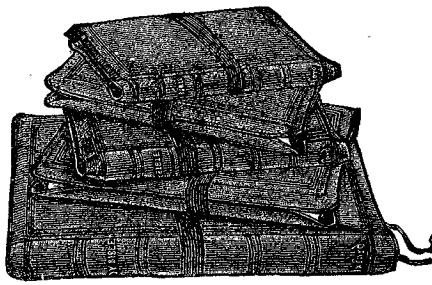
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WE are devoting much of our space these days to the cause of the persecuted Adventists, but we have no apology to offer. The principles at stake in these persecutions involve the cherished rights of every man, Protestant and Catholic, believer and unbeliever. If the Adventists can be imprisoned for a failure to obey one dogma of the ruling creed, then may the Methodist or the Catholic or the unbeliever be compelled to obey some other dogma when the ever-changing majority happens to be against him and his faith. The wise and courageous will understand this and act accordingly, but the thoughtless or time-serving will see nothing but a few "foolish Adventists" and remain silent, or with "thumbs turned down" demand that the fatal blow be struck the defenseless minority.

No one can read Judge Parks' decision in this issue without being impressed with his kindness of heart and superiority over the unconstitutional, tyrannical, judicial legislation that he thinks it his duty to enforce.

ONE of the gratifying features of the Tennessee persecutions is that the entire local press of Dayton, the scene of the trials and imprisonment of the Adventists, is outspoken in their defense. Read the scathing words of the *Dayton Leader* on page 220.

EIGHT honest citizens of Tennessee spent their Fourth of July in Rhea County Jail for failing to remain idle on Sunday while the people of the established religion worshiped. And yet while these men were suffering for violating a dogma of the State established creed, the Fourth of July orator of Tennessee delivered himself of flowery periods in praise of "the land of the free and the home of the brave."

O "MAJESTY of the law," how many wrongs have been committed in thy name!

THE extra, which we hoped to publish under this date, has been unavoidably postponed until next week. It will be all the better for the delay. Let all friends of religious liberty make a united effort to circulate the extra. The hundreds of thousands of copies of our recent extras have exerted a powerful influence for truth and right. As will be seen by the first-page article, the misguided zealots who inspired the Tennessee persecutions are weakening under the withering denunciations of the press of the country, whose attention was called to these outrages by the AMERICAN SENTINEL.

THINK of it! One of those convicted Tennessee Adventists is still at large!! How did the criminal break jail, did you ask? He didn't break jail. The kind-hearted judge told him to go home and cut his oats and then return to jail! Although this condemned man is at large there is not a Sunday-keeper in Rhea County that would lock his granary or his money-drawer against him.

THE two witnesses against J. Q. Allison, the Georgia Seventh-day Adventist, who was sentenced in default of the payment of costs to twelve months in the chain-gang for plowing in his field, desire that the readers of the SENTINEL and the general public shall know that they were unwilling witnesses against Mr. Allison. Good! We are glad that they were unwilling witnesses, and glad that they want the public to know it; and consequently, we are glad to make it known. And our columns are open to a confession from the man who inaugurated the persecution, but who is ashamed to allow his name to be known.

"FATHER" ENRIGHT, a Roman Catholic priest, delivered an address recently, before a large audience in Kansas City. The *Kansas City World*, of June 24, reports the priest as saying:—

What right have those who are not Catholics, who merely believe in the Bible, to keep Sunday holy? The Bible says that the seventh day shall be a day of rest, and Sunday is not the seventh day, but the first. Sunday is the holy day of the Catholic Church, and every time it recurs, the entire civilized world renounces the teaching of the Bible and obeys the mandates of the Catholic Church alone.

The priest is mistaken on one point. The whole civilized world does not obey the mandates of his church. There are a few who refuse to worship the beast or receive his mark (Rev. 14:9), and eight of them are now in prison at Dayton, Tenn., for their refusal.

ONE man was killed and fifty wounded in a fight between a Roman Catholic mob and an A. P. A. parade in East Boston, July 4. It is reported that the city authorities were asked to admit in the customary parade a representation of the "little red school-house," which should typify the public school system, but refused to grant the request; whereupon a permit for an independent parade was secured. In the afternoon of the Fourth, the procession, headed by the miniature school-house, and numbering six hundred or more, began the march. Although escorted by a large company of police, the number was inadequate to protect them from the rage of the Romish mob. A fight ensued, in which one Catholic was killed and about fifty of the marchers and mob more or less hurt. Two A. P. A. members have been arrested on the charge of murder, and an angry papal mob surrounded the court house at the preliminary hearing, loudly demanding the punishment of the alleged murderers.

The *Boston Pilot* (Roman Catholic), anticipating the trouble, urged Catholics to refrain from violence, but without avail.

This and similar occurrences are but the mutterings of the coming storm.

READ the call to prayer, addressed by the *Dayton Republican* to the Christian(?) persecutors of the Adventists—page 219.

As will be seen from another page the Ontario justice has decided that the provincial Sunday law does not apply to farmers, and has consequently dismissed the case of Robert Watt, the seventh-day observer, who was charged with sabbath-breaking, because he labored on Sunday. Enraged by their defeat his enemies will now agitate for the passage of the pending bill for a Dominion Sunday law.

THE *Lester* (Iowa) *Record*, in its issue of June 14, published an account of the imprisonment at Centerville, Md., of Robert R. Whaley, the Seventh-day Adventist, who set out plants in his garden on Sunday. The *Record* follows the story of the imprisonment with a request that funds for the care of Mr. Whaley's family be sent to A. O. Tait, Battle Creek, Mich., who is secretary of the International Religious Liberty Association, the organization which has undertaken to provide for the families of those who are thus unjustly imprisoned. The *Record* will have the thanks of these persecuted people as well as all lovers of justice and right.

ONE of the prisoners now in jail at Dayton, Tenn., said in his defense:—

"We find that Jesus Christ was a carpenter working six days in the week; therefore, Jesus did many hard days' work on the first day of the week, and he is our pattern."

Another said to judge and jury that they were not trying the defendant merely, but the defendant's Lord who had commanded him to do that for which he was on trial.

Another in closing his address to the jury said: "I would rather have the frown of the whole world and face prison bars or chain-gangs, or whatever may be before me, than have the frown of God. I will say further, that I believe in my heart that if it is the wish of my God for me to meet these things, all the good men in Rhea County cannot keep me out of them, and if not, all the bad men in the county cannot put me there. I leave myself in your hands and before God as you expect to meet me in the Judgment, I trust you will decide these things."

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