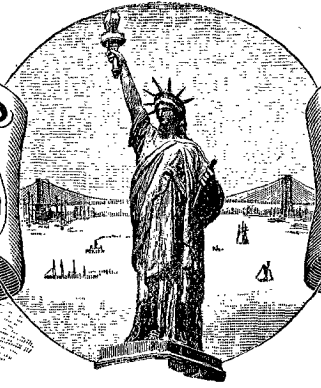


AMERICAN SENTINEL



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

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SOME PROBABILITIES OF THE SOUTHERN CHAIN-GANG SYSTEM.

LAST May a Seventh-day Adventist, of Austell, Ga., was sentenced to twelve months in the chain-gang for private work done on his own farm on Sunday.*

And now, as appears from the letter printed on page 275, like sentences of ninety days each, are hanging over W. A. McCutchen, a Seventh-day Adventist minister, and E. C. Keck, a Seventh-day Adventist teacher.

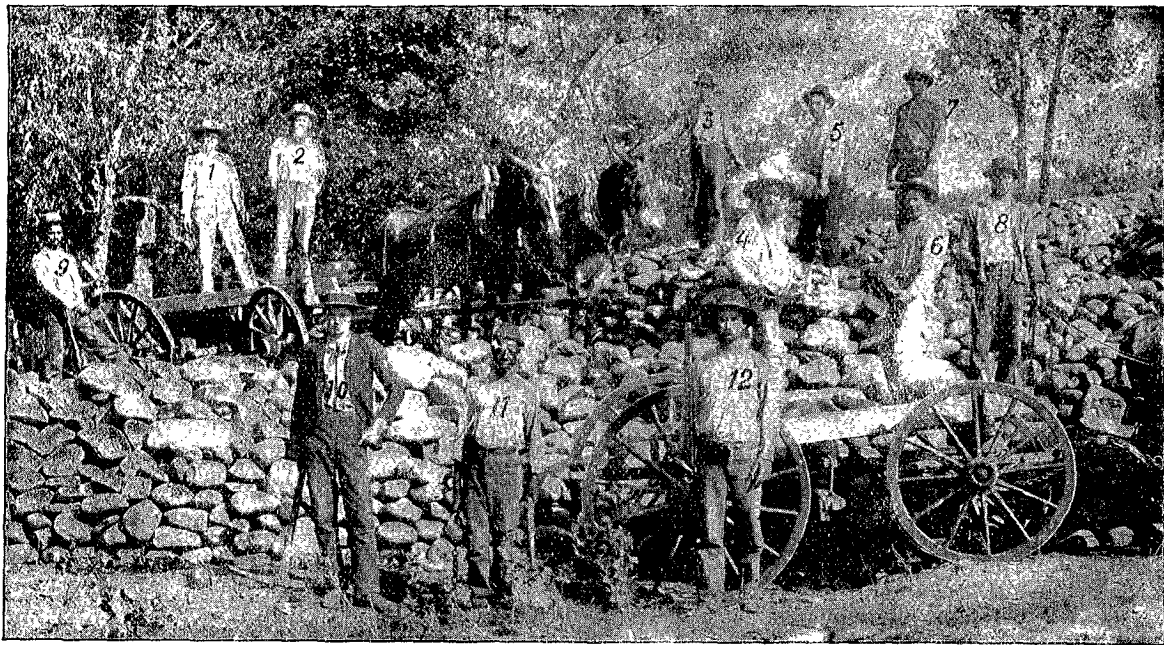
Nor is this all. The Austell Adventist is again threatened with arrest, as are also others of the same faith in Georgia. These facts, together with recent revelations of horrible cruelties practiced upon helpless convicts by the chain-gang authorities, suggest the awful possibilities, yea, even probabilities, of the Southern chain-gang system.

* Reference is here made to the case of J. Q. Allison, of Austell, Ga., who was tried at Douglasville, May 15, for violation of the Georgia Sunday law, and was sentenced to pay costs, amounting to \$22.05, or in default of payment, to serve twelve full months in the chain-gang. His offense was plowing in his own field on Sunday in a place open only to the observation of those who spied upon him. Mr. Allison very properly refused to pay a single cent, and would have been sold into the chain-gang had not an unknown friend paid the costs and secured his release.

As yet no man, so far as we know, has actually served in the Georgia chain-gang because of his religious opinions and practices, but men have so served in both Henry and Rhea counties, Tennessee; and at the date of this writing, seven Seventh-day Adventists are so serving in the latter-named county; and, like Mr. Allison, these men are threatened with further persecution in case they refuse to violate conscience and surrender their God-given and constitutional rights.

These convicted Adventists have been as humanely treated as it is possible to treat men who, for no offense against their fellow-men, are taken from their homes and families, and

to perform any service to the public on any day set apart by his religion as a day of rest." Shielded by this wise and humane provision of the fundamental law of that State, no effort has been made in Tennessee to compel Seventh-day Adventists to labor upon the seventh day, the Sabbath of the Lord.† But the constitution of Georgia contains no such provision, and in view of the revelations of horrible cruelty already referred to, it is easy for the imagination to picture the treatment in store for the conscientious Christian who, being sentenced to the Georgia chain-gang for loyalty to the Sabbath, refuses to labor upon that day.



ADVENTISTS IN THE CHAIN-GANG.

Nos. 1-7, Seventh-day Adventists; 8, Teamster; Nos. 9-11, Criminals; 12, Guard with gun.

required to subsist upon prison fare, and to work ten hours per day under a southern sun, for daring to obey a command of God. But such a denial of sacred rights is itself barbarous cruelty.

In both Henry and Rhea counties, Tennessee, the chain-gang had fallen into disuse because it was found to be unprofitable, and it was revived specially for the punishment of Seventh-day Adventists. This is indicative of the temper of the Tennessee authorities.

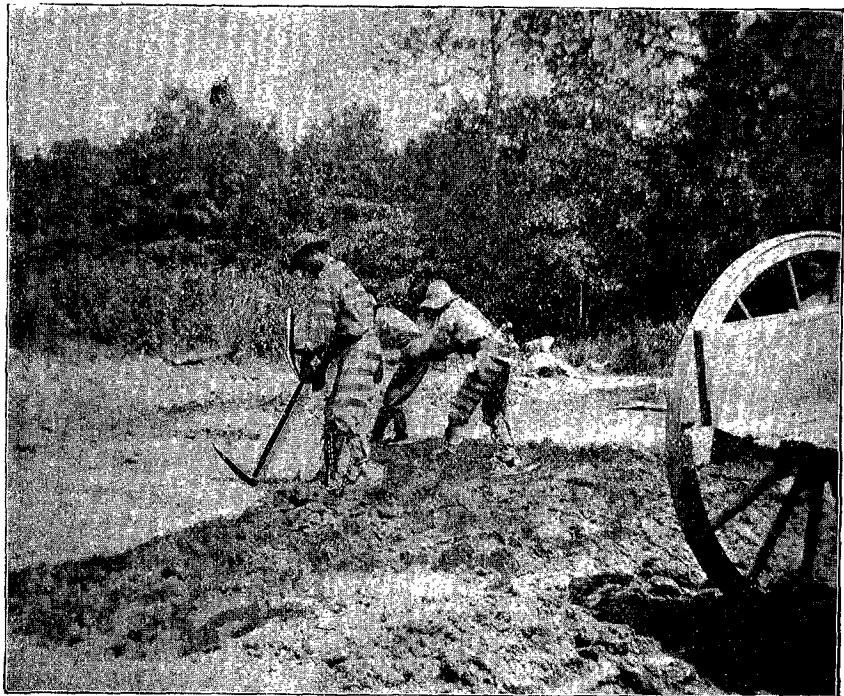
The constitution of Tennessee provides that "No person shall in time of peace be required

recently by the governor, only a shadow of his former self, being a complete physical wreck. Shortly after being placed in the chain-gang, Merritt was taken down with rheumatism and was unable to work. His legs and hips were so swollen that he could not walk; and yet he was refused medical assistance, and was subjected to the most inhuman treatment. We

† Adventists have however been denied their constitutional rights in this that they have been required to make up the time "lost" by keeping the Sabbath. Other and sterner measures of compulsion are inevitable.

Some of the abuses of the Georgia chain-gang system have just been brought into public notice by a suit which has been entered by an ex-convict against the penitentiary lessees for damages, for injuries inflicted upon him by the barbarities to which he was subjected while serving in the chain-gang.

This man, Harvey Merritt, a negro, was, when he entered the chain-gang, strong and healthy. He was pardoned re-



WORKING IN CHAINS.

Some wore double chains, which must have galled and chafed their legs as they worked under a broiling sun.

quote his own words as they appeared in the *New York Herald*, of August 18:—

Dr. McCown, who was in charge, said I wasn't sick at all, and would not treat me. But all the five weeks, each morning they dragged me out to the works [a brickyard], which were about a half a mile out, and let me lie there all day. Then they dragged me back at night. They dragged me head first on my breast, and wore the skin all off of my belly and breast.

"For the first ten or fifteen days this man was not whipped. Then one of the lessees," says the *Herald's* correspondent, "visited the camp and ordered the whipping boss to give him a hundred lashes a day for three months, or, until he would work. In vain did the poor convict explain that he was sick."

The next day the doctor and the lessee came to where Merritt was lying, in front of the building.

"Get up and walk," ordered the lessee.

The negro complained that he could not.

Then Captain James, who was whipping boss, took a heavy pole and beat the negro with it. "I was lying down," he says, "James hit me on the back of the head and shoulders. He was beating me when the doctor told him to stop, saying that anybody could see that I was sick."

Subsequently, this man was given seventy-five lashes a day for fifteen days, and at one time he received one hundred and seventy-five lashes. When cold weather came on he was refused shoes or sufficient clothing, and both his feet were badly frozen.

This man has employed as his attorney Col. E. N. Broyles, one of the best lawyers in Georgia, a man notably conservative, and one who does not figure in sensational cases. Colonel Broyles hesitated for some time to take this case because the statements made by the negro seemed to be incredible. He began an investigation, however, and was soon fully satisfied that the man was telling the truth.

The case of Merritt is an extreme one, but by no means isolated. Last winter there were numerous cases reported from Georgia, in which convicts suffered severely from insufficient clothing; some were compelled to work almost naked in icy water until their feet were frozen, and they were permanently crippled.

Some lost portions of their feet, and in one or two cases, legs had to be amputated.

Such are the abuses to which, under the Sunday law of Georgia, God-fearing men, good citizens,* good neighbors, kind husbands and fathers, are liable to be subjected at any time; for while the abuses cited have occurred in connection with the penitentiary system, it is stated by the *Herald* that—

If the abuses in the penitentiary proper are bad, the abuses in the collateral branch, known as the county chain-gangs, are infinitely worse.

The men who are sentenced by the courts to short terms for misdemeanors—the men who, in the eyes of the courts, are not guilty of crimes [felonies]—fare worse than do the convicts in the penitentiary proper.

One of the editors of the *AMERICAN SENTINEL* visited Georgia recently for the express purpose of learning for himself the truth about the chain-gang system, and seeing for himself convicts actually at work in chain-gangs. He saw, in the city of Atlanta, working in the Exposition Grounds and on streets adjacent thereto, several hundred convicts, each man wearing a chain; and watching each gang was a guard, with a Winchester rifle or a double-barreled shot-gun, ready to shoot down any man or boy who might attempt to escape.

Many of these men worked in an aimless, hopeless sort of way as though all the spirit was crushed out of them. Some wore double chains, which must have galled and chafed their legs as they worked under a broiling sun. The orders of the armed guards were given in quick,

* The judge before whom J. Q. Allison was tried, said to him: "I understand you are a good man: your neighbors say you are; there is nothing in the world against you." But notwithstanding this, his honor advised him to leave the State, and said: "If you come up before me again, I will put you where it will be a long time before you can get out of the State."

sharp tones, which indicated that they would brook no disobedience; and altogether the scene was one never to be forgotten.

Each county is allowed to work its misdemeanor convicts in chain gangs, and they are put to work on the roads or streets. It is not an unfamiliar sight to see men and boys wearing heavy shackles, working upon the roads, or upon the streets of cities; and, as in the case of the chain-gangs already described, each squad has its guard armed with a Winchester rifle or a double-barreled shot gun and a six shooter. The State has no reform school, and the writer saw boys of twelve or fourteen years of age wearing striped suits and working with other convicts in the chain-gang in Atlanta. Some of these boys looked like anything but hardened criminals, and were probably more sinned against than sinning. The younger ones did not wear chains while at work. Not long since, one of these boys was beaten to death by an inhuman overseer. A correspondent of the *New York Herald*, speaking, August 18, of the youthful convicts working in county chain-gangs, says:—

A Dodge County boy who was convicted of a misdemeanor, was sent to a chain-gang in Laurens County. He was needed in Dodge to testify in another case, and he came back there practically a physical wreck. It was shown that he had been so badly beaten that he could scarcely walk. There were great welts all over him. The evidences of cruelty were so marked that the county authorities at once presented the facts to the governor, and the boy was pardoned.

Another instance of cruelty in a county chain-gang, is thus reported by the same writer:—

William Griffin, a white convict, was interviewed by the *Yaldosta Times*, and told the story of how, on Christmas Eve, he saw one of the convicts flogged so badly that he died that night. This was in one of the private chain-gangs, which are operated in some of the smaller counties. The county itself has not enough convicts to warrant running a chain-gang of its own. Some enterprising individual succeeds in leasing these convicts and those from other small counties near by, and there he operates it, the absolute monarch, without any restraint whatever. Instances have been cited where these men have held convicts beyond the time for which they were sentenced.

Griffin thus tells of the rations served in some of the county chain-gangs:—

For breakfast, half a pone of corn bread and a



AN ARMED GUARD.

Watching each gang was a guard, with a Winchester rifle or a double-barreled shot-gun, ready to shoot down any man or boy who might attempt to escape.

small slice of meat; the same amount of bread and a slightly larger slice of meat for dinner; half a pone of bread and a little syrup for supper. Sometimes a small amount of greens at dinner, not half as much as a man would want to eat.

The term "meat" means here the side of hogs, almost all fat and heavily salted. The complaint is universal among the men that they do not have enough to eat.

As might be expected, the accommodations for sleeping are no better than the rations. At night the convicts are kept in ill-smelling, vermin-infested stockades. There is one such in Atlanta. The convicts are packed together like sardines in a box. A central chain runs through the building, and to this all the convicts are fastened by the leg-chains which they are required to wear constantly. Many stories are told of shameful neglect of these chained men. In fact, horrors equaling the stories of the sufferings of Russian exiles to Siberia are of every-day occurrence in the chain-gangs and stockades of Georgia.

These details are revolting even when we know that the men who suffer these things are justly deprived of their liberty and required to render services to the public; but revolting as are such scenes, they pale before the scenes which are almost certain to be witnessed ere long in the State of Georgia, when honest, God-fearing men shall be driven in the chain-gangs of that State and most barbarously treated for refusal to work upon the divinely-appointed Sabbath of the Lord.

Such injustice in milder form has been witnessed already in other States. But Georgia presents an unusually promising field for revolting outrages against religious liberty, from the fact that the laws of that State provide that one guilty of violating the Sunday law, may be "punished by a fine not to exceed \$1,000, imprisonment not to exceed six months, to work in the chain-gang upon 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."

Persistent refusal to work in the chain-gang would be counted insurrection, and might be punished with death; and would certainly be punished very severely by the grasping contractors. It is fearful to contemplate the probabilities growing out of the Georgia Sunday law; for Seventh-day Adventists convicted under that law would certainly refuse to work on the Sabbath; and judging by the treatment accorded to other prisoners, they could expect no mercy from their inhuman overseers. And yet we are living in the closing decade of the nineteenth century, in "free America," a so-called Christian land.

The question has been asked, "What if Christ should come to London, or Chicago, or to Congress?" But is it not equally pertinent to ask, What if he should come to Tennessee or Georgia, and there find in prisons, stockades, and chain-gangs, Christian men condemned for loyalty to the "Sabbath of the Lord"? Would he not say:—

I have come, and the world shall be shaken
Like a reed, at the touch of my rod,
And the kingdoms of time shall awaken
To the voice and the summons of God;
No more through the din of the ages
Shall warnings and chidings divine,
From the lips of my prophets and sages,
Be trampled like pearls before swine.

I turn from your altars and arches,
And the mocking of steeples and domes,
To join in the long, weary marches
Of the ones ye have robbed of their homes;
I share in the sorrows and crosses,
Of the naked, the hungry and cold,
And dearer to me are their losses
Than your gains and your idols of gold.

I will wither the might of the spoiler,
I will laugh at your dungeons and locks,
The tyrant shall yield to the toiler,
And your judges eat grass like the ox;
For the prayers of the poor have ascended
To be written in lightnings on high,
And the wails of your captives have blended
With the bolts that must leap from the sky.*

"Because sentence against an evil work is not executed *speedily*, therefore the heart of the sons of men is fully set in them to do evil." But deliverance is none the less certain. The justice of God slumbereth not.

TRUE PROTESTANTISM.

TRUE Protestantism is that Protestantism which most truly and forcibly protests against the evil principles represented in the religion of the papacy.

Those evil principles are older than the papal system, and true Protestantism is older than the Reformation.

The most effective protest against error is a statement of the truth; and as actions speak plainer than words, the most effective presentation of divine truth is found in the Christian life.

This is true Protestantism, and it is as old as the creation of man. Its effectiveness has been shown in all ages, by the persecution it has brought upon its exemplifiers in the world. It is shown now by the persecution directed against Christian violators of the Sunday law, by those who adhere to the papal doctrine that Sunday is the Sabbath, and that civil power should enforce religious dogmas, while other violators around them are not molested.

This Protestantism is not a mere negation, dependent on other doctrines for its existence. It is the living, positive, eternal truth of God. It was first, and the errors of Romanism and of all false religions came afterwards. "By the word of the Lord were the heavens made," and by the same word truth has stood in all ages, stands now, and will stand eternally. The Reformers found that word, and receiving it in faith, they at once became Protestants. It is thus that true Protestants are made to-day.

THIS OCCURRED IN NEW YORK.

The Law is Supreme.

[*Evening World, August 26.*]

A LITTLE child lay dying in a room in a crowded tenement house. By the side of the poor bed sat a pale-faced woman. It was Sunday, but the woman's fingers were busy with her needle. So long as there was daylight, seven days in the week, she must sew constantly upon the garments which later would be sold by greedy merchants at so-called "bargain sales." The merchant would make his goodly profit, for the "bargains" were made possible by the miserable wages paid to the woman and her tired sisters who stitched in other tenements.

The little figure on the bed stirred, and a thin little hand was stretched out toward the woman.

"Mamma!"
"What is it, darling?" cooed the woman, as she put aside her work for a moment and bent over her child.

"I am so hot, mamma. My head is burning up. Give me some water, mamma."

"Yes, darling."
The mother rose wearily and went out into

the hall to fill a pitcher at the sink there. As she entered the room again she looked out of the window into the crowded street below. Many children were clustered around the back end of an ice wagon. The woman's eyes brightened. She went over to the bed, and, bending over the tiny figure there, said:

"Girlie, mamma will get you some ice, and that will make your throat cool. Lie still for a moment; I will be right back."

Then, with the nickel which had cost her two hours' hard labor clutched in her hand, she ran down the narrow stairs and into the street.

"Give me five cents' worth," she said to the iceman.

He selected a piece of ice, weighed it and was handing it to her, when a policeman suddenly appeared from the other side of the wagon and laid his hand upon the man's shoulder.

"I arrest you," saith the policeman. "It is after 10 o'clock, and it is against the law to sell ice on Sunday at this hour. You will have to come to the police court with me. And you must come, too," he added to the woman.

"My little girl is very sick; I musn't leave her," cried the poor woman, in great distress.

"That don't go," said the policeman. "Come along."

And she had to go. At the police court the iceman was held for violating the Sunday law. The woman was questioned and told to come back in the morning as a witness. Then she was allowed to go. She hurried back to the tenement where she lived. She ran upstairs and entered the room.

"I was kept away and couldn't get back sooner, darling," she said. "I couldn't get the ice because"

Suddenly the words died on her lips. She knelt down by the bed and took a little wasted hand in hers. Then, raising her face, she gazed up with dry eyes that yet saw nothing and whispered:

"Thy will be done, O God! Thou knowest best!"

For the child was dead.

SOME GEORGIA "LAW."

Richmond, Va., Aug. 25, 1895.

EDITOR SENTINEL: Your readers will remember that Prof. E. C. Keck and myself were fined \$50 and costs each, or ninety days on the streets in the chain-gang, by the mayor of Gainesville, Ga., nearly two years ago, for working in our church at that place on Sunday. The city did not even have an ordinance against Sunday work, but did have one against "disorderly conduct and disturbing the peace," and finding there was no city statute exactly covering our case, the mayor brought it in under this head, and arbitrarily fined us as stated, though the testimony of the witnesses did not by any means prove us guilty of the charge, the nearest neighbors swearing that they were not disturbed.

There was, and is, a State Sunday law in Georgia, and whatever offense there was in the Sunday work, was against the State and not against the city at all. The grand jury found a bill of indictment against us, and after a trial in the County Court, which resulted in a disagreement of the jury and a "mistrial," the case was finally dismissed from court without a conviction.

The mayor's action was not only making two cases out of the same offense, but it was taking action in a case over which he had no jurisdiction whatever. Hence we appealed the case to the Superior Court, asking that the mayor's judgment be set aside. The best

* James G. Clark, in *Arena* for December, 1894.

lawyers of the town, including the ex-judge of the Superior Court, said at the time, there was not a shadow of doubt about its being done when the case was reached,—that the judge would have to do it; he could not do otherwise.

That was, as stated, nearly two years ago, and the case has been pending ever since. In the meantime a new judge has come to the bench, who is a Baptist minister, and who, before reaching our case, had threatened Seventh-day Adventists. And now word comes from our attorney* at Gainesville that this same minister-judge has passed upon our cases, affirms the decision of the mayor, and holds that we were properly convicted.

I noticed in a recent issue of the SENTINEL, an inquiry from a Baptist as to whether, in the cases of persecution against our people,—which are becoming so common,—any of his denomination had ever been guilty of taking part in it. Here is an instance the brother might take note of, where a Baptist, as judge on the bench—and a minister, too—has used his high office for this express purpose, and without the warrant of a shadow of law at that. What are we to expect next?

Our lawyer thinks that he may possibly get the city to remit the fines, and if not, he is ready to take the case on up to the Supreme Court if we desire it. Failing in both these efforts, it means ninety days each for Professor Keck and myself in a Georgia chain-gang, which, though so nearly realized at different times by our brethren there, has been escaped so far, but which, with the possibilities for oppression and cruel treatment to chain-gang convicts under the laws of that State, makes it decidedly the most forbidding condition that has yet confronted any of our people in this country. But if this is God's will, he will give grace for it.

W. A. McCUTCHEM.

EX-SENATOR SLAUGHTER'S OPINION.

[THE following letter, which appeared in the *American*, of Nashville, Tenn., is from a gentleman who was a member of the Tennessee Senate, two years ago, and who at that time introduced a bill designed to put an end to the injustice against which he still earnestly protests.]

To the *American*:

I see in your paper of July 4 (the anniversary of American Independence), where, in one of the counties of this State, true and good citizens are being persecuted for acting in accordance with their religious convictions of right, as dictated to them by the holy Word of God. And, as stated, one of these poor persecuted people is "a mere boy, who works in the mines all the week, and in the support of a widowed mother and aunt, was only charged with cutting stovewood for his mother's use." Oh, what a terrible crime!

I very much regret to know that such a wrong has occurred in Tennessee, and also that there are two men in the State holding such high and responsible offices as judge and attorney-general who will allow the prosecution of these people, not in the interest of justice and right, but only for the purpose of upholding one of the most unjust and ignominious laws ever placed upon the statute books of any State.

It does look to me like going back to the days of the Spanish Inquisition, when people were burned at the stake and otherwise made to suffer torture and death, only because of their honest convictions of right as regards

religious matters, the only difference being that the one was done under the influence of Romanism during the Dark Ages and the other is being done in an enlightened age, supposed to be under the control of Christian Protestantism. As to difference in principle, there is none.

I am not an Adventist, but a member of the Baptist Church, and seek to observe the day generally regarded as the Christian Sunday; but this does not change my views as regards the right and justice of allowing perfect religious freedom for every human being of our supposed-to-be-free country.

In accordance with the intent and spirit of both the State and National constitutions, and all intelligent teachings of the Bible, we have no just right to interfere with the religious belief or actions of others, provided they do not disturb the general well-being of others, all unjust and prejudiced decisions of the Supreme or other courts to the contrary notwithstanding. And those very good(?) people who allow themselves to be disturbed by the action of others at their own homes, and on their own premises, may be likened to the young women who claimed to be insulted by nude boys bathing in view of their homes but so far away that they could only be distinguished from hogs or some other animals through the use of a field glass or telescope, which the said girls used to learn what they were!

In accordance with the direct teachings of the Bible, these Seventh-day Adventists have good authority for claiming Saturday, or the last day of the week, to be the day of rest designated by God himself. The true origin of the Sabbath, or the day of rest, was through the work that God did in six days, and his rest from this work on the seventh, which for thousands of years was regarded by God's people as the proper day of rest, and so observed. This being true, and it also being true that there is no direct or divine authority in the Bible or elsewhere for changing it as a day of rest, the Adventists certainly have a fair basis for their doctrine in this particular.

Paul the apostle says, "One man esteemeth one day above another, another esteemeth every day alike. Let every man be fully persuaded in his own mind."

The truth of the matter is, there is not a human being on earth, so far as is known, who can tell which is the first, second, third, fourth, fifth, sixth, or seventh day of the week, coming in regular order in accordance with God's arrangement of the days during and after the creation. Nor do I believe that it can be positively known which is the first or the seventh day of the week, in accordance with the arrangement of time during the days of Christ our Saviour upon the earth. Therefore when we all may be mistaken, why should a few be persecuted for their honest convictions as regards the day that should be properly observed as a day of rest?

But then suppose there is a law upon our statute books forbidding labor on the day generally observed as sabbath, which, as the judge says, "should be upheld," why is it that steamboats, railroads, street-car lines, hotels, livery-stables, hackmen and other money-making concerns can continue their various vocations without the least fear of molestation by the officers of the law, whilst another class of true and good citizens must be persecuted for doing what others are promiscuously allowed to do? Can any public official or Christian, man or woman, give an intelligent answer as to why such things should be in this age of Christianity?

G. H. SLAUGHTER.

St. Bethlehem, Tennessee.

IS IT SINGULAR?

BISHOP A. G. HAYGOOD, of the Methodist Episcopal Church, South, said in commenting upon the prosecution of Adventists in Tennessee: "Singularly these violators of civil law—claiming conscience for keeping Saturday—seem to have no conscience about breaking the law of the State their citizenship binds them to support."

Is it singular that a Christian, acting in the fear of God, refuses to do wrong, even though a law of the land commands it? Is it not a singular kind of a conscience which would dictate a blind obedience to every human enactment which might assume the form of law, even though as bad as the fugitive slave law, or some law of heathen lands? Would a Christian be thus bound by his conscience in China? Or were the early Christians so bound under the laws of pagan Rome? If so, their martyrdom was due to their own folly.

Christians have always disregarded human laws when they were clearly contrary to the law of God. The Christian's conscience can not be separated from that law, for that is the eternal rule of right. That would be a singular kind of conscience which would make human law its guide, taking no account of the law of God. That is not the kind possessed by the Adventists.

CAN SUCH THINGS BE?

[From the *Evening News*, Paterson, N. J., July 23.]

WE are apt to boast that these United States are a land of freedom and religious liberty and that under the shadow of our glorious starry flag every man may worship God according to the dictates of his own conscience provided he does not disturb others in the enjoyment of the same rights. And yet in this, as in some other things, our boast is without foundation. Eight honest men, who, being Seventh-day Adventists, keep Saturday as the Sabbath, have been condemned to serve ninety days each in the common jail, and besides this are compelled to labor in the chain-gang with confirmed criminals. The crime of these men was working on the the first day of the week, commonly called Sunday.

This outrage upon civil and religious liberty has not been committed in Russia, but right here in the United States, in this year of grace, 1895, and these victims of intolerance are in jail at Dayton, Rhea County, Tennessee.

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

The only crime charged against one of these men was that he assisted to lift a wheelbarrow from a wagon into a yard on Sunday, and for this he is serving seventy-five days in the chain-gang! And this in Tennessee, United States of America. This in "the land of the free." If it had been in Russia, Poland or Turkey, our surprise would not have been as great.

* These men employed an attorney simply to guard their rights in the appellate court. They argued their own cases both before the mayor and in the County Court.

IN THE CHAIN-GANG UNDER THE FLAG.

[Reprinted by request from the SENTINEL of August 1.]

It was the evening of the third of July, that the eight Seventh-day Adventists, now in the chain-gang in Rhea County, Tenn., went to prison.

Court had adjourned until the following Monday, and the judge, before whom they had been tried, the attorney-general, who prosecuted them, and the jurors, who found them guilty, had all gone home to spend the Fourth—with their friends.

But not so with the convicted Adventists. Their wives and children, a number of whom had been in court to hear the judge's sentence, had bidden them a sorrowful good-by, and had gone to their now lonely homes. Most of their friends who had been with them through the trial had also gone home and left them—prisoners.

It was then the sheriff said, "Come on," beckoning them to fall into line for the march to the jail, which was to be their prison until the temporary workhouse should be ready for the occupancy of—the chain-gang.

A few moments sufficed to reach the prison, and then came the registration of their names with a detailed description of each man, so that should they escape they might be easily identified. But the eight Adventists had no thought of escape. They would not resist wrong and oppression even to the extent of seeking freedom in flight.

As the sheriff registered their names, some, earnest of the patriotic demonstrations of the morrow—"the glorious Fourth"—attracted their attention and reminded them that it was the eve of the National Independence Day; and one of them said, with a smile and yet sadly, and with just a touch of irony in his tone: "Sheriff, won't you please erect a liberty pole to-morrow where we can see it?"

Oh, what a train of thought is started by that question! What! a liberty pole and a flag for convicts? What could "Old Glory," the "Star Spangled Banner," the emblem of Freedom, the flag of both the State and the Nation, mean to men who had violated the "law" of the land, who had braved the power which wears the flag? What comfort could chain-gang convicts, "law" breakers, possibly derive from looking upon the banner unfurled by the power that enslaves them—that power that brands them as enemies of the State, and drives them to the stone pile with the vilest criminals, that locks them in loathsome cells or works them ten hours per day under a broiling sun, for no other offense than worshipping God according to the dictates of their own consciences? In short, What is the flag of the Union to Seventh-day Adventists to-day?

Ah! thrilling memories cluster around that flag; for while Seventh-day Adventists have no taste for war or carnage, while they as followers of the Prince of Peace are opposed to war, even as are the Quakers, they remember that it was in the providence of God that this land became an asylum for the oppressed of other lands; and they love the old flag because under its folds their forefathers found that liberty to worship, which was denied them in the Old World, and which is to-day denied Adventists in "free America;" not because of the flag nor of that for which it stands, but in flagrant violation of the principles rep-

resented by every fiber of that noble banner; principles for which patriots died in 1776, and for which in this year of our Lord, 1895, men toil in the chain-gang in Tennessee. And these men can to-day look upon that flag, and in the language of the poet, say—

Thou art Freedom's child, Old Glory,
Born of Freedom's high desire.¹

The flag had its birth in the days of Washington, and Jefferson, and Madison, and Patrick Henry; in the days when men knew the value of liberty because they had known what it was to be denied freedom of conscience; in the days when humble Quakers, patient Mennonists, noble Baptists, warm-hearted Methodists and staunch Presbyterians alike claimed as an inalienable and God-given right, freedom to worship their Creator according to the dictates of conscience, and challenged the right of any man to dictate to them in matters of religion, or in any manner to come between them and their God.

Those stars and stripes stand for the immortal Declaration of Independence and for that noble charter of liberty, the Constitution of the United States; not as perverted by the

as lasting as the rock-ribbed hills or snow-capped mountains, yea, that they are as eternal as the Everlasting King who gave them; that such rights "are not exercised in virtue of governmental indulgence, but as rights, of which government cannot deprive any portion of citizens however small;" and that though despotic power may invade those rights, "justice still confirms them." And they with the poet can say:—

Knaves have stolen thee, Old Glory,
For their Babylonian bowers;
From their festal walls and towers
Droops the flag that once was ours;
O'er their crimes thy beauty trails,
And the old-time answer fails
When from chain-gangs, courts and jails
Men appeal to thee, Old Glory.²

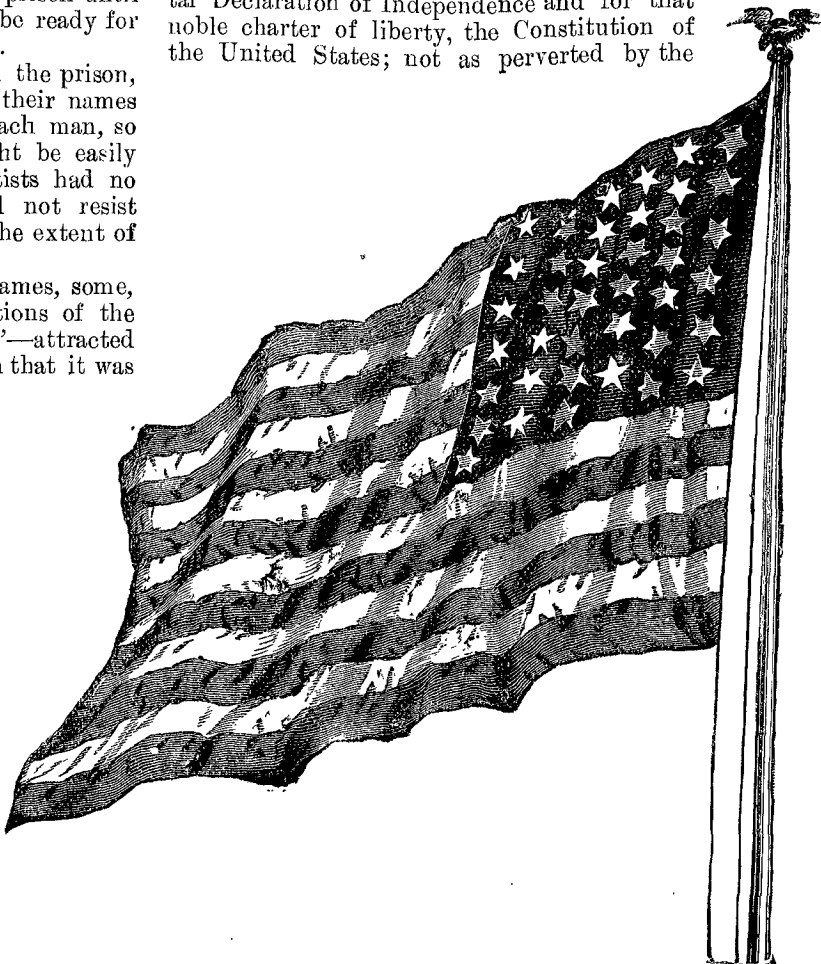
The flag is not a god, but in the providence of God it stands as the high water-mark of human liberty. But alas! as the sacred name of Christ has been made the cloak of most unchristian acts, so this providential symbol of liberty, has been made the covering for most revolting crimes against the most sacred rights of men. And as Madame Roland, on her way to the guillotine, bowing before the clay statue of Liberty erected in the Place de la Revolution, exclaimed: "Liberty! Liberty! how many crimes are committed in thy name;" so Seventh-day Adventists can to-day salute the stars and stripes with these words: "O banner of liberty, what crimes are committed under thy ample folds! what wrongs are done in thy name! what injustice and oppression is practiced by those who are sworn to maintain the principles by which thou wast begotten!"

"Corrupted freemen are the worst of slaves;" and we have fallen upon evil times, when men know not what true liberty means. Some in the mad pursuit of wealth, others in the fierce struggle for existence, have forgotten that he who fails to protest against the persecution of his neighbor, thereby virtually forfeits the right to protest when he is himself persecuted. Channing has well said: "The spirit of liberty is not merely, as multitudes imagine, a jealousy of our own particular rights, but a respect for the rights of others, and an unwillingness that any man, whether high or low, should be wronged."

It was the purpose of the founders of this Government to erect, if possible, impassable barriers against religious bigotry and intolerance. As remarked by the compiler of "American State Papers Bearing on Religious Legislation":—

Both Jefferson and Madison were opposed to the States having *anything whatever* to do with regulating religious observances of any kind; and the liberal spirit supported them. But as this spirit is supplanted by self-interests, the intolerance of State-Churchism again manifests itself in reviving the old religious laws, and prosecuting Sabbatarians for Sunday labor, etc. Jefferson, foreseeing this, desired to have all religious laws swept from the statute books, not willing to have them remain as a dead letter, which might at any time be revived by the partisan zealot. In his "Notes on Virginia," query xvii, Jefferson says:—

"Besides, the spirit of the times may alter, will alter. Our rulers will become corrupt, our people careless. A single zealot may commence persecution, and better men be his victims. It can never be too often repeated, that the time for fixing every essential right on a legal basis, is while our rulers are honest, and



"KNAVES have stolen thee, Old Glory, for their Babylonian bowers; From their festal walls and towers droops the flag that once was ours; O'er their crimes thy beauty trails, and the old-time answer fails When from chain-gangs, courts and jails men appeal to thee, Old Glory."

Supreme Court decision of February 29, 1892, but as it stood when our fathers had written into it: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." And just as men deprived of water, love to think of "purling streams and crystal fountains," of rolling rivers and wave-swept lakes, so Christian patriots, men who, living in all good conscience, render to Cæsar the things that are Cæsar's, and to God the things that are God's, love to look upon the banner of civil liberty, even though that which it represents has been denied them; yea, even though their hearts bleed for the wrongs which they suffer, and for the violence done to that freedom once cherished, but now lightly esteemed by so many who know not its worth; for they know that religious rights are

¹ From "Old Glory," by James G. Clark, in *Arena* for May.

² From "Old Glory," by James G. Clark, in *Arena* for May.

ourselves united. From the conclusion of this war we shall be going down hill. It will not then be necessary to resort every moment to the people for support. They will be forgotten, therefore, and *their rights disregarded*. They will forget themselves, but in the sole faculty of making money, and will never think of uniting to effect a due respect for their rights. *The shackles, therefore, which shall not be knocked off at the conclusion of this war, will remain on us long, will be made heavier and heavier, till our rights shall revive or expire in a convulsion.*"

In the light of current events, Jefferson's words seem almost prophetic. The spirit of the times have altered; our rulers have, many of them, become corrupt; and the question has been repeatedly asked of petitioners for justice, "How many are there of you? Have you political influence?" Our people have become careless, and in scores of cases a few bigots have commenced persecution and better men have been their victims. But neither the Declaration of Independence, the Constitution of the United States, nor the banner which represents them is to blame; neither is deliverance to be found in any nor in all of these. The fault lies at the door of fallen human nature, and the remedy is the power of God; for such things will be until he comes, whose right all dominion is, for his alone is a righteous rule. And the divine promise is: "At that time shall thy people be delivered; every one that shall be found written in the book."

CHRISTIAN NATIONS.

[*Ram's Horn.*]

A RADICAL and unadulterated gospel knocks out a lot of unmeaning talk about Christian nations. There is not a Christian nation in the world to-day. A Christian nation would be a nation composed wholly or chiefly of Christian persons. Where is there such a nation? We sometimes hear men talking about England and America sending rum and ruin to other countries as Christian nations. Fiddlesticks! Because a nation formally recognizes the Bible, does that make it Christian? Could a Christian nation fill the high seas with ships of war? Could it keep men armed to the teeth? Could it spend a thousand times more for drink, tobacco, and harmful luxuries than for sending the gospel to the heathen? Of all the bitter delusions that ever filled men's minds, this is the worst. There is not such a thing as a Christian nation on the face of the earth. There are some nations that have a measure of civilization, and for this we thank God. But such a thing as a Christian nation does not exist.

THIS "CHRISTIAN" NATION ILLUSTRATED.

[*New York Sun, August 19.*]

CONGRESSMAN M. W. HOWARD, of Alabama, was the speaker of the day at Prohibition Park yesterday. He was down to speak on the subject, "If Christ Came to Congress," which is the title of a book of which he is the author, but only a small portion of his address was in any way connected with the subject. Most of his time was taken up in relating humorous stories—and he is a very good storyteller—and in expounding the advantages of Populism. These are some of the few things he did say about the hypothetical coming of the Saviour:—

If Christ came to Congress, he would find it full of men who achieved their seats through bribery and use them for corruption. If he came to the Senate, he would find there among the senators a fugitive from justice, who stole thousands from Washington, and ran away to the West, where he made a fortune, by which he purchased his right to return to Washington

as a senator. If Christ came to Alabama, he would find the party which once called itself the white man's party buying or forcing 65 000 negro votes. I have here pictures of negroes who cannot count to thirty, and who were put in Alabama to count the election returns.

The speaker showed the photographs, which he said were part of an interesting collection. He also read from a New York paper an account of alleged disgraceful scenes attendant upon the closing session of the last Congress.

PROSTITUTION OF LIBERTY.

[*From the Antigo Herald, Antigo, Wis., Aug. 2.*]

To make the first, second, third or seventh day (as the Bible says) the day of rest, is the affair of every religious sect, and each sect has the right of choice. Should all Christian sects decide to keep the first day, while only one sect chooses the seventh, that does not give them any right whatever to prevent the people belonging to this one sect from observing the Seventh day as the Sabbath. . . . Conditions of the Middle Ages are out of place in the nineteenth century. No matter how slowly the step of civilization advances, there can be no backward step or retrogression. Shame to the State and its legislature which passes laws against the liberty guaranteed by the Constitution of the Union. Such a straggler in the march of advancement is seen in the State of Tennessee. It is there where lately religious persecution has secured a foothold, which reminds us of thumbscrews, spanish boots, the rack, the stake, and all other inquisitorial infamies.

Nine Adventists in Dayton, Tenn., were fined \$40 for breaking the Sunday law, and as the fine was not paid, they will have to suffer in prison from seventy-five to ninety days. The "criminal" act of these people consisted in doing their daily work on Sunday, after observing the day before as their Sabbath.

Faith is not a thing that can be forced upon any by a majority. Nine hundred and ninety-nine of one belief cannot, and have not the right, to force one of a different faith to believe as they do; and any attempt in this direction is barbarism. The most precious gift to man is personal liberty.

RAINING PURITANISM.

[*Evening Standard, Leavenworth, Kansas, August 2.*]

THE old Puritan sabbath is going fast. The old Blue Laws are passing away or sinking into deserved disrepute.—*Kansas City Star.*

The *Star* would remind you of the fellow in the tree who hailed the ark as it floated by and asked to be taking aboard. His request being refused he told Noah to sail on with his old scow, he didn't think there was going to be much of a shower anyhow. The fact is, it is raining puritanism all over the country, with a pretty good prospect for a regular deluge. Wichita is all afloat. Atchison and Kansas City are under water, and in every part of the State the people are fleeing to the hills and tree tops.

And Sunday-law puritanism is on a rampage all over the United States. It is more alive and aggressive than at any time for a hundred years. The Puritans are thoroughly organized and last winter succeeded in several States in passing new Puritan laws. Every State has its Puritan code, and with the aid of Comstock, Blair, and others, the United States has, during the last fifteen years, added quite

a good-sized Puritan code to its repertory of law.

Only three months ago Massachusetts enacted that: "Whoever is present at a game of sport, a play, or any public diversion except a concert of sacred music on the Lord's day, shall be fined \$5." For participating, the fine is \$50. For being the manager of said sport, play, or diversion, \$500. For keeping open a place of business, \$50.

This looks a good deal as if "the old Puritan sabbath is going fast." A fine of \$5 for merely looking at "a game of sport, a play, or any public diversion." At this rate of "going fast" it will soon be a crime to wink or brush a fly off your nose on Sunday. Several State supreme courts, as also the United States Circuit Court, have recently sustained the Puritan laws. The latter court, in the case of R. M. King, who since died, charged with the crime of keeping Saturday instead of Sunday, held that the United States Constitution did not guarantee religious liberty as against State laws.

Of course this is not good law construction of the Constitution, but it is good enough for Adventists who haven't very many votes. . . .

Public Opinion, a neutral New York journal, says:—

It is in reality a national struggle that has been entered upon in this city. This is equally evident from whichever point of view we look at it, whether as advocates of the strictly religious, Puritan Sunday, or of the European, holiday Sunday. Unless all signs fail, the contest will prove one of the greatest and bitterest in the history of our country.

The *Star* is simply whistling to keep up its courage.

OLD SOLDIERS PROTEST.

THE following preamble and resolution, unanimously adopted at a soldiers' union in Illinois, are sent to us for publication:—

WHEREAS, Comrade E. R. Gillett having honorably served in the legislature of Iowa, and having risked his life in his country's service for three years, and having served as staff officer and regimental quartermaster, is now at the age of sixty-nine years, turned out with a gang of criminals doing work upon the public highway in the State of Tennessee for obeying the fourth commandment, for the same law which says, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work," also says, "Six days shalt thou labor, and do all thy work." Ex. 20:8-11. Therefore be it

Resolved, That we survivors of 99th and other regiments of Illinois troops at or near Nebo, Pike Co., Ill., assembled in reunion on this 28th day of August, 1895, do most emphatically object to such treatment of our comrade, and earnestly request that justice be done one who so dearly earned his liberty by exposing his life 'neath the stars and stripes in the hour of his country's peril.

Attest. { THOMAS CREACH.
J. A. PIKE.
WILLIAM H. THORP.
J. F. SCOTT.

This action was taken under a misapprehension of the facts in the case. "Uncle" Gillett, as he is familiarly known, is not in the chain-gang; for though indicted with others last March, he has not yet been tried. It is probably, however, only a question of about two months' time till he will be in the chain-gang, as a number of his brethren now are, for the "crime" of obeying the fourth commandment.

THE new Flag Law of Illinois requires the hoisting of the United States flag over all buildings in which schools are taught. This law will require Lutheran churches that are used for school purposes, to fly the flag during school hours. In case of failure to do this, the teacher and pastor will be liable to fine and imprisonment. "The Lutherans;" it is

said, "are much stirred by it, but their conference has left action in resisting it to individual churches." It is no wonder that the Lutherans are "stirred" by this law. It is, as the *World*, of this city, very properly says, "an attempt openly made to force the church to acknowledge the supremacy of an American State." The Lutheran conference has done well to leave this matter to the individual churches, for it is a matter directly affecting the conscience. Many persons who are perfectly loyal to the flag, and who would, in case of necessity, fight to defend it, scruple to hoist it over a church; and foolish as such a scruple may seem to some people, the Government has no right to trench upon it.

There is a good deal of nonsense indulged nowadays in regard to the flag. People can not be made patriotic by law any more than they can be made religious by law. It is highly proper that United States history should be taught in all schools, and when properly taught, patriotism will not be lacking. But to make a fetich of the flag and require that it shall be hoisted over churches simply because parochial schools are taught therein, is the height of absurdity. If any Lutheran pastor or teacher sees fit to ignore this statute and to suffer the penalties of the law, he will be entitled to the sympathy and respect of all right-minded people, because he will be standing for the principles which the flag represents much more truly than though he yielded to the demands of such a law.

THE *World*, of this city, figures out that four-fifths of the population of New York are opposed to the "stupid and oppressive enforcement of the Sunday-closing law." We think the estimate is entirely too high; doubtless four-fifths, or perhaps more, oppose the laws which trench upon their own liberties, but very few comparatively, are opposed to such laws upon broad principles; and it is for this reason that the rights of the people are not respected. They do not respect their own rights; for instance, those barbers who selfishly and foolishly asked the legislature to pass an act prohibiting barbering on Sunday in order that they might not suffer by the competition of shops keeping open on Sunday, have forfeited their right to protest against other measures of Sunday legislation which are demanded by other people; and the same is true of other trades and classes.

THE *Christian Intelligencer* voices a foreboding which is troubling the camp of the adherents of the first-day sabbath, thus:—

What will become of the sabbath? The trials of speed of the *Defender* have been made on Sundays. They have been made by men of wealth and leisure, who could as well make these tests on another day, and they exhibit the spirit now animating a large portion of society. What with Sunday newspapers, Sunday bicycle runs, Sunday excursions, Sunday yacht races, and Sunday traveling, the outlook in this country for a proper and scriptural observance of the Lord's day is not hopeful. The destruction of the sabbath advances rapidly.

It may not afford any consolation to the good people who are thus troubled, but we can assure them that the Sabbath is in no danger from the disregard of worldly men or the assaults of all the forces of evil, for we have the Word of the Lord himself that it will continue beyond the time of the creation of the new earth. "As the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to wor-

ship before me, saith the Lord." Isa. 66: 22, 23. This, however, is said of the Sabbath of the Lord,—the seventh day, which God blessed and sanctified, and which his law upholds. The first-day institution must take its chances, with such aid as it can get from earth.

JUDGE BROWN, of the Supreme Court, decides that the Sunday barber law is "a valid exercise of the legislative power," and therefore is constitutional. But we do not believe that this gross and ridiculous interference with the private life of the citizen can be so justified. Where there is no disorder involved, no wrong done, and no act performed that can by any possibility have evil consequences, the proceeding is not within the sphere of acts that may be regulated by law. It is contrary to the whole purpose and spirit of the Constitution. What a judge says settles nothing. In all great cases three judges are on one side and four on the other.—*N. Y. Morning Journal*.

A NATION can be uplifted only by uplifting the individuals which compose it. The individual must be touched first; and only through the individual is it possible to reach and affect that which individuals compose. Only a law which can reform a man can reform a nation; and only by reforming the man can it take effect. Human laws and human power can affect the outward conduct, but only the law and power of God can change the heart.

JOHN STUART MILL well says: "The notion that it is one man's duty that another should be religious was the foundation of all the religious persecutions ever perpetrated, and if admitted, would fully justify them."

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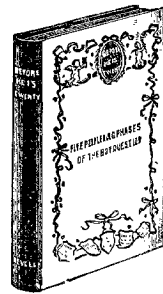
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EXTRA COPIES.

Extra copies of this paper will be furnished at the usual price, \$1 per hundred, or \$8 per thousand; or we will send any number to as many different addresses at 1½ cent per copy.

JOHN MATHEWS, a Seventh-day Adventist, of Selton, Ont., was on August 28 put in jail at Chatham, Ont., for doing ordinary labor on Sunday. His "crime" was cutting hay on Sunday, July 7, and building a fence on Sunday, August 4. He was given the alternative by the judge of paying \$20.65 (fine and costs), or of spending thirty days in a prison cell. As he would not be a party to the iniquitous proceeding by any voluntary act, he refused to pay the fine, and is now in jail. And thus, to borrow the language of Gibbon, the world is fast becoming "a safe and dreary prison" for all such as honor God by keeping his Sabbath, and refuse to honor the rival institution, Sunday.

THE *Knoxville* (Tenn.) *Tribune* remarks that "Sunday laws are taking a new grip on themselves all over the country." This is true not only of this country but of all the world; with this exception, that said "laws" are taking a grip on Seventh-day Adventists rather than on themselves. If they gripped all violators alike, their purpose would be less evident and the *Tribune* would not be issued on Sunday as at present.

But an unjust statute is not made better by being universally applied, and we are glad that while Adventists toil in the chain-gang for private Sunday work the *Tribune* is unmolested. Every man has a natural, God-given right to work on Sunday whether he keeps another day or not, and he has that right even though he gives his voice in favor of denying the same right to his fellow-men.

As stated in these columns last week, the authorities of Rhea County, Tenn., not content with depriving honest, Christian men of their God-given rights and driving them in the chain-gang for nearly two months, have decided to require them to serve an additional length of time because they would not work upon the Sabbath of the Lord, the seventh day.

Inasmuch as Sabbath-keepers alone have been singled out for prosecution, while others who have worked much more openly and in a way better calculated to disturb the general quiet of the day, than have Adventists, have not been prosecuted, it is patent to all that Adventists have been imprisoned and driven

in chain-gangs, not for Sunday work, but for Sabbath rest. But plain as that is, it is even plainer that this additional penalty is a penalty imposed upon them directly for Sabbath rest. They are thus made to pay directly for the privilege of keeping the Sabbath; and this under a constitution which declares that "no human authority can in any case whatever, control or interfere with the rights of conscience."

A Sunday-keeper must have his day protected by law, but the Sabbath-keeper must pay for the privilege of keeping the Sabbath of the Lord by a hard day's work for every Sabbath that he keeps while in prison; and by spending in idleness, if he obeys the "law," one day for every Sabbath he keeps while not in prison.

Certainly the State of Tennessee has reached a point where even the most obtuse can see that its prosecution of Seventh-day Adventists, is persecution, pure and simple.

THE *Kentucky Baptist Standard* (Waco, Texas), of August 15, has a very ill-natured note upon the imprisonment of Adventists in Tennessee, in which it sharply rebukes the *Indiana Baptist* and the *Journal and Messenger* for the sympathy they have given to the persecuted Adventists. The *Kentucky Baptist Standard* says:—

The Adventists are entirely familiar with the laws of the land on the Sunday question, and they get in jail for the very purpose of eliciting the sympathy of the public. We do not blubber over them at all. If they want to keep out of jail let them obey the law like other decent people, and they will be certain not to get into trouble. We think the authorities in Tennessee did exactly right in enforcing the law, and believe the Sunday laws we have are good laws, and that they ought to be kept on our statute books and rigidly enforced.

This is a strange utterance for a Baptist paper, and shows that intolerance has gained a foothold in that communion as well as in other churches whose past history does not justify us in expecting so much of them.

The statement is false, that Adventists "get in jail for the very purpose of eliciting the sympathy of the public." Adventists have done everything they reasonably could do to keep out of jail, except to surrender their consciences. We think the *Kentucky Baptist Standard* would do well to read up a little on the life of Roger Williams and the early history of the Baptist Church. Scores of Baptists have died in past ages for violating civil laws with which they were entirely familiar.

REV. EDWARD THOMPSON, LL. D., manager of the Sunday League of America, is conducting a Sunday campaign in this State. He spoke at Syracuse on a recent Sunday, the burden of his discourse being to show that this is a "Christian" nation. Of course, the "clenching" argument was Justice Brewer's decision in the Trinity Church case. "Dr. Thompson announced," says the *Syracuse Post*, "that he expected to hold a series of meetings in the city in about six months' time to agitate the Sunday question. Meanwhile the league, membership blanks for which were passed throughout the congregation,

would busy themselves in the distribution of literature, which should set the people of Syracuse to reading, thinking and studying on the subject."

A few thousand copies of the AMERICAN SENTINEL, judiciously distributed in Syracuse, would do very much toward giving proper direction to the thoughts of the people on this subject. Who will do it?

THE *Iowa State Press*, published at Iowa City, comments as follows upon the persecution of Seventh-day Adventists in Tennessee:—

This sect is quite correct in contending that the Sunday of Christian observance, and the Sabbath kept under the old law, are not the same. The first Christians changed the day to be observed as they changed divers other matters, and the new holy day first obtained civil recognition under Constantine. He allowed them to hold services openly, and protected them from heathen intolerance. We of course know nothing of the gravity of the offense, but if it was only working on Sunday, without doing it so as to annoy people who worshipped on that day, we think the laws of Tennessee should be amended, so as to give the most perfect liberty to all, to keep every day as one of rest, if they can afford it, or not keep any day if so that pleased them better, always providing that the liberty to do as they please, did not extend to preventing anyone else from doing as they pleased.

We do not believe State interference in matters of belief, has ever been of any benefit, and we know it has invariably lessened respect for religion. Those Adventists in Tennessee may have made themselves offensive, not by their pious observance of the old Sabbath, but by a determination to keep it in such a way as to annoy others, to whom they knew it objectionable. Like where Macaulay says the Puritans abolished bear baiting, not because they pitied the bears, but because they knew it angered the Cavaliers, who loved the cruel sport.

We can assure our Iowa contemporary that the Tennessee Adventists have not intentionally disturbed anybody; indeed, we might go further than that, and say that *there has been no real disturbance to anybody*. Adventists are considerate, not only of the rights but of the prejudices of their neighbors. They are not only a liberty-loving people, but they are a peace-loving people, and so go just as far as they conscientiously can in respecting the wishes of their neighbors. None of the work complained of in Tennessee was of a character or done in a place to be any real annoyance to anybody. The most noisy work done was putting clapboards on a house. Such work might be a real annoyance in a village, but this house stands in the woods at a distance from any other building; and the noise occasioned by the work, if heard at all by others, would certainly not be loud enough to occasion any real annoyance, except annoyance such as a Protestant might feel in seeing a Catholic making the sign of the cross or sprinkling himself with holy water. Of course, that is very annoying to some people, but no person has any right to be annoyed at such things. Adventists have not made themselves offensive in any proper sense of that term; they have wronged no man; they have defrauded no man; they have trampled upon the equal rights of no man.

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

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