

"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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PAPAL STRATEGY.

THE *Western Catholic News* (Chicago), in a recent issue, condemned the persecution of Seventh-day Adventists in Tennessee; but with a view to convincing seventh-day observers that they were in error in observing the seventh day instead of the first day, the *News* attempted to quote Scripture in support of Sunday observance.

Under date of June 20, the *SENTINEL* called the attention of the *News* to a number of standard Catholic authorities which positively declared that there was no scriptural authority for Sunday observance. The *News* acknowledges the authorities quoted, but makes this astonishing explanation of the difficulty in its issue of June 29:—

Yes, we cheerfully publish all the proofs adduced by the *SENTINEL*, and we recognize them as good for the purpose used in every instance. Military strategy in war times suggested the policy of the Federal army temporarily occupying stockades and fortifications erected by the enemy—as long as they were useful as a means of destroying said enemy, but to be demolished later. So it is with the authors from which the *SENTINEL* quotes.

What an admission! The *News* here deliberately acknowledges that it is the policy of Roman Catholic authors to solemnly advocate a position which they believe to be false and which they expect later to oppose. The *News* admits that the papacy is treacherous, that it will deliberately deceive, and that the positions taken in its official publications in some cases are directly opposed to the real position of that church, and that these positions are taken for the purpose of deceiving and destroying the enemy (non-Catholics). No Protestant, no Orangeman, no A. P. A. has ever brought against the Roman Catholic Church a more damaging charge.

But we want our readers to sense the gravity of the situation. That they may the better

do this we republish some of the authorities brought to the attention of the *News*, and which it declares are pious papal lies, means which justify an end. Here is one from the *Catholic Mirror*, of Sept. 9, 1893. The quotation occurs in a series of four editorials, which appeared in that paper, Sept. 2, 9, 16 and 23, 1893, and afterwards published in pamphlet form by the Mirror Publishing Company. This pamphlet has passed through five editions and is still advertised by the *Mirror*. Here is the quotation:—

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

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

Now let it be known that the *Western Catholic News* charges the *Catholic Mirror* with soberly, deliberately and persistently publishing this scriptural deduction while secretly believing it to be false. Bear in mind that the *SENTINEL* does not charge the cardinal's organ with thus wickedly lying regarding a sacred subject; let it be kept constantly in mind that the terrible charge is made by the *Western Catholic News*.

Here is another quotation to which we called the attention of the *News*:—

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

A. It certainly is not; and yet all Protestants consider the observance of this particular day as essentially necessary to salvation. To say, we observe the Sunday because Christ rose from the dead on that day, is to say we act without warrant of Scripture; and we might as well say that we should rest on Thursday because Christ ascended to heaven on that day, and rested in reality from the work of redemption.—“*A Doctrinal Catechism*,” by Rev. Stephen Keenan, p. 352.

Again, we call the reader's attention to the fact that the *News* says the writer of this, Rev. Stephen Keenan, was lying when he wrote it, and that Cardinal McCloskey, the imprimatur, knew when he licensed the publication of this book, that he was licensing the publication of what he believed to be a lie

written for the purpose of deceiving non-Catholics; and further, when P. J. Kennedy's Excelsior Catholic Publishing House, New York, published the work, the managers knew they were publishing an exegesis of Scripture that was absolutely false. This be it remembered, is the charge made by the *News*, not by the *SENTINEL*.

The following quotation from page 111 of Cardinal Gibbons' work, “Faith of Our Fathers,” was one of the quotations before the editor of the *News*, when he made that startling charge of Jesuitical deception, quoted at the beginning of this article:—

But you may read the Bible—from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify.

The *Western Catholic News* says that the Bible does authorize the sanctification of Sunday and the secularization of the Sabbath, and that Cardinal Gibbons believes the same; and that he has only published this falsehood for the purpose of deceiving, and that at the strategic moment he will destroy this theological ambush and build up again the position which he is now, by means of this Jesuitical deception, laboring to destroy. Once more we repeat that we do not ourselves bring this grave charge against the cardinal; we have believed that he and the other authorities referred to were sincere in these statements. We quoted them, however, not as proofs of fact, but as confessions offered after the facts had been otherwise indisputably proven.

The prophet Daniel predicted the rise of a power that would “crush the saints of the Most High” (Douay Version), and “think to change times and the law.” (R. V.) Dan. 7:25.

History, both ecclesiastical and secular, witness to the fact that an attempted change in the Sabbath command of “the law,” was made in the third century by that church which later became known as the Roman Catholic Church. If every Catholic authority in the world denied that the papacy had attempted to change the Sabbath contrary to Scripture, instead of acknowledging it, this would not change the fact. The *SENTINEL* simply quotes these Roman Catholic utterances as the confession of one already proven guilty.

But to return to the main question: When a Roman Catholic editor deliberately and un-

blushingly declares that it is the settled policy of the Roman Catholic Church, in waging war on non-Catholics, to teach one thing publicly while privately holding the opposite view, how can he or his church expect the American people to believe the church when it asserts that it is in favor of religious freedom, and if it should ever get control in the United States it would not use its position to oppress non-Catholics? The Catholic Church in the United States is just now loudly proclaiming its loyalty to the American principle of religious freedom. It is declaring that prejudice against it is wholly unjustifiable, in view of its repeated assertion that it is in accord with the American idea of separation of Church and State. But many of us who have studied the history of the papacy were convinced that it was a part of the papal policy to deceive its opponent with pleasant face and fair promises until the opportune moment came to strike the fatal blow.

The editor of the *Western Catholic News*, who ought to know, voluntarily declares that this is the policy of the papacy. And, besides, the *Western Watchman*, of St. Louis, another Roman Catholic paper, in its issue of July 11, has decided that the moment has arrived to "uncover" on the question of religious freedom and to announce that if the Roman Catholic Church ever obtains power in the United States that it will compel all Protestants and non-Catholics to remove their hats when a Roman Catholic procession passes on the streets. However, we are persuaded that these two Catholic journals "uncovered" a little too soon. But be that as it may, from this on, if the *Western Catholic News* is not promptly repudiated by the Roman Catholic Church, no Roman Catholic will have the right to charge non-Catholics with misrepresenting the Catholic Church by charging it with duplicity—with deliberately lying for the purpose of deceiving and destroying an enemy.

Now let the reader turn and read the editorial, previously referred to, from the *Western Watchman*, page 235, and learn from that Catholic organ the kind of religious liberty Protestants will enjoy when the papacy gets control in this country.

A "NUISANCE" IN TENNESSEE.

SECTION 2289 of the Code of Tennessee forbids the carrying on of the common avocations of life on Sunday, works of real necessity and charity only excepted, under penalty of \$3, to be recovered by "one-half to the person who will sue for the same" before a justice of the peace. Nothing is said in the statute about public or private work. All work is forbidden "except work of necessity or charity."

This was all the Sunday law that Tennessee had until a few years since, a Seventh-day Adventist in Henry County, Tenn., was indicted for nuisance; it being contended that whereas a single act of Sunday work was punishable only under the statute, a repetition of such offense became a nuisance and was indictable. This view of the matter was sustained by the Supreme Court, notwithstanding the fact that that same tribunal had previously held that barbering on Sunday was not indictable, and that to so hold would be "a far-fetched and strained interpretation of the law," and of the word "nuisance."

In the several cases tried in Western Tennessee under this decision (for we cannot say that they were under the statute), the idea that it required a repetition of an offense to constitute a nuisance, was consistently kept in

view. As stated in these columns, June 13, Judge Swiggart held in Henry County, January, 1893, that "it is not an indictable offense for a man to perform one act on Sunday against the statute." And in a particular case in which the proof was that the defendant had worked in his garden on one Sunday, and that he had "piled chunks" in his clearing on another Sunday, Judge Swiggart charged that if the proof showed only two acts of Sunday work, it would not be sufficient to establish such a succession of acts as to constitute a nuisance.

But, as previously stated in these columns, Judge Parks, of the 17th Tennessee Circuit, takes a very different view of the "law," as made by the Supreme Court, and holds that a single act of public work is indictable and punishable as a nuisance. At the recent term in Rhea County, he charged as follows:—

GENTLEMEN OF THE JURY: The defendant is charged in the indictment with carrying on the common avocations of life on Sunday, the same not being acts of necessity or charity. To this charge a plea of not guilty has been entered, and this makes the issue which you are impanelled and sworn to try.

It is a violation of the laws of the State for any person to carry on any of the common avocations of life on Sunday by doing secular work of any kind, works of real necessity or charity excepted. The gist of the offense consists in doing work of such character or in such manner as amounts to a public nuisance. A nuisance is defined by law to be that which works hurt, inconvenience or damage to the public, or that is injurious to public morals.

To constitute the offense charged in this indictment it is not necessary for the State to show that any person was actually disturbed by the work. It is sufficient if it be shown that the acts which the law holds as illegal and forbidden were done in such a public manner as to be open to the observation of the public. The law regards the carrying on of common work on Sunday as having a tendency to corrupt public morals, and regards the example as pernicious and contrary to good order, the well-being of society, and public policy—provided such work is not of real necessity or charity and done in a public way; that is, where it is open to the observation of the public.

Ordinarily, a single act of any kind, which, if repeated and continued would amount to a nuisance (such as profanity, etc.), is not indictable. This rule applies to cases of the kind now on trial. If a person does a single act of work, which is not continued to that extent, or which is not done under such circumstances as to amount to a nuisance as already defined, he would not be guilty. But the Supreme Court has held that in profanity cases (for instance) a single oath, either by its terms, or the circumstances under which it is uttered, may amount to a nuisance. Precisely the same rule applies to a case of the kind now on trial. A single act of work, done under such circumstances as to amount to a nuisance, is indictable and punishable as such. A man may do such work as he sees fit in private and the law will take no cognizance of it as a nuisance. But when he does the common work of life on Sunday (acts of necessity or charity excepted), and does it in such a public manner as to be open to the observation of the public, the law regards it as prejudicial to public morals and indictable as a nuisance, whether it be a single act or whether it be repeated and continued from Sunday to Sunday. A different rule would allow a person to work all day on Sunday under such circumstances as would amount to a most flagrant desecration of the day and escape punishment on the ground that it was only a single act, etc.

It will be noticed that in this charge the judge attempts to refute the claim that a single act is not indictable as a nuisance. He affirms that it is, and says:—

A different rule would allow a person to work all day on Sunday under such circumstances as would amount to a most flagrant desecration of the day and escape punishment on the ground that it was only a single act.

In this the judge utterly ignores the existence of any statute on the subject, or of a statutory penalty. True, a person might work all day on Sunday and escape indictment on the ground that it was only a single act, but he could not escape the fine provided by the statute, if anybody was willing to sue for the same. His honor thus assumes that the safeguards thrown around Sunday by the legisla-

ture are utterly inadequate and that the courts must protect it by the imposition of very materially heavier penalties. This is remarkable enough in any event, but it is the more so when we remember that Judge Parks has, in several ways, given very decided evidence of sympathy with those who are persecuted under this very remarkable so-called Sunday law.

Little effort was made in the recent cases in Rhea County to prove more than one act of work on Sunday, and several of the accused were convicted for a single act and for very trivial acts; acts which taken alone, that is apart from the well-known practice of the defendants to keep another day and to work on Sunday, could scarcely have been held to amount to a "flagrant desecration of the day." It seems clear that both judge and jury were influenced in this matter by the religious views of the defendants, that is, that they allowed the fact of the religious views of the Adventists to operate against them, and this notwithstanding the fact that the judge several times warned the jury against this. But it only shows how impossible it is to eliminate religious prejudices from the administration of a statute which owes its very existence to religious dogma and to the tendency of the majority to coerce the minority in matters of conscience.

If Judge Parks' view is to prevail, and if it be the correct one, as a legal proposition, then the decision of the Supreme Court has entirely superseded the statute enacted by the legislature. If a more flagrant violation of constitutional law can be found anywhere in the history of any American State, we would be glad to be referred to it. For, unless Judge Parks greatly errs in his interpretation of the decision of the Supreme Court, that eminent tribunal has usurped the function of the legislative branch of the government, and has both repealed and enacted law.

But we do not want any reader to get the idea that we regard the Sunday statute of Tennessee as made by the legislature of the State as any better in principle than that made by the decisions of the Supreme Court. The principle is precisely the same so far as the right of the State to regulate sabbath observance goes. All such legislation in Tennessee is unconstitutional, whether enacted by the legislature or by the Supreme Court; and we believe that legal minds in that State are fast coming to see it in that light.

THE CHURCH AND CITIZENSHIP.

THE Church is an association of Christians. The work of the Church is not to make men good citizens, but to spread the light of the gospel, by which men are made Christians. A Christian is necessarily a good citizen, but good citizenship is not the aim of the gospel. If it were, it would fall infinitely short of accomplishing what it does to-day. A Christian must be a good citizen; but a good citizen may be no Christian at all.

The foundation of Christianity is faith,— "the faith of Jesus." The foundation of citizenship is respect for the rights of others. Christianity deals with the thoughts and intents of the heart; citizenship deals only with the outward deportment. The majesty of the law may secure in an individual an outward regard for the rights of others, but it cannot make right the thoughts and intents of the heart.

He whose outward deportment does not correspond with the desires and intents of his heart is a hypocrite. The law can change a man's deportment, but not the man himself.

When it essays to change character, it succeeds, if at all, only in making men hypocrites.

To bring the force of the government to bear upon the consciences of men is therefore the worst possible way to attempt to make good citizens; for good citizens are not identical with hypocrites. The man who yields to force and regards not the dictates of his own conscience, will not be likely to regard the consciences of others. No reform in character, therefore, can come through the ballot box; but only a change in the administration of government. The reform that is to make men better must be wrought by the grace of God. The one uplifting and transforming power that can be brought to bear upon men in this world is the power of the gospel.

It is the work of the Church to "preach the gospel to every creature." Mark 16:15. This includes ministering to the physical as well as to the spiritual wants of mankind. See James 1:27; Matt. 25:31-46. And when the Church is doing this, her legitimate, God-appointed work, she is doing all that it is possible for her to do toward making men good citizens.

“UNCOVER!”

[From the Western Watchman, St. Louis, July 11.]

It seems we were a little hasty last week in indorsing the petition of the preachers to the pope. We understood from the published extract from that document that the chief gravamen of the gentlemen was the difficulty they experienced in getting married in three of the South American republics. But a full copy of the petition is now before us, and we learn that the dominies have another grievance. It seems that some of them on the occasion of the late Corpus Christi celebration in Ecuador were on the streets when the procession passed by, and refusing to uncover to the host, their hats were removed from their heads by the populace.

This involves a principle which we shall never surrender. In Catholic countries Jesus Christ is recognized by law as a sovereign. Not so in Protestant countries. Being a sovereign and present in the host he receives everywhere the marks of respect due to majesty. When the mass is celebrated in the armies of Catholic States, arms are presented at the elevation, as on the occasion of the passage of majesty. When the host is borne in the procession, kings and emperors uncover to the majesty of the "King of kings and Lord of lords." We may excuse preachers for their ignorance of theology, for their heresy in refusing to believe the plain words of Scripture regarding the real presence; but we do not excuse them for ignorance of the laws of the country they propose to indoctrinate with their errors. If they go to countries where Jesus Christ is recognized as a sovereign they will have to pay him the respect due to his sovereign majesty. If they are so ignorant that they do not know Jesus Christ under the veils of the sacrament, they will have to bear the consequences of their ignorance.

With the exception of a few thousand preachers in Germany and a few more among the low church and evangelical preachers of England and the United States, the entire body of the Christian ministers of the world recognize Christ bodily and personally present in the eucharist. There are at least five hundred millions of nominal Christians in the world to-day. Of these over four hundred millions believe in the real presence. The others have been brought up without proper

theological training, and have taken upon themselves to propagate and perpetuate the ravings of a drink-crazed age of German anarchism. They may consider themselves lucky while the world continues to regard their religious vagaries as harmless; but when they take it upon themselves to obtrude their irreligious impertinence upon people of correct and intelligent views, they will generally find that the laws of politeness apply even to religious intercourse. When these preachers leave the land that produced them and mingle with people who were brought up in the faith they will have to conform, at least in outward demeanor, to their changed religious environment. If they go to Rome they will have to do as Rome does. If they go to Ecuador they will have to do what Ecuador does. And the pope will not be able to help them out. The disciple is not above his Master. The honor and respect the Ecuadorians pay to the sovereign majesty of Jesus Christ is the outward expression of the faith that is in them, and far from checking it, the pope would be the first of all men to encourage and reward it.

Then good preachers should remember that the Ecuadorians did not send for them, and would not interpose any obstacle to their return to the country that pays them for their impertinence. They came as the self-elected champions of a Protestantism that was first leveled against Christian toleration, and they must not be surprised if they find their cause already tried in the balance and found wanting by the very people they would insult with their "gospel."

No, we cannot indorse the petition of the preachers to be allowed to view Corpus Christi processions in Catholic countries with their hats on. There is a limit to toleration when the demand is made to be permitted to affront the Majesty of heaven in the house of his friends.

BAPTIST SYMPATHY BEAUTIFULLY EXPRESSED.

In our issue of July 4, the SENTINEL reviewed an editorial from the *Canadian Baptist*, which attempted to justify the prosecution of seventh-day observers in Tennessee for doing inoffensive labor on their own premises on Sunday. We were sorry to find so prominent a Baptist paper on the side of the persecutor, but endeavored to deal with this erring Baptist paper as tenderly as possible. We wondered at the time if the *Canadian Baptist* voiced the sentiment of Baptists of Canada on this point. The pastor of the Baptist church at Ceresco, Mich., has written us on this subject, and we publish a quotation from his letter that will touch the hearts of the persecuted men and all who sympathize with them:—

Ceresco, Calhoun County, Mich.

July 12, 1895.

EDITOR AMERICAN SENTINEL—Dear Sir: . . . The *Canadian Baptist* does not authoritatively voice the sentiments of the Baptist denomination, nor does the editorial you so "tenderly probe" fairly represent the Baptists of Canada on the question of freedom of conscience. There are scores of Baptists, to-day, in the Dominion who would endure as much and as freely for religious freedom as did Roger Williams, John Bunyan, or any other godly hero who ever endured hardness in behalf of this glorious principle.

Baptists have no use for the word, "tolerance" except in its primal definition as derived

from *tol*, the root word of *tolla*, to lift up—not the persecutor's sword, but rather some precious burden of duty or principle, or sorrow, or pain, as a banner, is lifted up, nay, as the cross is lifted up, to be borne manfully, heroically, and in patience as if for Christ's glory, and humanity's betterment. Said the bruised and bleeding Scottish mother to her boy who was being tortured in her presence, in hope of subduing her brave spirit when the persecutors' cruel thumbscrews had failed: "Johnnie! my puir laddie, can ye *thole* it?" "Aye, mither," said the dying boy, "I can *thole* it brawly, for Christ is wi me." Even so, praise the Lord, when godly Adventists to-day are called upon to suffer for conscience sake, they are enabled to *thole brawly* the prison pen, the chain-gang and financial plunder at the hands of brutal oppressors and legalized highwaymen, because "Christ is wi" them.

A touching illustration of human sympathy with sorrow and distress may be found in Cooper's "Pioneers." Old Leatherstocking is condemned to the "stocks" and to subsequent imprisonment for an unconscious violation of new-made and little-known game laws. His free spirit ill brooks the thought of such restraint and rebels against it as an act of injustice to an inoffensive and law-abiding old man. His soul recoils with abhorrence from the shame of the public stocks, but he is greatly relieved and comforted when a jolly old sailor sits down beside him on the bench and thrusting his hands and feet through a vacant portion of the stocks, caused himself to be locked in with the shame-stricken old hunter in friendliest sympathy, vowing that if he could not alleviate his distress he would share in his cruel punishment.

Baptists have deepest fellowship with, and extend most loving sympathy to, their Adventist brethren in their brave fight against injustice and oppression, and like the afore-said "ancient mariner" would most gladly sit with them on the judgment bench "with their feet fast in the stocks." Hence Baptists maintain that no religious body (or bodies), by reason of numerical preponderance or of State backing or support, has the right to interfere in the slightest degree with the conscientious beliefs of any well-ordered person or persons. They teach that toleration implies unwarranted assumption of power and authority over the minds and consciences of men—a wide realm over which, under God, freemen themselves individually, are appointed to reign and rule as kings and priests. They agree heartily with Roger Williams when he avows most emphatically, that "the doctrine of persecution for cause of conscience is most evidently and lamentably contrary to the doctrine of Jesus Christ," and believe with you that they who, to-day, arouse from the dust of well-merited oblivion, obsolete, arbitrary and unjust laws to cruelly harass and punish godly men for conscience' sake are sadly lacking in the beneficent spirit of that loving and compassionate Redeemer whom we all profess to love, and whose gospel of peace and goodwill we should exemplify in word and in deed.

May God comfort and bless all who are in bonds for conscience' sake, and give them the victory.

Fraternally yours;

A. G. CAMERON.

Pastor Baptist Church.

RELIGION is not in the purview of human government. Religion is essentially distinct from government and exempt from its cognizance. A connection between them is injurious to both.—James Madison.

DEFENSE OF N. B. ENGLAND.

Charged With Laboring on Sunday—Tried
July 2, at Dayton, Tenn.

"GENTLEMEN OF THE JURY AND FELLOW-CITIZENS: You have heard the bill of indictment read. As you see, I am indicted for working on Sunday.

"To begin with, I wish to say that I am not a lawyer nor a public speaker; I am only like one of you, a plain farmer: but I ask you to look upon me as an American citizen—as a citizen of Tennessee. I ask further that you do not let the fact that I am a Seventh-day Adventist be evidence to assist in convicting me.

"I am no mean citizen. Two years ago I sold all that I owned in North Carolina, excepting two small farms, and moved to your State, bringing with me about five thousand dollars, and invested in your county. I gave five hundred and twenty-five dollars to assist in establishing a good school in your midst. And I say boldly, without fear of contradiction (and the people will testify to my statement), that I have done as much to relieve the distress and suffering of the poor during these two years as any man in Rhea County. So you see I came among you for no mean purpose, but to do you good.

"Gentlemen of the jury, I have done no wrong. There lives not a man in Tennessee, or my native State, North Carolina, who will say that I have cheated or defrauded, or in any manner knowingly trespassed upon his rights. I am only charged with working on Sunday. Is it wrong to do anything on Sunday that would be right on any other day? It is wrong to steal on Sunday; it is wrong to steal on Monday. Is it the object of the law to maintain justice and protect men in the exercise of their God-given rights? I do not believe that Sunday laws are constitutional. Sunday laws are religious laws. They are designed to enforce the sabbath of the majority upon the minority. They are not in harmony with the American idea of government. It is true they have been held to be constitutional by the Supreme Courts of some States, but Supreme Courts are not infallible authority. I take it that this is a Protestant audience, and hence acknowledge but one infallible authority. If there are Catholics here, they may differ with me and claim infallibility for the pope also.

"Gentlemen of the jury, for over one hundred years we have extended the hand of welcome to the oppressed of other lands and invited them to come where they could enjoy perfect religious liberty. And they have come by millions, until to-day America may well be said to be the mightiest nation on earth. Why the mightiest? Not because she is numerically stronger than others, for in population she is far behind some, but chiefly because she commands the respect, yes, even the affection, of her subjects. How has she accomplished this? I answer, she has done it simply by guaranteeing to each individual the right (so long as he conducts himself as a good citizen by holding the rights of others as sacred as his own) to worship whom he will, where he will, and when he will; or he may not worship at all if he so chooses, and have the protection of this Government. This guarantee, it seems to me, every citizen must approve, every citizen love, and every patriot sincerely hope will be kept inviolate. Fellow-citizens, is not this principle heaven-born? Did not Jesus Christ proclaim it when he said: 'Whatsoever ye would that men should do to you do ye even so to them'? 'Truth has nothing to fear when left free to combat error.'

I might quote page after page from the founders of this Government in proof of the fact that all laws enforcing any religion or any religious dogma are unconstitutional and un-American.

"In 1829-30, numerous petitions were sent to the United States Senate and the House of Representatives, asking that so much of the post-office law as permitted the transportation and opening of the mails on Sunday should be repealed. A committee was appointed to look after the matter. That committee made a report to the House of Representatives, and R. M. Johnson, of Kentucky, chairman of the committee, delivered the report. I quote from that report, as follows: 'Each has hitherto been left to the exercise of his own opinion, and it has been regarded as the proper business of the government to protect all and determine for none.' Again, 'If Congress shall, by authority of law, sanction the measure recommended, it would constitute a legislative decision of a religious controversy in which Christians themselves are at issue.' Again, 'If the measure recommended should be adopted it would be difficult for human sagacity to foresee how rapid would be the succession, or how numerous the train of measures which follow involving the dearest rights of all—the rights of conscience.' Again, 'The Constitution regards the conscience of the Jew as sacred as that of the Christian, and gives no more authority to adopt a measure affecting the conscience of a solitary individual than that of a whole community.'

"Gentlemen, you see how the Constitution was understood back there. I quote the words of Thomas Jefferson, than whom perhaps a greater statesman never lived: 'It is a fact to be deplored, that even in free America the State cannot be contented with confining its punishments to the criminal class, but must enact and enforce laws against some of the most respectable and worthy citizens of the land. After all the examples we have had of the prosecution of noble men like Roger Williams, and other Baptists, of the Quakers, Unitarians and infidels, how can Americans again allow the revival of persecution on account of belief? Is the land so cleared of criminals that the jails would be lying idle unless they could be filled with Christians? Or, are the jails intended as altars from which prayers shall daily ascend to God for the prosperity of the nation and the welfare of its inhabitants? It is a day that should make Americans blush for shame when the most enlightened nation on earth locks Christians in the dirty cells of its jails simply because they obey the words of the Bible as they understand them, and just as they are read from the pulpit of every Christian church in the land.' This seems to have been written for the occasion. No doubt next Thursday, July 4, many speeches will be made proclaiming this the 'land of the free and the home of the brave.'

"Such, indeed, it has been; such it should be to-day. But is it? Is this the land of the free when some of our best citizens (and even his honor, Judge Parks, has declared them to be among the best citizens of the county) are suffering imprisonment for no other offense than simply doing quiet labor on their own premises on Sunday, the first day of the week, after having kept the seventh day according to the plain reading of the Bible in Exodus 20: 8-11? But it is said, 'We do not object to your keeping Saturday if you will keep Sunday too.' It is well known that laboring men require six days in a week to live, and it is a very poor live then with most of them, and yet you ask us to live on five days

in the week as a penalty for observing the seventh day.

"Gentlemen of the jury, the mountains, the valleys, the tiny grass upon the plain, in fact, our very existence, and all nature, declare there is a God. It is written: 'God is love.' And God has said in his own Word that the seventh day is the Sabbath, and we cannot pay homage to another day as such; to do so is to lose eternal life.

"You who were in the Federal army a few years ago, after having saluted the stars and stripes, suppose you had been asked to salute the rebel flag also; would you have done it? Ye sons of the South, while fighting for what you believed to be your rights; had you been asked to salute the Union flag, would you have done it? Yes, perhaps with a volley of lead, not otherwise. Every one of you, as loyal soldiers, would have scorned the idea. Then, fellow-citizens, I appeal to you, do not ask of us as soldiers of the Cross to pay homage to a rival power. Do not ask us to keep Sunday as the sabbath. We cannot do it. As I have said, it is a matter of life and death with me.

"As I look upon your gray hairs, gentlemen of the jury, I am reminded of the fact that only thirty years ago some of you, no doubt, were fighting to liberate some four million slaves from the shackles of slavery. Are you now going to deprive some of your best citizens of their rights by putting them in jail, or in the chain-gang, for doing what they believe to be right, when, as you all admit, they have wronged no man in the least? Not a single man has been injured in the least.

"Gentlemen of the jury, I plead with you, not so much to shield myself from the clutches of the law, as to shield my country from the inevitable result. If this principle is adopted, 'no human sagacity can foresee the train of evils that will follow.' If my lying in jail for two years or longer would redeem my country from that spirit of intolerance and religious bigotry which now seems to be gaining a foothold in it, I would volunteer to go there.

"Gentlemen of the jury, I appeal to you in the name of Tennessee, in the name of America; yes, in a name far greater than either—in the name of Jesus Christ—let us be free, forever free."*

THEIR UNFORTUNATE DILEMMA.

[From the Toronto World.]

If those who believe the fourth commandment is binding upon the people of to-day are capable of exercising their reasoning faculties, we ask them to follow us. This commandment enjoins us to keep holy the Sabbath day.

A Seventh-day Adventist, named Robert Watt, living near Chatham, believes in the commandment, and to the best of his ability he lives up to it. He keeps the Sabbath, or the seventh day, holy, but does not feel called upon to observe Sunday in the same way. May 5 last was a Sunday, and Farmer Watt thought he was committing no sin to haul fence rails on that day. A neighbor, who also believes in the sanctity of the fourth commandment, according to his interpretation of it, secretly laid an information against Mr. Watt, in consequence of which the latter was arrested and brought before a magistrate. The case was tried and judgment reserved. But this case is not as bad as that of a Mr. J. Q. Allison, of Douglasville, Ga., who was tried

* The jury failed to agree upon a verdict in this case.

for working on Sunday to support his family, and who was sentenced in lieu of the payment of a fine of \$22, to one year in the chain-gang along with thieves and other common criminals. He was released by the sheriff while on his way to Atlanta to be sold to a contractor for one year, as some unknown friend had paid the fine. This occurred this year.

Our friends, Principal Caven, Rev. D. J. Macdonnell and the other sabbatarian enthusiasts, belong to a class of people who—

1. Fine and imprison you if you obey the fourth commandment according to the letter and the spirit.

2. Fine and imprison you if you don't obey the fourth commandment according to their spurious interpretation of it.

Our friends are in a dilemma, no doubt, but a way out of it seems to have been suggested by a reverend gentleman who lives in Hamilton. This is Rev. Mr. Shearer; he belongs to the Presbyterian faith. In a sermon preached in that city last Sunday, the reverend divine announced the doctrine that Sunday should begin about noon on Saturday. He deprecated the holding of amusements or going to excursions on Saturday afternoon, as this kind of excitement unfitted the individual for the proper observance of the Lord's day. Rev. Mr. Shearer is on the right track. If he goes one step further and turns the whole of Saturday into a Sabbath he will relieve his friends from their unfortunate dilemma. He will at least make them a little more consistent.

CHARLTON'S SUNDAY BILL.

An Open Letter.

HON. JOHN CHARLTON*—*Dear Sir*: You will pardon me for addressing you in so public a manner; but as you have been zealously engaged for some time past in endeavoring to secure a law for the stringent observance of Sunday, a law which, if enacted, will affect the most sacred of all human rights, viz., the right of private judgment in religious matters, we shall take the liberty to address you in this public way.

First, we would like to ask,—with due respect,—Are you, as a representative of the people, respecting the rights of the people whom you represent, when you exercise, in your official capacity, a power which has not been delegated to you by the people? And is it possible for the people to delegate to their representative in Parliament, or to anybody else, the right to say in what manner they shall worship, or whether they shall worship in any manner at all? And further, when the people are compelled to keep Sunday, are they not compelled to conform to an act of religious worship! And is not conformity to this act of religious worship the sole object of your Sunday bill?

You will doubtless claim that the object of the bill is to secure to the laboring man the right to rest and worship on Sunday, and to go to church if he wants to do so. But cannot that object be attained without compelling him to rest when he don't want to do so? But that is not the worst of it; in order that the laboring man *may* rest, you propose to enact that everybody else *MUST* rest! It is the *religious rest* of the DAY that your bill will protect, not the *civil RIGHTS* of the laboring man, nor of any other man!

But every laboring man in the Dominion of

*Hon. John Charlton, a member of the Dominion Parliament, is the Canadian champion of compulsory Sunday observance, and is, at the instigation of his religious constituents, laboring to secure a Sunday law from the present Parliament.

Canada already *has* the right to rest on the Lord's day, and go to church if he wants to do so. If he does not exercise the right, he has no one to blame but himself. There is no law in Canada requiring any man to labor on the Lord's day except it be the law of greed; but when you undertake to regulate the law of selfish greed so that it will be in harmony with the principles of Christian charity, you have undertaken a work which belongs to the church, and which can be effectually accomplished only by the use of spiritual weapons in the hands of a converted church. But the church is the very one who is foremost in its clamors for a Sunday law. It is not from the working men that the appeal comes for such a law. It comes from the preachers. It is work that the laboring men are clamoring for, not rest. The great majority of them would be thankful indeed if they could be sure of six days' work every week in the year.

It may be said that he would lose his job if he should exercise his right to rest on the Lord's day. But that is simply to say that he is not a Christian, for no Christian would labor on the Lord's day. He would lose his life in addition to the loss of his job rather than do it. Neither would a Christian appeal to the government for a law to regulate the conduct, if not the conscience, of his employer, so as to bring it into harmony with his own religious convictions. But here we find you, a member of Parliament, Protestant in religion and Liberal in politics, endeavoring to enact a law for the regulation of conscience and religious belief! Be astonished, O Earth!

Yet you will claim that legislation for securing Sunday rest does not rest on the right of government to regulate conscience and belief. Upon what does it rest, pray tell? If not on the *right* of government, it must be upon the *USURPATION* by the government of the individual's rights; for legislation to secure Sunday rest certainly does regulate conscience and belief. If it does not, we would be pleased to have you tell what would. These laboring men would like to rest, and, perhaps, go to church on Sunday, but they dare not do it because their employer's conscience is not regulated in harmony with theirs, and so a law is demanded to regulate his conscience according to their ideas. What is a law but a regulation? And what does it regulate if not the conduct of these men so that it appears* to be what your conscience thinks it ought to be?

The employer who has no conscientious scruples about keeping open his place of business on the Lord's day, but who keeps it closed because he fears the law, certainly does have his conscience regulated by law. He has no respect for the divine requirement, but only for the human; and were it not for the human requirement he would continue at his business on the Lord's day. He keeps the day because he fears man, not because he fears God. Thus it is plain, not only that his conscience is regulated by law, but that he is forced to exalt the human above the divine. No man's worship goes higher than the source of the law which he obeys. If he is constrained by love to obey the law of God, his worship will be divine, rendered to the Supreme Being when he observes the Lord's day; but when he is compelled by force to obey the laws of man in regard to the observance of the Lord's day, his worship will be simply human, rendered to a human being.

You will doubtless claim that compulsory Lord's day observance is not religious worship; but if it is not an act of outward conformity to religious worship, we would be pleased to have you tell just what it really is. What in reason do you want him to rest for on Sunday if not to appear to reverence the day? He does not want to rest; if he did, he would

rest whether there were a law requiring him to do so or not. But when he does rest against his will he is no better for it, and you are no better for it; then why compel him to rest? What has been gained by his enforced idleness?—Simply this,—he has been forced to conform to your idea of religious sanctity. The only possible evil that can result from one's laboring on the Lord's day, is the irreligious influence which is exerted over the community where it is performed; and therefore the only object which can be secured by compulsory Lord's day observance is the suppression of irreligious influences. It is religious legislation, and nothing short of it.

But again, you claim that the government should treat Sunday rest as a *civil right*, founded primarily upon divine requirement. But that is just what the government does not do. If it only would do that,—if the government would leave the individual free to exercise his *civil right*, either to work or to worship on Sunday, it would indeed treat the rest day as a civil right, and it never will treat it as such until then. A civil right, or any other kind of right, is freedom of choice between doing and not doing; and where such freedom of choice does not exist, from the nature of the case there can exist no *RIGHT*. So that when the government requires Sunday rest of the individual, instead of securing to him the *civil RIGHT* to rest, it really deprives him of that *RIGHT*. He rests on Sunday because he does not dare to do otherwise, and not because he has the *civil RIGHT* to do so.

As to the divine requirement to observe Sunday, we are utterly ignorant. Divine requirements are seen in nature and in Revelation. But there is nothing in nature, so far as we have been able to observe, to indicate that one should take Sunday rest, or Monday rest, or any other *day* rest. Nature does seem to indicate that the higher forms of animal life should take night rest, but it does not indicate in any uniform way the amount of *day* rest which should be taken. Over-exertion or other abnormal conditions may require occasional day rest; but there is no definite, fixed rule by which this can be determined. The exercise of a little good, common sense, or possibly, a physician's prescription, is all that is necessary under such circumstances. Nature does not indicate in any way that a definite portion of time should be set apart for *day* rest. The birds make their nests and take their flight without distinction of days. The bees gather their honey and swarm from their hives on Sundays the same as on other days of the week. The flowers bloom, the fruits grow, the stars follow their courses, seven days in the week. Nature is silent as to a divine requirement for Sabbath observance. And therefore, to find a divine requirement for a regularly recurring day of rest, we must look outside of nature.

We go to Revelation, and the only divine requirement for a day of rest to be found there is the fourth commandment of the Decalogue; but that requires the observance of the *SEVENTH DAY*, not the first day of the week,—not Sunday. If there is anything in the Bible showing that the divine requirement to observe the *SEVENTH DAY* has been changed to one requiring the observance of the first day of the week, we would be very much pleased to see it. If you really do know of any divine requirement for the observance of Sunday, do tell us where to find it. You could confer no greater favor upon the preachers. They have been looking for it ever since Sunday-keeping originated; but they have never yet succeeded in finding it, and that is why the preachers of to-day are so anxious to secure through you a human requirement for its observance.

Either there is a divine requirement for the observance of Sunday or there is not. If there is, you can tell where to find it; but if there is not, and you are finally successful in securing the passage of your bill for the observance of the first day of the week, an institution for which there is no divine requirement, neither in nature nor in Revelation, we ask, in all seriousness, Are you not, by that act, exalting yourself above God? You admit that there is a divine requirement for the observance of a day, but it is the SEVENTH DAY and not the first day of the week which is divinely required to be observed. And if this divine requirement to observe the SEVENTH DAY has never been repealed, it certainly cannot honestly be cited as a divine requirement for the observance of another day.

We ask again, Where is the divine requirement for the observance of Sunday? We make bold to say there is no such requirement! And therefore the question which we have put is a seriously pertinent one, viz., Are you not by trying to secure such a law, exalting yourself above God? And in a two-fold manner; for your effort is to secure a human law for the observance of Sunday, the first day of the week, in opposition to the LAW OF GOD which requires the observance of Saturday, the SEVENTH DAY. Secondly, even though there were a divine requirement for the observance of Sunday, its divine character is entirely lost sight of through fear of the human. It is servile bondage to the State when it should be voluntary service to God. Sabbath-keeping is a religious practice and wholly such. It is a duty to be rendered to God alone and not to Cæsar. "He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it." The Lord will have volunteers only in his service, never conscripts.

The Jew and others who observe the seventh day as the Sabbath, and with a divine requirement to sustain them, too, are forced to act as if they believe that Sunday is the sabbath when they know that there is no divine requirement for its observance. They are forced either to suffer the pains and penalties of civil law for disregarding a religious form of worship, and that, too, entirely of human origin, or to dishonor God by treating both days as if they were sacred when they know that God has blessed and sanctified but one day, and that the SEVENTH. The atheist, the infidel, and the non-professor are forced to dishonor God by appearing to reverence that form of worship when they have no reverence nor respect for it whatever. The government *does* legislate to enforce a belief by enacting such a law. Is it not because of your belief in the divine requirement that you seek to enforce the observance of the day? But whether the other man believes in it or not, you propose to make him act as if he does! You certainly do propose that he shall conform his conduct to your belief. "There was a time when toleration was *craved* as a boon; then it was demanded as a *right*, but now it is spurned as an *INSULT*!" What, then, shall be said of intolerance?

Of course, every man has the natural right, call it civil right if you like, to rest and worship on the Lord's day; but that does not imply that he has the (un)civil right to compel every other man or any other man either to rest or to worship on that day. He can exercise his right to rest and worship on the Lord's day whether any other man in the world does or not. If the government treats the day as a civil institution merely, as you claim, civil people will not be annoyed nor disturbed by civil employment conducted in a civil manner on that day. Neither will a

Christian be disturbed by anything of that kind.

But there is no more reason for being disturbed by such things on the Lord's day than there is on the evening of a prayer-meeting. Is not Sunday treated as a civil day by the government? And is not common labor civil? It certainly is during six days of the week. Then why is it not civil on the seventh? It is civil. How in reason can you make it appear that civil employment on a civil day is uncivil? There is no more reason why a religious meeting should profess to be disturbed by quiet, civil labor on the (civil?) Lord's day than there is for the sittings of Parliament or of the courts of justice to be disturbed by the same thing on other days of the week. When religious people allow themselves to be disturbed by civil things which do not disturb civil people, it looks as if there was something radically wrong with their religion, or else that these good religious people are practicing a deception by trying to secure a law under an assumed title. A Sunday law is a RELIGIOUS law, not a civil law: and if the preachers do not know it, they ought to. The whole scope of Sunday laws is summed up in one word, religious restraint. Your bill is a measure calculated solely to impose religious restraint upon the people. It is a measure calculated to regulate the conduct of all so that they shall act as if they were in harmony with your religious belief.

Has the government the right to enact such a law?—Yes! It has the same right to enact a Sunday law that I have to knock you down and rob you when there is no stronger power to restrain me; and I shall have to answer to God alone for the evil. So of the government; it has the right (the power, the freedom of choice), to commit itself to the wickedness of enacting a Sunday law, and there is no earthly power to hinder it; but there is a just God to whom the promoters of the evil act, AS INDIVIDUALS, must give account; and I pray you be warned in time. "It is a fearful thing to fall into the hands of the living God."

Yes, the government has that kind of a right to enact a Sunday law, and we shall not attempt to resist it, because we are exhorted to be subject to the powers that be and not to resist them; but when once the evil thing is done, as it surely will be done, and we are called upon to obey a human law in opposition to the law of God, to observe a counterfeit sabbath instead of the Sabbath of the Lord, to forfeit the right to work on Sunday, that which God himself not only did but commanded us to do, we can but answer in the language of the apostles: "We ought to obey God rather than men," and suffer the consequences, leaving the higher powers to be dealt with by the highest power, even the power of God.

Yours for the right,

EUGENE LELAND.

173 Dundas St., Toronto, Ont.

LIBERTY of conscience requires liberty of worship as its manifestation. To grant the former and to deny the latter is to imprison conscience and to promote hypocrisy and infidelity. Religion is in its nature voluntary, and ceases to be religion in proportion as it is forced. God wants free worshipers, and no others.—*Dr. Philip Schaff.*

MANY thus imagined that the doctrine of the gospel requires the support of the civil power. They know not that it advances without this power, and is often trammelled and enfeebled by it.—*D'Aubigne.*

ARE SUNDAY LAWS CONSTITUTIONAL?

[From the New York World, July 15.]

SECTION 3, article 1, of the constitution of the State of New York says:—

The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed in this State to all mankind.

Is there, then, any constitutional authority for our oppressive Sunday laws? Is there not "discrimination and preference" when the legislature enjoins upon all the people the observance of a day as a "sabbath" or "holy time," when only a part of the people believe such observance to be morally or religiously obligatory? Would not those who support the Sunday laws think their religious liberty encroached upon if the legislature were to pass a law compelling them to observe the Mohammedan sabbath, Friday, as "holy time"?

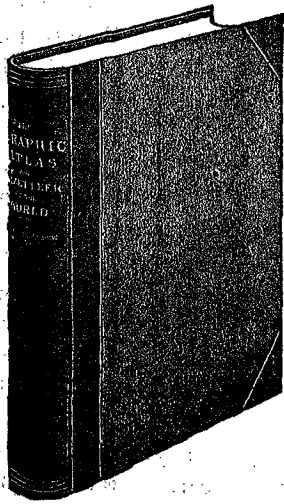
Would not every good and proper purpose of the Sunday laws be accomplished by a simple enactment making Sunday a legal holiday? The shops voluntarily close and men voluntarily rest from their toil on the other legal holidays.

Is not everything else in the Sunday laws directly violative of the constitutional provision above quoted, and also of the underlying and binding principles on which the constitution rests?

Why should not these laws be set aside by the courts or repealed by the legislature? Why should not enlightened and orderly citizens be freemen in fact?

"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."—*From the sentence of Judge Parks, in the cases of the Adventists now in jail at Dayton, Tenn.*

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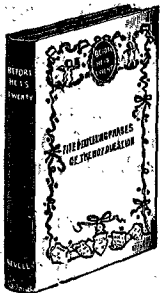
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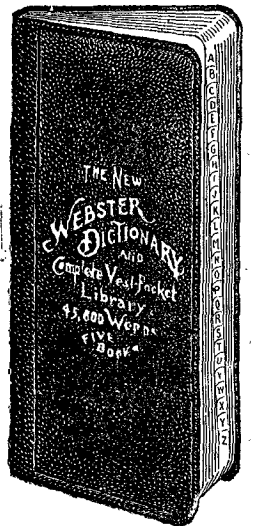
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NEW YORK, JULY 25, 1895.

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NATIONAL REFORMERS and many other professed Protestants are laboring to amend the National Constitution so that it shall expressly recognize Jesus Christ as the Sovereign of this nation. To all such we recommend the careful reading of the editorial from the *Western Watchman*, on page 235.

Be it remembered that these National Reformers have petitioned Roman Catholics to aid them in overthrowing the "atheistical" Constitution of the United States, and in building one that should recognize Jesus Christ as the Sovereign Ruler of the United States. When the Roman Catholics have gotten the same control in this country that they now have in South America, these National Reformers will have no one to blame but themselves if the Roman Catholics attempt to compel them to bow down to a bread-god sovereign as they are now doing with Protestants in Ecuador.

Not long since, a Methodist minister and editor in Brazil was persecuted by Roman Catholics because he failed to bow to the "host" which was being carried in procession on the streets. The AMERICAN SENTINEL joins with Methodists in condemning this persecution. Seventh-day Adventists are persecuted in Tennessee, Maryland and other States, in some cases by Methodists, because they refuse to bow to laws enacted to compel the recognition of Sunday as the sabbath. The Roman Catholic believes that the consecrated bread is the real Christ. Methodists believe it is a false Christ. Methodists believe that Sunday is the real Sabbath. Seventh-day Adventists believe it is a false sabbath. There is absolutely no difference between an attempt on the part of Roman Catholics to compel Methodists to act as if they regarded a portion of bread as holy, and an attempt on the part of Methodists to compel Seventh-day Adventists to act as if they regarded a certain portion of time as holy.

Seventh-day Adventists condemn the former as persecution. Will the Methodists condemn the latter as persecution?

SOME one, signing himself "M.," has contributed an article to the *Dickson* (Tenn.) *Enterprise*, in which he attempts to break the force of biblical precedents for violating bad law, cited by the Adventists. He says:—

Ah, well, say they, if the civil conflicts with the divine, then it is our Christian duty to obey God rather than man. We admit this proposition to be true in the abstract, and here lies the danger of deceiving the simple-minded. It is a "catchy" phrase. But who is to construe the law? Who says our Sunday statutes conflict with God's law? Whose opinion shall prevail, those of a handful of fanatics, or the combined intelligence and morality of the Christian world?

What an argument! Do majorities infalli-

bly decide what is and what is not in conflict with God's law? If so, all the martyrs were fanatics who should have gracefully submitted to the majority, rather than court persecution by acting contrary to the "combined intelligence" of the ruling majority. Our readers will be the more surprised when we inform them that this man is master in chancery and a *Presbyterian*. Sufferings of Presbyterian martyrs! Think of a Presbyterian, whose ancestors,—only a "handful," so bravely and persistently violated the statutes enacted and enforced by the "combined intelligence and morality of the Christian world"—the papacy, pleading majorities! If majorities are to decide questions of conscience, then Romanism was right in persecuting Presbyterians in days gone by, and is right now in persecuting Protestants in Roman Catholic countries.

And now that the reader may refresh himself with a courageous, consistent, Christian utterance on these Tennessee persecutions, let him turn and read the letter from a Baptist minister on page 235.

WITH THE CHAIN-GANG.

THE following communications, the first from N. B. England, whose defense is printed in this issue, and the other from W. S. Burchard, one of the convicted men, will interest our readers:—

Graysville, Tenn., July 16, 1895.

EDITORS AMERICAN SENTINEL—*Dear Sirs:* Rhea County, Tenn., continues to make itself notorious by persecuting Seventh-day Adventists. It has not worked its prisoners on the roads for years. I am informed that it tried it once and found that it did not pay and abandoned it. But since eight Seventh-day Adventists were convicted last court for the awful crime of keeping the seventh day as the Sabbath according to the Bible (I suppose that must be the offense, as hundreds of others work every Sunday in this county and are not molested), it seems they could not endure to see them lying around in jail. So they established a temporary workhouse and put them in the chain-gang to work. The authorities started with them to Spring City, eighteen miles north of Dayton, the county seat, this morning. I have not yet learned whether or not they put the ball and chain on them, but I hardly think they will. I am glad to mention that quite a number of the good citizens of Dayton and surrounding country are opposed to the whole proceeding, but it seems they could not prevent it. How long will the citizens of Tennessee carry on this diabolical business? How long?

"N. B. ENGLAND."

Rhea County Workhouse,

Spring City, Tenn., July 16, 1895.

A. F. BALLENGER, 43 Bond St., New York.

Dear Brother: We were moved from Dayton jail to this place to-day in two heavy wagons—eighteen prisoners. We left Dayton at 8.45 A. M., and arrived here about 3 o'clock,—deputy sheriff James Howard and John Brown guarding with a double-barreled

shot-gun and pistols, though they were not afraid of us. They handcuffed only four of the prisoners. I think they will be kind to us. My fine and costs are \$20.15 or about fifty and a half days.

"They put us to filling straw beds and making tables, etc. We had cabbage, onions, and bread and sugar for supper, but will have better, perhaps, in a few days. They aim to put us to work about a bridge in the morning. They brought balls and chains with them, but they will not put them on us, though we will work with those that will be chained.

"We are as happy as anybody in the world, and have nothing to fear, for the Lord is our God. 'When a man's ways please the Lord, he will make even his enemies to be at peace with him.' In haste.

Your brother in Christ,

W. S. BURCHARD,

Spring City, Tenn.

Care of Workhouse.

P. S.—I have just found out the amount of cost and fine that each of us has to work out. This does not include the State and county tax, which is \$10 in each case, and remains a debt against us:—

W. S. Burchard, \$20.15.

J. M. Hall, \$21.20.

W. J. Kerr, \$20.90.

H. C. Leach, \$19.80.

Monroe A. Morgan, \$20.20.

C. H. Moyers, \$17.30.

Byrd Terry, \$19.70.

D. C. Plumb, \$24.80.

Allen Cathey (1st case), \$19.70.

" " (2nd case), \$21.95.

"We are in a two-story house. We have our room downstairs; they have old wagon tires fastened in the windows upstairs to keep the wild prisoners in.

"Spring City is about fifty-five miles north of Chattanooga and two hundred and seventy-nine miles south of Cincinnati on the C. N. O. & T. P. Railway, near the foot of Walden's Ridge, a chain of the Cumberland Mountains.

"Perhaps you can get some information from this scribbling, so I will close for this evening. B."

THE orders for the SENTINEL of July 18 (No. 29) have come so rapidly that we have been slightly delayed in filling orders promptly, although one, and a part of the time two, great Miehle Presses have printed the paper at the rate of fifteen hundred an hour. After a week's run we are now in a position to furnish papers promptly. This issue will not be out of date for some time, but the sooner circulated the better. One dollar per hundred; eight dollars per thousand.

A CORRECTION.

IN our issue of July 4 we referred to Robert Baird as "the Baptist historian." This is a mistake; Robert Baird was a Presbyterian.

AMERICAN SENTINEL.

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

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