

"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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JOHN BUNYAN.

JOHN BUNYAN was born near Bedford, Eng., in 1628, the very year in which Charles I. yielded to the Petition of Right which declared the "illegality of forced loans, of martial law in time of peace, and of the billeting of soldiers on private houses."¹

But it was to a deep religious experience, to a sense of duty to his fellowmen and above all, to his God, and to a practical knowledge of the liberty wherewith Christ makes his people free, that Bunyan owed the inspiration of his life rather than to the demand of the times for redress of political grievances.

In 1653, at the age of twenty-five years, Bunyan was converted and became a member of the Baptist Church at Bedford. Two years later he began to preach the gospel. To the latter fact was due his long imprisonment in Bedford jail.

Rights Not Guarded.

Charles II. was placed upon the throne by the English people without giving proper guarantees that their liberties would be respected. True, he had given his word of honor to protect the religious liberty of his subjects, but political reasons and his lust for power soon led him to disregard this sacred pledge.

"Hardly was he seated on the throne," says Dr. Armitage,² "when Venner's petty insurrection furnished a pretext for vengeance upon all his opponents, and especially those

of the dissenting sects, no matter how much they proved their loyalty.

"Amongst the first victims of his tyranny we find Bunyan, charged with 'devilishly' and 'perniciously' abstaining from going to church, 'as a common upholder of meetings contrary to the laws of the king,' and with 'teaching men to worship contrary to law.'"

Offended Repeatedly.

Bunyan was first sentenced to Bedford jail for three months, at the end of which time he was to be banished if he refused to con-

to preach but a priest of the Church of England."

It was while in Bedford jail that Bunyan wrote his "Holy War" and "Pilgrim's Progress."

From all he loves on earth though sundered far,
And kept by bolted door, and iron bar;
His genius rises on devotion's wings,
And, soaring, with unwonted grandeur sings.³

Of "Pilgrim's Progress," Dr. Armitage says: "While we are obliged to reprehend the base injustice which kept this grand preacher pining in prison, however leniently treated, the fact is forced upon us, that the wrath of man was made to praise God; for had not his zealous servant been compelled to this solitude we should not have had that masterpiece of literature." Another, bringing "incense kindled at the muse's flame," sings:—

Lo! Sundered from the converse
of mankind,
For twelve long years in Bedford
jail confined,
A lowly child of genius and of
grace
A trophy rears, which time shall
ne'er deface.³

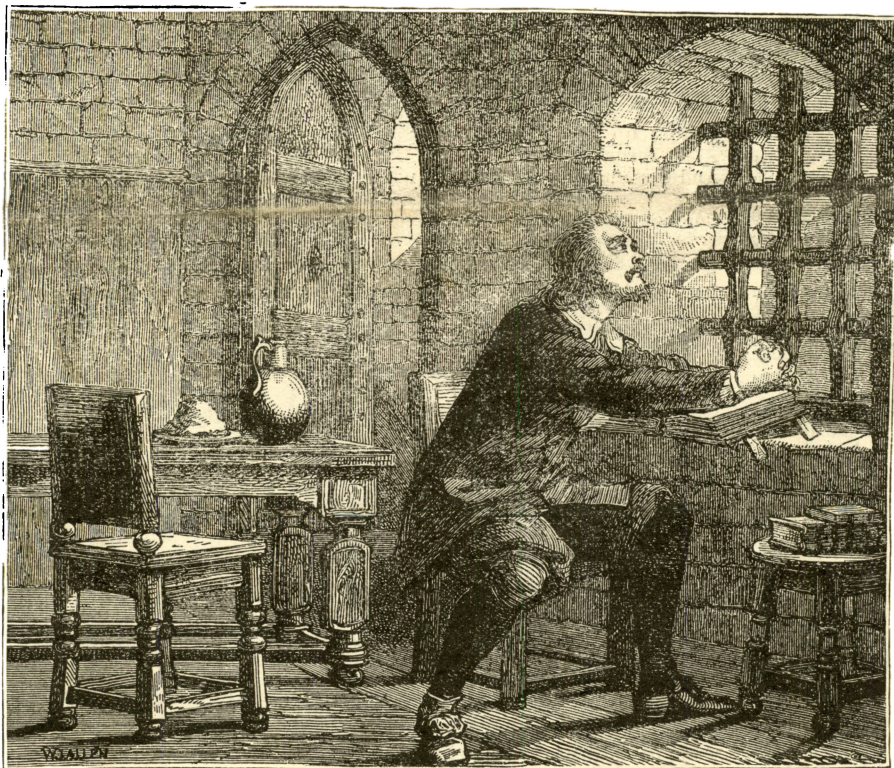
Pathetic Incidents.

There were some most pathetic incidents in connection with the long imprisonment of Bunyan. Says Dr. Armitage: "His wife was gentle to a proverb. When he was in prison she went to London to pray for his release, and induced a peer of the realm to present a petition to the House of Lords in his behalf; so the

judges were directed to look into the matter afresh. She therefore appeared before Sir Matthew Hale, Chester, and Twisden.

"With all the simplicity of a woman's love she told her artless story. She said her husband was 'a peaceable person,' and wished to support his family. They had four helpless children, one of them blind, and while he was in prison they must live on charity.

"Hale treated her kindly, Twisden harshly, and demanded whether he would leave off



John Bunyan in Prison.

"He was told that if he would give up preaching he should be instantly liberated. His answer was, 'If you let me out to-day, I will preach again to-morrow.'"

form to the established worship. He was, however, kept in prison for six years; when released he immediately resumed preaching. He was again imprisoned for another six years. Upon being released the second time, Bunyan began again to preach and was arrested the third time, but was detained only a few months.

"His judges were harsh with him," says Dr. Armitage, "but his real oppressors for these twelve weary years were the king and Parliament, who made it a crime for anyone

³ Rev. R. Furman, D. D.

¹ Encyclopaedia Britannica, Vol. V., p. 405.

² Thomas Armitage, D. D., LL. D., author of "History of the Baptists."

preaching if released. In child-like honesty she replied that he dare not leave off preaching so long as he could speak.

"Her request was denied, and she left the court-room in tears, not so much she said, 'because they were so hard-hearted against me and my husband, but to think what a sad account such poor creatures would have to give at the coming of the Lord Jesus.'

"Jesus wept because Jerusalem stoned the prophets, and Bunyan's wife was much like him. But, this giant in genius was just as tender-hearted as his wife. Where do we find such pathos in any passage as this, which he wrote in prison:—

"The parting with my wife and poor children hath often been to me in this place as the pulling off my flesh from my bones; and that not only because I am too fond of those great mercies, but also because I should have often brought to my mind the hardships, miseries and wants my poor family was like to meet with should I be taken from them; especially my poor blind child, who lay nearer my heart than all I had besides. Poor child, thought I, what sorrow art thou like to have for thy portion in this world! Thou must be beaten, suffer hunger, cold, nakedness, and a thousand calamities, though I cannot now endure the wind should blow on thee. But yet, thought I, I must venture all with God, though it goeth to the quick to leave you. I was as a man who was pulling down his house upon the head of his wife and children. Yet, thought I, I must do it, I must do it."

Kindness Cannot Compensate for Injustice.

Bunyan's jailer was very kind to him. His blind daughter was permitted to visit him at will, and latterly even Bunyan himself was permitted to visit his church unattended and even to preach. But these facts do not abate from the iniquity of his imprisonment. No amount of favor at the hands of an individual can compensate for injustice on the part of the law and the courts.

The chapter of wrong and oppression for Christ's sake is a long one, and yet the world has only partially learned the lesson. We talk of religious liberty, and yet practice only toleration.

The imprisonment of J. W. Lewis, in Tiptonville, Tenn., and of Wm. Simpson, in Chatham, Ont., for ordinary quiet Sunday labor that interfered with nobody and required nobody else to work, is just as indefensible from the standpoint of religious liberty and of equal rights as was Bunyan's imprisonment for holding meetings and preaching contrary to "the statutes made and provided."

His Case Before Sir Matthew Hale.

Bunyan's imprisonment was according to "due process of law." As already stated, his case came before Sir Matthew Hale, that eminent justice whose name is revered by all. This only proves the inspired declaration that "great men are not always wise." Bunyan was not an enemy of civil order, nor did he needlessly defy the authorities. He believed that God had called him to preach the gospel, and he felt that he had no right to forbear. "His persecutors," says the "Encyclopedia Britannica," "tried to extort from him a promise that he would abstain from preaching; but he was convinced that he was divinely set apart and commissioned to be a teacher of righteousness, and he was fully determined to obey God rather than man. He was brought before several tribunals, laughed at, caressed, reviled, menaced, but in vain. He was facetiously told that he was quite right in thinking that he ought not to hide his gift; but that his real gift was skill in repairing old kettles. He was compared to Alexander the coppersmith. He was told that

if he would give up preaching he should be instantly liberated. He was warned that if he persisted in disobeying the law he would be liable to banishment; and that if he were found in England after a certain time his neck would be stretched. His answer was, 'If you let me out to-day, I will preach again to-morrow.' Year after year he lay patiently in a dungeon, compared with which the worst prison now to be found in the island is a palace."

Did He Court Persecution?

Some might reason that Bunyan might as well have given the required pledge not to preach as he was not able to preach while in prison, and that therefore he courted persecution. This is a shortsighted view of the matter.

The living preacher's voice is hushed, but not
The voice of noble and unfettered thought;
In that lone dungeon Bunyan breathes the air
Of a celestial clime, for God is there.⁵

Bunyan preached more loudly and effectively in prison than he could possibly have done any place else; and his patience and endurance under persecution did much to secure a greater degree of religious toleration in England.

Count me o'er earth's chosen heroes,—they were souls
that stood alone,
While the men they agonized for hurled the contumelious stone,
Stood serene, and down the future saw the golden beam incline
To the side of perfect justice, mastered by their faith divine,
By one man's plain truth to manhood and to God's supreme design.

By the light of burning heretics Christ's bleeding feet
I track,
Toiling up new Calvaries ever with the cross that turns not back,
And these mounts of anguish number how each generation learned
One new word of that grand *Credo* which in prophet-hearts hath burned
Since the first man stood God conquered with his face to heaven upturned.

For Humanity sweeps onward: where to-day the martyr stands,
On the morrow crouches Judas with the silver in his hands;
Far in front the cross stands ready and the crackling fagots burn,
While the hooting mob of yesterday in silent awe return
To glean up the scattered ashes into History's golden urn.⁶

Motive of His Release.

Even Bunyan's release was not the result of the desire on the part of the authorities to do justice. "He owed his complete liberation," says the "Britannica," "to one of the worst acts of one of the worst governments that England has ever seen. In 1671 the Cabal was in power. Charles II. had concluded the treaty by which he bound himself to set up the Roman Catholic religion in England. The first step which he took towards that end was to annul, by an unconstitutional exercise of his prerogative, all the penal statutes against the Roman Catholics; and in order to disguise his real design, he annulled at the same time the penal statutes against Protestant Nonconformists. Bunyan was consequently set at large. In the first warmth of his gratitude he published a tract, in which he compared Charles to that humane and generous Persian king, who, though not himself blessed with the light of the true religion, favored the chosen people, and permitted them, after years of captivity, to rebuild their beloved temple. To candid men, who con-

sider how much Bunyan had suffered, and how little he could guess the secret designs of the court, the unsuspecting thankfulness with which he accepted the precious boon of freedom will not appear to require any apology."

Nevertheless the sacrifice which he made was not lost. More than two centuries have passed since Bunyan's suffering for the truth ceased. But the result of his heroic life survives to day, and in this year of grace 1896, men are nerved and encouraged to endure as he endured for the love of the same truth and the same Saviour for which he counted it a privilege to suffer.

THE CURE FOR IMMORALITY.

THE Willimantic (Conn.) Christian Endeavor Union, at a recent meeting adopted unanimously the following resolution:—

Resolved, that we earnestly entreat all good people in this part of the State, and more especially do we urge it upon the parents and young people connected with our churches and Christian Endeavor societies, to refrain from giving, attending, abetting, or participating in card parties and dances, for the reason that the fruits of these things, when there are any fruits at all, are always evil, and the Master whom we serve has said that "a good tree cannot bring forth evil fruit."

As a method of combatting immorality this is infinitely better than invoking the power of the civil authority to compel an outward show of regard for righteousness which is not felt in the heart, although, as the *Outlook* of May 9 remarks, mere "prohibitory and restrictive measures are of very little avail in promoting a pure life. Christ said," it adds, "that when an unclean spirit is cast out of a man, and returning to him, finds the soul swept and garnished, he takes seven other spirits worse than himself and enters into him, and that the last state of that man is worse than the first." What is necessary is a new tenant in the soul from which the devil has been cast out; and that new tenant must be the Lord Jesus Christ. But if mere resolutions to abstain from exercises tending to immorality cannot fortify the soul against evil, much less can the heart be purified by legal compulsion which has not even the consent of the individual to its operations. "Out of the abundance of the heart the mouth speaketh;" and out of an evil heart will flow an evil life, in spite of all that human power can do to prevent it.

No one, however, can well question the propriety of endeavoring, by precept and example, to induce people to forsake the ways of evil and walk in the path of righteousness; and when the appeal can be made upon the basis of God's word, it will often take effect in the heart, since "the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing assunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." The word of God strikes conviction to the soul, repentance follows, and the heart is purified by faith.

And here is the difficulty with the efforts made to reform people so as to secure the better observance of Sunday; the appeal cannot be based upon Scripture, since Scripture does not sanction the claims of Sunday as a day of rest. Moral suasion in the matter is robbed of all its potency by this fact; and it only remains to secure Sunday observance by that method which knows nothing of faith or of the convicting power of God's word,—namely, the force of the civil "law." But the word of God does support the seventh-day

⁵ Rev. R. Furman, D. D.

⁶ Lowell's "Present Crisis."

Sabbath; and this imposes an obligation upon all men which the civil "law" can neither strengthen nor counteract.

Let the churches and religious societies agitate as much as they will by precept and moral suasion, for such reforms as they may think the condition of society demands; no one can properly object to that. But it is proper to draw the line at those "reforms" which cannot be based upon the divine text-book of morality, and can only be realized through the operation of a force which has no power either to convict the soul or to purify the life.

WHERE GOD IS.

It is a tendency of human nature to put faith in visible signs and symbols. The presence of the sign is taken as evidence of the presence of the thing symbolized. This is conspicuously true in religion, where superstition so often plays a prominent part, and where in real spiritual understanding so many have not grown beyond the stature of babes. A name, a picture, a statue, a cross, or other religious symbol, is made the evidence of the reality of that for which it stands in the spiritual realm. By a mere profession of Christianity, or by the practice of outward ceremonies and forms, men are easily deluded into the belief that they possess genuine piety. It is this sort of "faith" precisely that leads some men in our country to-day to view the National Constitution as a godless document, because it does not contain the name of God or make a formal recognition of his authority.

The great trouble with men in this world is their failure to recognize God in the multitude of places and events where his presence and power are manifested. God is invisible; and being not seen, his presence and working must be recognized by faith; for "faith"—not some external sign or token—is "the evidence of things not seen." Heb. 11:1. It is God's right to be recognized by his creatures everywhere and in all things, and it is the work of Christianity to point men to him as the Creator and Upholder of all things, and to his goodness and mercy and love in all the circumstances that surround them. "An evil and adulterous generation seeketh after a sign," said Christ. They were evil and adulterous because they had not faith, and they sought after a sign for the same reason.

God is in nature: in its bright hues, and graceful forms, which delight the eye, or its stupendous and stern aspects, which fill the heart with awe and a sense of human littleness. God is in the hearts of men, even though they may not recognize his presence or acknowledge any of his claims. If they have a love of justice, if they pity the unfortunate, if they have a desire to do good to their fellow-beings, if they have any love of humanity around them, they manifest that God is in them; for "God is love," and there is no source of love and of good but him. God is in every deed that is done for the uplifting of humanity; he is in every word that breathes justice and mercy and liberty to the afflicted and the oppressed. He is in all that recognizes men as possessing equal rights and entitled naturally to the uninterrupted enjoyment of "life, liberty, and the pursuit of happiness;" and he is therefore already in the Constitution of the United States.

Would it not be better to teach men that God is everywhere in all his works, and that we are to recognize him in every privilege and blessing that we enjoy, beholding him by faith, than to lead men to put confidence in

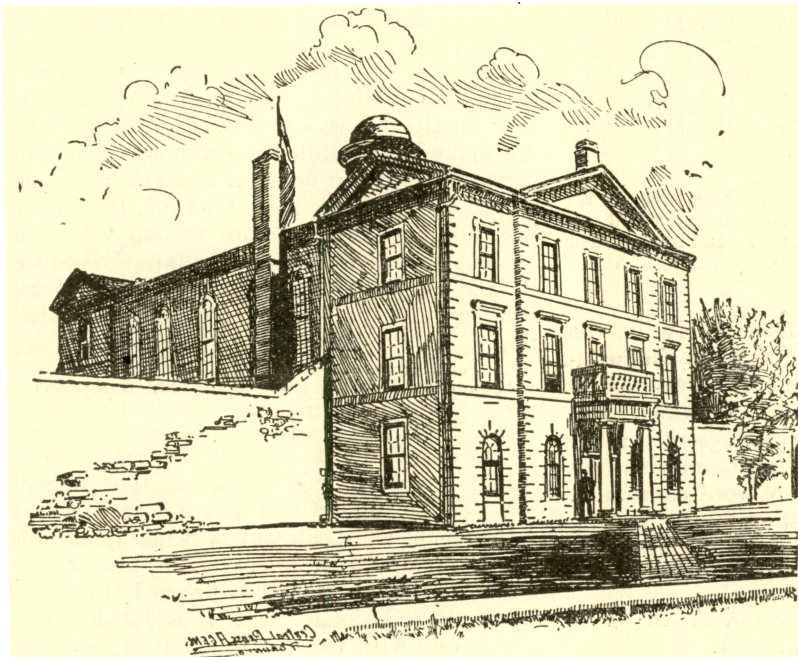
mere names, and signs and outward professions, by which true faith is virtually denied, and by which numberless souls have been deluded to their ruin?

FROM AN IMPRISONED SEVENTH-DAY ADVENTIST MINISTER.

Chatham Jail, Chatham, Ont.,
May 12, 1896.

EDITOR AMERICAN SENTINEL: I received your letter just upon being locked up in my cell for the night, and to me it was a welcome visitor.

I have been in jail now over a week, and as I recall the many bright experiences of my life, none seem so precious to me as the week just past. I don't feel as though I were deprived of my liberty, because Christ has made me free from that worst of all bondages, *sin*. Oh, how glad I am for this assurance! Men may condemn me and keep me locked in a prison cell, but the thought that Jesus does not condemn me fills my heart with joy and gladness. I love and prize the favor of God more than the favor of man. The Lord says,



Chatham Jail, in Which William Simpson is Confined.

"Fear ye not the reproach of man, neither be ye afraid of their revilings." With these words of encouragement I can say as did the prophet of old, "God is my salvation, I will trust and not be afraid, for the Lord Jehovah is my strength and my song, he also is become my salvation."

They give me to eat a piece of bakers' bread and a basin full of skilly (a sort of old-fashioned oatmeal gruel), generally three times a day. Occasionally they give me a little prison soup for dinner. This is served through a hole in the door just large enough for its admittance. I have not been able, as yet, to bear the smell of the skilly, much less eat it, so pass it back. The jailer says there is no use of his making skilly for me if I do not eat it; so for the last four or five days he has given me bread. He says that I will call for skilly yet, but I don't think so. I thank God for the bread, and before eating it I ask him to bless it to my use and nourishment. I am sure that he hears my prayer, for never before did food taste so good to me; and while the other prisoners, who have not been confined as long as I, complain of being weak and hungry, I never felt stronger and more satisfied than now.

For thirteen hours out of every twenty-four I am shut up in a small cell just large enough to contain an iron cot. I am glad that they cannot make a cell small enough to shut out the presence of the Saviour, nor keep a man shut up so long that the Lord will grow weary. As long as I have the assurance that Jesus is with me I cannot be made miserable, but can say with Paul that in whatsoever state I am I will be content.

I can see now, why Paul and Silas, even under the most painful suffering, and lying in prison, could sing praises to God; for when God blesses a man, the sufferings inflicted by man are forgotten. I know this by experience. The presence of the Saviour scatters the darkness and gloominess and makes the prison seem like a palace. It makes the bed of iron soft, and my sleep is sweet, and as I arise every morning and dress in the striped garb of the criminal, I am more determined than ever to serve Him even unto death. It may seem strange to some of the readers of the SENTINEL why I should suffer these things rather than keep Sunday. I shall be glad for the privilege of informing any sincere inquirer after Bible truth why I hold to the views that I do. Man has taken away my privilege to preach vocally, but I am thankful that I have still access to pen and ink. Should any desire to inquire further into the reasons of the hope that is within me, I will esteem it a privilege to correspond with them.

WM. SIMPSON.

DANGER IN SUCH APPEALS.

[The Christian Register.]

THE *Congregationalist*, not without good reason, has apprehensions as to the wisdom of settling church quarrels by special legislative acts. It refers especially to a quarrel in the First Church of Lowell, Mass., which has been before the

public for some time.

The Lowell church, like most of the Congregational churches of New England, is formed of a church and a society. The society holds the property, and makes contracts with the pastor. The church is a religious organization, existing in association with the society. Membership in the society, according to the laws of the Commonwealth, may be determined by such by-laws as the society may adopt. In the Lowell case there has been a conflict between the church organization and the society.

The resignation of the pastor was first accepted by the society and then by the church. Afterward, however, the church rescinded its action. As the church was unable to secure a sufficient representation in the society to change the result of the society's vote, the quarrel was carried into the legislature, when a law was passed giving members of the Lowell church the right to membership in the society without the formality of a vote by that organization.

Without attempting to pass at all upon the merits of the difficulty between the church and the society, we believe that it is a dangerous precedent to carry church quarrels into

the legislature. It would be much better to settle them by arbitration, and, if that cannot be done, by the courts. It is a question, too, whether the act of the legislature is constitutional, whether it does not interfere with the right of every religious society to prescribe its own conditions of membership.

GOD IN THE CONSTITUTION.

[A sermon with reference to attempts to amend the Constitution by inserting a recognition of God, Jesus, and the Bible as their revealed will. Delivered in Oakland Music Hall, Chicago, by Rev. Jenkins Lloyd Jones, Lecturer in English in the University of Chicago, and Pastor of All Souls Church, one of the leading independent congregations of the city.]

The Preamble as it is and the Proposed Amendment.

THE Preamble to the Constitution of the United States runs as follows:—

We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America.

There is now pending before Congress a resolution, introduced by Representative Morse, of Massachusetts, proposing an amendment to this Preamble, which will introduce a parenthetical clause immediately after the phrase, "We, the people of the United States," which runs as follows:—

Acknowledging Almighty God as the source of all power and authority in civil government, the Lord Jesus Christ as the Ruler of nations, and his revealed will as the supreme authority in civil affairs, in order to form, etc. etc.

This resolution, introduced early in the session, was referred to the Judiciary Committee. This committee, on the 11th day of March, appointed a hearing, at which time arguments *pro* and *con* were presented relating to the amendment. Two hours' time was allotted, but over four hours were consumed. Being in Washington at the time, I was invited to be one of the speakers to present the argument against the amendment.

Who are Urging the Adoption of the Proposed Amendment.

The amendment was ably urged by a large committee of clergymen representing various denominations, but receiving its executive energy apparently from an organization created expressly for the purpose with its headquarters at Pittsburg, and representing chiefly, I think, the United Presbyterian fellowship. This movement is backed largely by the organic strength of the Young Men's Christian Association, the Young People's Society of Christian Endeavor, and the Woman's Christian Temperance Union organizations. The cause has its published organ and has called into being a considerable literature.

The Gauntlet the Amendment Must Run.

Should the Judiciary Committee report favorable and the resolution win its way by a two-thirds vote, through both Houses of Congress, it will then require a ratification on the part of three-fourths of the several States before it becomes a part of the Constitution.

There does not seem to be the slightest chance that this resolution will ever successfully run such a gauntlet. Indeed, it is not probable that it will ever be started on the race. It will probably meet its death at the hands of the committee, but the consecrated earnestness, the scholarly ability, on the part

of the few who urged it in Washington, the intense interest manifested on both sides in the discussion, the anxiety on the part of the organized Christian churches of our land, the natural interest of the human soul in the permanence and potency of religious truth and power, justifies, as it seems to me, my taking the subject into this desk and occupying this hour in trying to tell you why I, a minister of religion, one who fain would deepen the thought of God, increase reverence for Jesus, and add to the intelligent power of the Bible, would oppose with all my might, this introduction into the Constitution of the United States, such a verbal recognition of God, Christ and the Bible.

A Cheap Substitute for Piety and a Make-shift for Devotion.

In the first place, if the amendment is all true, it does not make it more true by putting it in print at the head of the Constitution which few people read, which is itself a creature of interpretations and applications. It is one more cheap substitute for piety, a make-shift for devoutness; it is adding the sin of hypocrisy to whatever error and infidelity may abound. Whatever we think of God, he is something more than the Saxon word of three letters which we use as a symbol.

However we may interpret the phrase, "Lord Jesus Christ," the putting of it into the Constitution in a bracketed sentence, does not make him "Ruler of Nations," and the leaving of him out does not unmake his kingship. However we may think of the Bible, it is not one whit the more or one whit the less authoritative in "civil affairs" because it is declared to be such in a parenthesis thrown into the Preamble of the Constitution.

It Would Make the Bible an External Fetish.

The actual result of such an amendment would be only to contribute to that debasement of the Bible which makes it an external fetish such as it already is when lying lips kiss it, when with solemn oath they assume responsibilities which they proceed at once to desecrate and violate. It is a fetish when hands foul with violence touch it in courts of justice as they swear the truth and proceed to outrage the same. This movement on the part of religion to enhance its dominion and to increase its power, is a movement backward towards the primitive sources of religion when sanctity was vested in certain things, some holy place, some sacred memento, some mystic phrase.

The lucky stone the African wears round his neck, the talisman which is supposed to ward off diseases, the texts mumbled in front of battle that victory may be obtained, the pious phylactery worn on brow or arm, the ceremonial value of water or wafer, the soul-saving power of Koran, . . . were all instinct in their own time and place with religious emotion; all still suggest pathetically the gropings of the human heart towards its ideal, the hunger of soul for peace and adjustment; but it is all religion on its lower planes, religion, may we hope, largely in its outgrown form, and this attempt to legislate a nation into devoutness, to exalt Jesus into regal position by a resolution, and to make a book biblical by an act of Congress, is, in so far as it is sincere, kindergarten spirituality, a movement of the baby soul of mankind, which in the very effort to express itself, and before the formula is found the thing to be formulated has moved on.

It Represents the Unholy Delusion of Unrighteousness.

In so far as this movement is not sincere it represents the unholy delusion of the unrighteous. It is a profane touching the cap to the name of God that Godless lives may be less suspected. We have too much of this printed piety, too much religion on the book and not enough religion of the life. Whatever the revealed will of God may be, or wherever you look for it, it is not a thing of linen paper and calfskin.

Admit it for the time being that all the creeds implied by the formula of the amendment are true, the so-called "Apostles," the "Nicene" and the "Athanasian." Admit for argument's sake, that Jesus Christ is the "Ruler of Nations," and that the "Bible is the revealed will of God," why add insult to injury, mock with more empty phrases the unappropriated truth? If it is true, the place to begin to enforce that truth lies nearer home than the Constitution of the United States of America. If these phrases thus used have power, let us by all means begin by inscribing them on the inside flap of our pocket books; let the stationers print the phrase at the beginning of the business-man's day-book and ledger; suppose it be inscribed on the walls of the dining-room, in the private library; let the Board of Trade be opened tomorrow morning by the clear announcement of the words of amendment: "Acknowledging Almighty God as the source of all power and authority in civil government; the Lord Jesus Christ as the Ruler of Nations and his revealed will as of supreme authority in civil affairs," we go forth to do business. If there be potency in such declarations, let them be tried nearer home.

Legislative Piety has been Tried in a Limited Way.

This legislated piety, foreign as I hope to show, to the genius of the United States, still has been tried in a limited way. The silver coin of the United States bears the legend—"In God We Trust,"—but the gambler builds his silver pile and stakes it upon the throw of the die, knowing that if he wins another loses unrighteously just the same. "In God We Trust," says the coin which buys the maddening draught which takes the place of the child's bread and the wife's dress. "In God We Trust," says the coin of the extortioner, the coin that jingles in the pocket of the man who has turned to bank deposits the lives of the pale men and women of the sweat-shops, who has crowded his employes to the wall, refused to reason and denied them the right of a hearing and the protection of the modern right arm of justice, arbitration.

No; self-seeking Congressmen and unholy legislators cannot "put God in the Constitution." They cannot make Jesus Christ the "Ruler of nations," and they cannot make themselves to be heard on the question of what is the "revealed will of God;" not though such a phrase in the Constitution might carry the question to the Supreme Court of the United States.

"I Oppose this Amendment Because It Does Not Seem to Be True."

But as a minister of religion I oppose this amendment because it does seem to be true. To me the thought of God is too profound to be expressed by any word to which is to be given legislative sanction. . . . God, the sum of excellence, the maximum of potency, the synthesis of all reality, is not empanelled in man-made constitutions, because he has written himself further back in the maker of constitutions. He is to be found only where

there is liberty. He is to be felt only where there is fraternity. He is declared only where there is integrity. "Liberty" and "Fraternity" and "Integrity" are the bigger names of God. Says Emerson, "If you want to save the name of God multiply its synonyms." Says Bartol, "I sometimes love to say 'Allah' that I may escape the word and find the thing." If there was any uncertainty as to God's relation to the Constitution of the United States as first passed, that ambiguity was settled in the very first amendment which came in force in 1791, five years after the adoption of the Constitution, which runs as follows:—

Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

God Already Recognized in the Constitution.

Put these words with the high words of the original Preamble, viz., "To establish justice," "to insure domestic tranquility," "to promote the general welfare," "to secure the blessings of liberty to ourselves and to our posterity," and we have recognition of God which the amendment proposed belittles and dwarfs. . . . The United States began in the Declaration of 1776 that declared "all men free and equal." In its Constitution of 1786 it pledged itself to "justice and liberty." In 1791 it bound itself anew to the divine law of liberty by declaring that no "establishment of religion should ever be enforced by law and no prohibition of the free exercise thereof should ever be countenanced." For that nation now to incorporate these ambiguous phrases into its Constitution would be to prove recreant to its high claim, disloyal to all its last pledges.

The Promoters of the Amendment Frankly Admit Intolerance.

I am not asserting more than is warranted concerning these phrases. Before the Judiciary Committee, these people in whose interest and by whose request the amendment was introduced, frankly admitted that they desired to make this Government organically a "Christian" government and when asked by one of the representatives, whether under this amendment a Mohammedan or a Jew could consistently qualify for a seat in the legislative halls of the nation, they frankly admitted that they did not see how he could. When asked if logically under this amendment a Jew or Seventh-day Baptist who religiously interprets the Bible as making Saturday the seventh day of the week the holy day and not Sunday the first day of the week, could be permitted to exercise their religious conscience by resting on the seventh and working on the first day, their answer was, "Yes, if it was indoors or out of sight where it could not offend Christian conscience." Question,— "Could such a one plow corn in his own corn field on Sunday?" Answer,— "I doubt if he could. I do not think he ought to be allowed to."

Let Us Rise to Where God Is.

Let us leave unanswered the pitiable conclusion. Let us rise above this soul-cramping discussion. Let us flee the battle of words. If these are the methods by which God is to be established in the hearts of men and his will to be incorporated in the statutes of our land, let us rise to some "Godless" heights where God is. Let us flee the word that we may be in communion with the infinite spirit, forget our Saxon speech and give over the attempt to articulate the sonorous Hebrew. We do

not know how to say it in Sanskrit. Greek and Latin may be dead languages to us. Let us for the time being confess that we have no name for the nameless Power that reveals himself most mightily in our passion to be like himself, boundless, free; reveals himself most powerfully in the age-long hunger for equity, in the thirst for justice. If this is the establishment of "Christ's kingdom among nations" let us flee to some Christless realm where cross and creed fade and fail that the blessed brother of Nazareth may speak to us as he did to that hungry hearted water carrier of Samaria, "Verily I say unto you, not in this mountain nor in Jerusalem will ye worship the Father, for God is a spirit and they that worship him must worship him in spirit and in truth."

A Phrase More Mocking than "This Is the King of the Jews."

Irreverent hands placed over the thorn-crowned form on the cross, the scoffing legend, "This is the King of the Jews," and the helpless limbs and bleeding side testified to the irony. Has it come to this, that at the end of nineteen centuries, well-meaning and reverent hands will place over that brow still bleeding, the more mocking phrase, "This is the Ruler of Nations"? He the non-combatant, the "Ruler of Nations," whose boasted strength lies in their death-dealing armaments, their floating warships and bayoneted battalions? He who said, "Blessed are the peace makers," the "Ruler of Nations" whose boast is war? He whose doctrine of brotherhood was exemplified in the parable of the good Samaritan, the "Ruler of Nations" whose splendor rests upon inadequately paid labor and the iniquitous distribution of the products of labor? He, the compassionate, who raised the sinful from the dust, wrote the record of her sins in the tide-washed sands, but wrote the record of her intrinsic purity, her abiding womanhood with indelible ink upon the everlasting heart of humanity, the "Ruler of Nations" resting in debauchery where woman's virtue is made to witness to man's arrogant pride, the persistent tears of the one matched with the arrogant smiles of the other?

And again, think of God's revealed will the supreme authority in civil affairs"? Get the "revealed will" from any source you choose, who dares say God's will is revealed in civil affairs until civil affairs themselves assume more Godlike aspects?

We Want the Things, not the Name.

After all, my heart warms to these stalwart Presbyterians. Their desire is our desire. We want "God in the Constitution," but we want the *things*, not the *name*. We want justice, sacred justice, God's rectitude and equity which it is the expressed purpose of the Constitution to establish, established. We want the general welfare which it promises to promote, promoted; and this is realizing the God already in the Constitution. For if not, God is not justice and liberty. If he does not "vouchsafe the general welfare," then we want this something more than God in the Constitution, and we can have it by realizing the splendid ideals of the fathers set forth in the Preamble of our Constitution as it is. I do not know what a "Christian" nation may be or may not be. I have never dared used the word "Christianity" in your presence without some explanation or interpretation, because I am always afraid that unless thus guarded, "Christianity may be so interpreted that there is something bigger than Christianity, something more fraternal, something more loving, something more pa-

tient, a religion more hospitable to the kindling words which have thrilled the non-Christian world, something more conscious of the pathos revealed in the blind gropings of the myriad pagans who also have stumbled on altar stairs and climbed with naked, bleeding knees the ragged rocks that lead to the temple heights of self-sacrifice; to-day I mean this something larger, and this nation means something larger.

Equal Right for All,—Christian, Jew, Mohammedan, Pagan, Infidel.

This never has been and God grant that it may never be a nation that in its statute books, its economic privileges, its intellectual horizon or in its ethnic hospitality, is rimmed by the historic reality or the ecclesiastical and the theological ideal known as "Christianity," for scarcely does Jesus of Nazareth come within the pale of this Christianity. Certainly the Jew and the Samaritan, Greek, Roman, Moslem, and Buddhist, aye, the commonplace unideal familiar neopagan on our streets, the infidel and the agnostic, the skeptic and the scientist, and still more the poor everyday, threadbare sinner of the avenue or the alley,—those men and women whom we know and deal with, they, thousands of them, are not Christian either in a theological, an ethical, or philosophic sense, but they are members of the great family of man and citizens of the United States of America. They must be protected by its laws, must be eligible to its privileges on the same footing as every other citizen. A million lives were sacrificed to vindicate this principle of liberty in the United States on its physical and corporeal side. We struck the manacles from off the black limbs under the inspiration of the ideal set forth in the Constitution of the United States. There are ten times one million men who will lay down their lives rather than allow the shackles that were struck off from black limbs to be fastened to white souls in this country. If there be but one Moslem whose heart is moved to celestial beatings by the word, the fame or the name of Mohammed within the limits of these United States, the entire resources of the Government from the President down to the humblest policeman on our streets, is at the service of that Mohammedan to secure his God-given rights as written in the constitution of men, the constitution of the universe first, and in the Constitution of the United States afterwards. Let me not be theoretic or fanciful. If there is but one hard-headed, and if you please hard-hearted infidel who by the best use of his judgment and honest resources of his own soul, is compelled to say, "I know no God, I honor no Jesus, and I have found no Bible," still that man in his isolation, in his mental barrenness and spiritual poverty, if you will, is a citizen of the United States with a right to his opinion, a right to the liberty of his mind as of his limb, and the United States must guard his rights, else it is a greater infidel and has proven atheistic to its own divine affirmation of God, an affirmation made in the most Godlike words that human lips can frame, the most God-revealing words that dictionary has ever yielded; and these words are to-day in the Preamble of our Constitution,— "Justice" and "Liberty." God is in the Constitution and will stay there until we make it a document of injustice, change it from being a magna charta of spiritual liberty, to a petty charter of slavery. We cannot keep God out of the Constitution except by putting the word "God" into the Constitution in such a way as to infringe upon individual rights, to the menace of spiritual liberty, to the reproach of human brotherhood.

We Want no God that Can Be "Put In"
or "Taken Out."

Oh, friends, a god that can be "put in" or "taken out" of the printed document is no god upon which the soul may rest with a sense that it is cradled in infinity. Well does Bishop Trench say:—

If there had anywhere appeared in space,
Another place of refuge, where to flee,
Our hearts had taken refuge in that place,
And not with thee.

For we against creation's bars had beat
Like prisoned eagles, through great worlds had sought,
Though but a foot of ground to plant our feet,
Where thou wert not.

And only when we found in earth and air,
In heaven or hell, that such might nowhere be,
That we could not flee from thee anywhere,
We fled to thee.

A Personal Appeal.

I have made my point. I have preached my sermon. Let me cease here, but not without a personal appeal to each one of you. It is more than a freak of language that applies the word "constitution" to the fundamental document of the government and the foundation organism of your life and mine. How is it in regard to our "constitutions," yours and mine? When the red blood courses joyously in the veins, when pure air finds its way through sound tissues to kiss these red rivers into vigor and vitality, then God is in our physical constitution. When by sins of omission and commission the rivers grow stagnant and the red stream darkens, then we put God out of our physical life.

So in the life of the soul, when love courses joyously in all the chambers of the soul, when thought touches love into vitality, when God is in the heart, the life of the soul is God-life; but when selfishness or indolence causes love to languish and the streams of usefulness become festering pools, then we have lost the life of God in the soul, we have missed him out of our "constitution." He is to be sought in the body, in the soul, in society and in the state of indirection. We may miss him when we pursue him. We must find him when we forget him in our divine quest for that in which when we live in those things which are eternal, we find the highest manifestations of that spirit and the noblest expressions of that power.

Destroy the False that the True May Live.

"Kill Buddha" was the motto of that Buddhist sect which our friend Kinza Riuga Hirai of Parliament of Religion memories, belonged to. "Kill the Buddha" of form, "kill the Buddha" of doctrine, kill the official Buddha, kill the sacerdotal Buddha in order that Buddha, the spirit of gentleness, Buddha, the prophet of humanity, Buddha of the pitying hand, Buddha of the inquiring mind may be found. So with Christ, the official; Christ the dogma; . . . Christ the stately "Ruler of Nations" in the words of the resolution; let him be killed, pass out of our statute books, wither in our creeds, fade in our minds, that Jesus the tender lover of babes, Jesus the compassionate brother of the fallen and stained, Jesus the shepherd of the lost, Jesus the inspirer of the discouraged, Jesus the advocate of the poor, Jesus the open-handed brother of humanity, the splendid prophet of justice, may live more and more abundantly.

Sweet thought of God! now do thy work
As thou hast done before;
Wake up, and tears will wake with thee,
And the dull mood be o'er.

The very thinking of the thought
Without or praise or prayer,
Gives light to know, and life to do,
And marvelous strength to bear.

Oh, there is music in that thought,
Unto a heart unstrung,
Like sweet bells at the evening time,
Most musically rung.

'Tis not His justice or His power,
Beauty or blest abode,
But the mere unexpended thought
Of the eternal God.

It is not of His wondrous works,
Not even that He is;
Words fail it, but it is a thought
Which by itself is bliss.

MORE RELIGIOUS PERSECUTION IN MARYLAND.

Ford's Store, Md., May 15, 1896.

EDITOR AMERICAN SENTINEL: I drop a few lines to inform you of the persecution here at Ford's Store.

Alick Dodd and myself, both Seventh-day Adventists, have been arrested for Sunday work. The road men took Brother Dodd's bridge up on Saturday at the foot of his lane and left it up, so that he could not get out on the public road without replacing the plank. He replaced them Sunday and was arrested. I live near the M. E. Church, and while looking round a little on Sunday, picked up two or three roots and tossed them upon a pile of such rubbish in my own lot. For this I was arrested, charged with two offenses—breaking the Sunday law, and disturbing public worship. I was at least one hundred and thirty feet from the church, and did not make any noise.

Both Brother Dodd and myself were brought up for trial, but waived examination, and were bound over to the Circuit Court, as I would not be tried by the magistrate because he had expressed his feelings toward our people in my presence, and I knew he would not do justice.

The accusers are as usual the class leader of the Methodist Church, and members of his flock for witnesses. Brother Dodd's hearing was on the 11th of May, and mine was on the 13th.

W. A. MANSFIELD.

THE POLITICAL SITUATION IN COLOMBIA.

BY FRANCISCO CORTIS.

THE political situation is an enigma and presents the same aspect no two days. The government's position as briefly stated by its minister of government is: "The government cannot to-morrow show the clemency that it did yesterday." The government tells the people that "it keeps its promises and guarantees the liberties it recognizes." What these liberties are the reader shall judge for himself, from the statement of facts herewith given.

The former constitution granted many liberties not allowed by the present one, which by its terms, and under certain conditions, permits the president to exercise "extraordinary powers." This, to a certain extent at least, makes him equal to a king. By other specifications he is placed in a position which leaves him practically free from responsibility for his actions. The extraordinary powers, it is asserted, have been used to advance party interests and curtail the liberties guaranteed by the constitution. A large class of citizens demand a return

to the strict letter of the constitution as it now is. To secure this end they have organized political clubs opposed to the present *regime*. Whether they exist for any other purpose than to secure a full vote at the elections, which take place during the next four weeks, I am unable to say. It is certain, however, that they are not viewed with favor by the ruling party, but are regarded as revolutionary organizations. Another thing is also very evident, that if the elections are left to take a free and unobstructed course, others will be chosen for the places occupied by the present rulers.

There is a factor in the struggle that many of the people do not recognize, and that factor is the Roman Catholic Church. She may pose in the United States as the champion of civil and religious liberty, but her claims would have to be discounted considerably more than one hundred per cent. in this country in order to arrive at their true value. Those who are struggling for greater liberty think that they are good Catholics, and would not say anything to injure the church, regarding her as their friend. But does she regard them as her friends? By no means. Did she not, only a year ago, excommunicate and curse all who would not do her bidding? She certainly did in a circular issued by Bernado, Archbishop of Bogota, May 6, 1895, and printed in the SENTINEL June 27. The archbishop's circular was only a prelude to the following circular just issued by the government:—

Circular No. 656.

Bogota, Republic de Colombia, April 4, 1896.

OFFICE OF THE MINISTER OF GOVERNMENT.

To the Governors, Department Commanders, Chief of Police, and Commanders of Military Posts:—

The Government has desired to surround, with all classes of guarantees, the important right of suffrage, and to this end its agents have been instructed.

But that which it has done to guard the rights of the citizen and fulfill a duty, some classes, who do not understand what it is to discharge a duty in an election, have taken as a sign of impotency or weakness on the part of the government. The sound of war, the hasty movements of warlike organizations, exist already in various parts of the republic. These do not tend toward a peaceful discussion. They are forerunners and producers of various disorders. The press already adopts a shamefully-insulting tone calculated to fire and stir up the mind, and it hardly ever fails to be a forewarning of a revolt. It appears as though a considerable part of our people, strangers to the practices of a republic, were totally incapable of peaceable electoral contests.

Confronted by such a situation the government cannot remain a silent and inert witness. It keeps its promises and guarantees the liberties it recognizes, but it does not confound, *neither will it permit* others to confound right with abuse, suffrage with sedition, in the revolutionary organizations at the voting places.

If on one hand it is not disposed to limit or restrict electoral rights, on the other hand it is prepared to suppress with energy and rigor the disorders that are announced as already existing in various parts of the republic on account of the elections. Public order and peace are above all else, and it is the government's duty—and it will perform it—to preserve these at whatever price; it will vigorously use the means that are in its hands to that end, although deploring that in a republic which appeared to be entering upon a settled life, such conflicts still arise.

Now, if these constant enemies of law and order have not learned from the recent severe chastisement given them, and intend again to renew armed resistance and rebel against the government; . . . the government cannot to-morrow use the clemency that it used yesterday. It must kill once and forever that revolutionary hydra and exterminate completely the virulent, loathsome ulcer of anarchistic liberalism of Colombia.

You, the immediate agents of the government, will follow your former instructions upon this subject; but in no case must be tolerated the above-mentioned

abuses On the contrary, you will make use of the means that are at hand to arrest and hinder them wherever met, reporting your actions to this office.

Your obedient servant,
 MANUEL CASABIANCA,
 Minister of Government.

As I stated in the article referred to, printed in these columns June 27, 1895, the Roman Catholic Church in this country is the "essential element of social order." It is a well-known fact that the Roman Church has condemned through its head, the Pope, every idea and doctrine favoring civil or religious liberty. This fact is overlooked by those who are working for more liberty, or it may be unknown to them. It is certain that they do not recognize it as applying to themselves. They are honest in the belief that they are not working against the church when trying to obtain more civil liberty, but simply against the political organization known as the Conservative Party. For the church to plainly say to them, You have no more a part with me, would be to place her at once at their mercy, for those who are seeking more liberty are vastly in the majority. They would at once know who is their foe; but as it now is, they think her their friend, and she permits them to do so for the sake of gaining her own ends. Let us examine the part of the church has been playing.

Under the former constitution Church and State were separate, but the religious leaders were not satisfied, and at last succeeded in organizing a revolution which proved successful. The former constitution was abolished and a new one made, in which, while appearing not to have any part in the affairs of the government, it really has control.

The first move on the part of the church was to get "God into the constitution," by inserting these words in the preamble: "In the name of God, supreme fountain of all authority." Now the church's claim that the Pope is God's representative on the earth, and that he is "Lord of the earth, the Master of the Universe;" that "the Pope is all in all, and above all, so that God himself and the Pope, the vicar of God, are but one consistency," really placed the State in the hands of the church when the name of God was admitted into the constitution.

The next step was to proclaim that the Holy Apostolic Catholic religion was the religion of the nation, but that the church was not an official one. This was done in Article 38 of the constitution, which also binds the government to protect and cause it to be respected as the "essential element of social order." Still not satisfied, a treaty had to be made with the "Holy See," and by its terms the church was reconciled with the civil powers of Colombia. But where in history do we read of the Roman Church being satisfied with the civil power, excepting where the civil rulers were subject to the authority of the church?

In the last presidential elections, Mr. R. Nuñez was chosen president, and Mr. M. A. Caro as vice-president. A little less than two years ago President Nuñez died. Since that time Vice-President Caro has discharged the duties of president, but has always signed as "vice-president in charge of presidential affairs."

Mr. Caro has all along desired to become the president, and in harmony with Articles 123 and 127 of the constitution, temporarily resigned, on March 12 of this year, and his successor, General G. Q. Calderón, on the same day duly took charge of his post. Gen. Calderón immediately sent a circular to the

various governors, from which is quoted the following points:—

We shall endeavor to faithfully carry out the laws in harmony with the Constitution; . . . to be strict, rigid, and economic in matters of finance; to provide for the retirement of the paper money; . . . to reestablish the circulation of gold and silver; . . . to continue doing . . . the constitutional duty of protecting and causing the Holy Apostolic Catholic Church to be respected as the essential element of social order of the Republic; to advocate the establishment of public education upon this firm basis.

The reception accorded the proclamation, as well as that given to the General, indicated that he had struck a popular cord.

I will only add a brief comparison between the condition of the country while under a government in which the Church and State were separate, and that under which the Church has in fact been the ruling spirit.

Under the former, entire civil and religious liberty existed; the press was free, and freedom of thought and speech was enjoyed; gold and silver was the money in use; national credit excellent at home and abroad; education compulsory only in the sense that all must go to school a certain number of months during the year; prosperity and advancement was on every hand. Under the present, gold and silver has been replaced by a depressed paper money which requires more than \$2.50 of it to equal one dollar of American gold, while before, the money of the country was often worth more than United States gold. National credit is all but gone; the debt is on the increase, with the greater part of its interest unpaid; with the educational institutions in the priests' hands, and after ten years' trial the rising generation rates lower in education than the former did; poverty has taken the place of prosperity; freedom of speech and press is restricted to the tolerance of the ruling party. My unhappy country, when wilt thou be free? When will peace and happiness reign within thy borders, and prosperity fill thy bosom? When? The dying echo replies, "Only when thou hast learned that thy foe has been her who has so long enjoyed thy love, thy confidence, and thy bounties."

"ERRORS IN DIET," No. 1 of Health Reform Library, published by the International Tract Society, Battle Creek, Mich., has come to our table. It is a twelve-page tract, 7½x5¼ inches. The subject treated is one of vital interest to everybody. The sub-headings are: Hasty Diet; Drinking at Meals; Temperature of Foods; Too Frequent Eating; Eating between Meals; Improper Food combinations; and Mental conditions. The *Health Reform Library* is issued quarterly at 15 cents per year. Address International Tract Society, Battle Creek, Mich.

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THE "CYCLONE" STILL WHIRLS
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SEE WHAT THE PEOPLE SAY:

Douglas Center, Wis., Jan. 25, 1896.
 To whom it may concern: I have but little faith in the common washing machine, preferring the good old way; but we are converted thoroughly, and have a Cyclone; it has been in use three months, and we like it well: it is a fine machine.
 Yours truly,
 MRS. GEO. LANDGRAFF.

Address,

COON BROS., Battle Creek, Mich.



NEW YORK, MAY 21, 1896.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

A COMMUNICATION received May 6 from Mr. C. D. Wright, a Seventh-day Adventist, living in Walnut Ridge, Ark., states that one of his neighbors—an influential man and prominent church member—had gone to town threatening him with arrest for Sunday work. Consequently Mr. Wright was in hourly expectation of being taken into custody by the sheriff.

THE article published in this number, "God in the Constitution," is of unusual length, but we do not believe that it will be passed over by any who begin reading it. It is worthy not only of careful perusal, but of study, showing, as it does, that opposition to the so-called Christian amendment is perfectly consistent with the highest reverence for the divine attributes.

THE *Christian Statesman*, of April 25, says that Jesus Christ "has heard our prayers for pardon as a nation, and has saved us by his death on Calvary from the just consequences of our national sin." But the Scripture says that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. This means individuals, not governments.

THE *Christian Statesman*, of May 2, 1896, says: "To plead for liberty, so far as the civil law is concerned, to play base ball on the Lord's day, because that is a matter of religion or irreligion, is worse than to plead for Mormon liberty as a matter of religious conviction to violate the seventh commandment with the abominations of polygamy." This has the ring of genuine Puritanism, which counted almost no crime as quite so bad as indulgence in worldly recreation on Sunday.

WE print on another page a letter from Mr. Simpson, the Adventist minister imprisoned in Chatham jail, Ontario, for quiet Sunday work that interfered with nobody. This man was locked in his cell all day Sabbath, May 9, because he refused to chop wood. He is required to wear the striped clothes of a convict, and is limited to a diet of dry bread because he is unable to eat the miserable skilly prepared for the prisoners.

The same day that Mr. Simpson was kept in his cell as a punishment for refusing to break the fourth commandment, a constable went to the meeting-place of the Adventists

for the purpose of arresting Mr. Howe, another Seventh-day Adventist minister, who he supposed was to preach there that day. We do not understand that any of these men have made any effort to keep away from the authorities; they have simply gone about their business as ministers, and have not felt under obligation to go out of their way for the sake of being locked up. These things are done in the 19th century and not in the 15th or 16th, though they sound amazingly like records of the doings of the officers of "justice" in those days. The picture on page 163 shows the prison in which Mr. Simpson is confined, and which will shortly be the home of one or both of his brother ministers, convicted at the same time that he was of the heinous(?) offense of doing some preliminary work on Sunday toward laying the foundation of a new church, late last fall.

THE Supreme Court of Georgia has rendered a decision in the cases of Messrs. McCutchen and Keck, Seventh-day Adventists, arrested in Gainesville on Nov. 19, 1893, for doing work on Sunday. They were tried before the mayor of the city, on the charge of violating a city ordinance, and by him adjudged to be guilty and sentenced to pay fines of fifty dollars each, with costs, or work ninety days on the streets.

The Supreme Court has now reversed the decision, holding that a city ordinance forbidding disorderly actions and "unnecessary noise within the corporate limits, . . . calculated to disturb the peace, quiet or good order of the city," was not violated by the quiet work done inside a building by Messrs. McCutchen and Keck on the day of their arrest, or by the mental disturbance caused in some minds by a knowledge of the fact that the work was being done; also holding that the mayor had exceeded his authority in trying the cases, he having power only to hear and commit to the city court cases for trial. The decision therefore does not touch the question of the rightfulness of Sunday labor; but doubtless it is not less welcome to the defendants.

COMMITTEE No. 3, "Sabbath" Observance, Brodhead Link, Civic Association, have given notice through the local papers of that place of its purpose to strictly enforce Section 4595 of the Wisconsin Sunday "law," which is as follows:—

Any person who shall keep open his store, warehouse or workhouse, or shall do any manner of labor, business or work, except only works of necessity and charity, or be present at any dancing or public diversion, show or entertainment, or take part in any sport, game or play, on the first day of the week commonly known as Sunday, shall be punished by fine not exceeding \$10; and such day shall be understood to include the time between the midnight preceding and the midnight following the said day, and no civil proceeding shall be served or executed on said day.

Of course, as is usual in such cases, the motive of the so-called Civic Association is

purely benevolent! It would not interfere with any religious liberty for the world!! It only proposes that the people shall keep Sunday for their health, and *incidentally* for the benefit of the churches and especially of the contribution baskets.

"THE Political Situation in Colombia" will be read with interest by all. It is apropos of the effort now being made in this country to "put God into the Constitution," and shows how the official recognition of religion must necessarily be so interpreted as to put political power in the hands, if not of a church, at least of a church party.

The Roman Catholic Church is not the official church of Colombia, but as the representative of Christianity, that church is guarded and protected as the conservator of social order. In our own country the National Reformers have declared that when the religious amendment shall have been adopted, the church will interpret the Scriptures, which will then be the fundamental law of the land, and the government must respect that interpretation. The situation will then be practically what it is to-day in Colombia. This fact gives special point and interest to this article.

THE Supreme Court of Illinois on May 12 passed upon the validity of the "Cody law" of Illinois, which prohibited barbers in that State from exercising their vocation on Sunday. The court declared the "law" to be contrary to the Constitution of the United States and also to that of the State of Illinois, inasmuch as it sought to deprive a class of citizens of their property (in the form of their labor) without due process of law. The court also held that this "law" "is not calculated to promote the health, comfort, safety, and welfare of society, and hence cannot be regarded as an exercise of the police powers of the State." This decision places Illinois in line with California and Missouri in respect to this form of Sunday legislation.

THE most radical, far-reaching and openly religious Sunday bill ever yet before Congress was introduced into the Senate of the United States on the 13th inst. by Mr. Kyle, "by request." The bill is quite long, and was received by us too late for publication this week. We will print it next week with appropriate comment. The terms "Lord's day" and "religious observance," "religious worship," etc., are freely used in this bill, and but little attempt is made to disguise its real character.

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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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