

"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT."—Jesus Christ.

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ONLY the power of God can enforce the law of God.

THE law of man lays hold on the sinner; but the gospel lays hold on the sin.

THERE is no consistency in taking your religion from one source, and your politics from another.

AN effort to force the world to conform to the church always results in conforming the church to the world.

WHAT the church needs to-day is not Sunday laws, but something to separate her more clearly from the world.

THE effectiveness of human law depends altogether upon public sentiment. The effectiveness of the divine law is altogether independent of public sentiment.

It is better for the worldly man to be engaged in honest work on the Sabbath, or in innocent recreation, than to be going through the forms of Sabbath-keeping.

If the apostles had turned from the preaching of reform through faith in Christ, to the preaching of political or legislative reforms, the world would have been sunk in evil long ago.

THE mightiest power in the universe is the power of God; and the mightiest manifestation of God's power is

in the gospel. The gospel is the power of God against sin; and that power alone can overcome the evil that is in the world.

It is better to lean upon God than upon a Sunday law. He who leans upon God does not need any other support; and he who does not lean upon God will fall in spite of all the support that religious legislation can furnish.

It is entirely useless for Christians to try to compel the world, by the force of law, to act in an unworldly manner. The unregenerate person must act out the nature that he has, until by the grace of God he is given another and better one.

A Groundless Apprehension.

A NEW ORLEANS paper makes note of an effort made during the Louisiana Constitutional Convention just closed, to eliminate from the Constitution the recognition of Sunday as a sacred day, and calls it "an outrageous proposition." It would be a terrible thing, in its view, if the restraints of the Sunday laws were removed, and people permitted to engage in worldly occupations on that day as on any other.

It is quite natural for religious people in states which have long maintained a Sunday law to hold this view, even though, as in New Orleans, the law has long been practically a dead letter. It seems to them that the removal of such a law would be the opening of the flood-gates of secularism, which would result in sweeping away the Sabbath altogether. But really, there is no foundation at all for this apprehension.

It may be that the removal of Sunday laws would result in an increase of Sunday business and of Sunday amusements. Very well, we say; suppose that it does. If people want to be worldly on the Sabbath (which however is not Sunday), if that is their nature and desire, let them be so. Let the world conduct itself after the man-

ner of the world. How else could it be expected to act? It is only people who want to be worldly—people who could not keep the Sabbath anyway without a change of heart—who will not want to rest on the Sabbath.

All this will not affect the church; at least, there is no reason why it should. The church is in the world, surrounded by worldliness in every form; yet she is not to be of the world. The world is the proper place for the church, under the present constitution of things, just as the water is the proper place for a ship; but the world need not get into the church, any more than the water need get into a ship; indeed, the world can always be kept out of the church if the church so wills it. Sometimes water gets into a ship by unavoidable accident; but the church must first voluntarily open its doors to the world before the world can get into it.

Let people of the world, then, go about their worldly pursuits on the Sabbath, as on any day, and let the church spend the day in rest and the worship of God. *This very thing would do much to mark a distinction between the church and the world.* The great trouble with the church to-day is that this distinction is not plainly marked. The friends of the world know it is not, and the enemies of religion know it is not; and this is why the church to day has so little influence over them. And the reason it is not plainly marked is that hardly any distinction exists. In endeavoring to conform the world to the church by non-scriptural methods, the church has become very largely conformed to the world. And a Sunday law is one method—and not by any means the least—by which this conformity has been accomplished.

A Sunday law tends always to conform the church to the world.

The government—the state—is of the world. And it must always be of the world, for it is that into which every worldly element enters. The government cannot rise to the level of Christianity; but the Christian church can descend to the level of the world (of course losing her Christianity in the process). And when the government enacts a Sunday law, and compels the world to conform to it, the only effect is to obliterate, in part at least, the distinction between the church and the world. But that distinction ought not to be obliterated; it ought to be much sharper than it is.

When the church joins with the government in this (as she has done in every case, being always the foremost advocate of such laws), she simply joins with the world, and trails the banner of godliness in the dust.

There is a class of people in the country who do not observe the popular rest day, but keep the seventh day instead; and of all classes of religious people, none are more marked as being separate and distinct from the world. And nothing more plainly marks them in this way than their observance of the seventh day as a day of rest and worship, while all the world around them is engaged in its accustomed secular pursuits.

No one tries to force the world into conformity with this people. No law exists or ever existed—of an earthly

sort—to curtail worldly business or amusements in any degree upon their day of rest. Yet their Sabbath is not overwhelmed and lost by all this secularism. The flood is beneath it, and can no more overwhelm it than the flood of water could overwhelm the ark.

Let Sunday laws be removed from the statute books everywhere, and the result will be for the good of the church and of all men. Let the church address her petitions to God and not to the state, and the fading line of demarkation between the church and the world will become much more clear and distinct.

FOR some reason this “Christian nation” shows no disposition to “turn the other cheek” to Spain; but is getting ready to do something quite different.

Sunday Laws and Sabbath Keeping.

IN behalf of Sunday laws it is said that “Sabbath-keeping develops and strengthens the religious nature, and fosters reverence for God and his revealed truth, which is the basis of all well-being and prosperity.”

This is true, if it be God’s Sabbath that is kept, and it be kept in God’s appointed way. But how is it as regards the sabbath-keeping which is secured by Sunday laws?

Does a Sunday law develop and strengthen the religious nature? How is that nature strengthened? Is it not by faith in God? All must admit that it is; but what has a Sunday law to do with faith? What has the aid of the civil power to do with faith? Is not the act of seeking for and depending upon such aid the very opposite of faith in God?

“Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.” Jer. 17:5,6. Thus has God answered those who would put their dependence upon an earthly power.

On the other hand, how is it with those who do the opposite? We read further in this chapter: “Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green, and shall not be careful in the year of drouth, neither shall cease from yielding fruit.”

This is the kind of experience that “develops and strengthens the religious nature”; and it comes altogether from faith in God. Faith in God is trust in God; and trust in the arm of flesh is the opposite of trust in God. It is the opposite of faith.

Can it be said, either, that Sunday laws “foster reverence for God and his revealed truth”? Do they call

attention to God at all? The law calls attention to the legislative body which enacts it. A human Sabbath law, therefore, calls the attention of the people away from God to a human power as the source of authority in Sabbath observance; and this does not foster reverence for God, but the very opposite. God is the only authority for Sabbath observance, and he alone can rightfully be recognized in such a matter. Any other "authority" is self-constituted, and a daring usurper of the prerogative of Heaven.

And what have Sunday laws to do with fostering regard for God's "revealed truth"? What Sunday law ever called attention to God's truth? It is the very absence of such truth from the foundation of that institution which prompts its adherents to seek a declaration from an earthly power. It is the absence of any divine law in support of the day that calls for support from the laws of men.

For the very reason, therefore, that "Sabbath-keeping develops and strengthens the religious nature and fosters reverence for God and his revealed truth," no human law ought ever to intrude itself into the matter of Sabbath observance. A human law in the domain of religion can only act as a barrier between man and his God.

"THE meek shall inherit the earth, and shall delight themselves in the abundance of peace."

The Pope Is Grieved.

DISPATCHES from Rome state that the pope is "deeply grieved" by the apparent failure of his efforts to mediate between this country and Spain. In view of the prospect that war cannot be averted, he is reported to have said:—

"I have prayed to God with the whole force of my being, with the deepest fervor, to avert war, and not to allow my pontificate to end amid the smoke of battle. Otherwise, I have implored the Almighty to take me to himself that I may not behold such a sight."

The pope has a deep horror of the "smoke of battle," and the "sight" of fighting, when Spain is opposed to a formidable nation. But what about the smoke of battle that has for three years been hanging over the island of Cuba, and the starving of innocent women and children by the hundred thousand, which has been in progress ever since Weyler's order of concentration? Has he felt any horror over these? If he has, he has not expressed it.

The scenes which have been enacted in Cuba under the Spanish arms—arms to which, by the way, the pope has given his blessing—are far worse than any that are likely to attend a conflict between Spain and the United States.

If only the Roman pontiff could succeed in preserving peace between two great "Christian" nations, what a prestige would be given the papacy in the eyes of the world, and what a basis would be afforded for asking concessions to the papacy from the United States! No wonder "his holiness" is deeply grieved over his failure.

Natural Rights and the "Common Good."

THERE is no more fallacious theory extant than that which is embodied in the common idea that natural rights must be limited by law in order to promote the "common good."

Natural rights are the rights given to man by the Creator. They are neither more nor less than what the Creator made them. To say that they need to be clipped and pruned down to meet the requirements of a successful life, is to reflect upon the wisdom of the Creator.

Rights were given to the individual for his good. Among man's "inalienable rights" the Declaration of Independence enumerates "life, liberty, and the pursuit of happiness." The more of these things an individual has, the better off he is, and the more of prosperity does he enjoy. And the more individuals there are of this kind in the community, the more prosperity and happiness is there in the community.

What, on the other hand, is the "common good"? It is a very indefinite term. Each person defines it to suit himself. Governments define it to suit themselves. Over in Russia it is declared to be for the "common good" that the little children of heretical parents should be taken from their homes and sent away to be brought up in the orthodox "faith." In Peru, until recently, it was considered to be for the common good that no Protestant marriage ceremonies should be recognized as valid by the state. In Spain it was for the common good that Protestants should not be allowed to worship in church buildings. The list of instances in which personal rights have been invaded under the plea of the "common good," might be extended indefinitely.

How are these things decided to be for the common good? Oh, it is by the decision of the majority, at least of those in power. And this is the way the question is always decided; this is the way it is proposed to decide the question to day, and the only way in which civil government can consider it, in this country at least. A natural right, therefore, as limited by the "common good," is simply such a privilege as the majority may see fit to grant. And this would take the matter out of the hands of the Creator entirely. It would leave no force to the term "natural" right at all. For what a person is allowed to have by the majority, cannot be his by nature—by birth.

And for what purpose is this limitation sought to be put upon natural rights? A quotation from the recent hearing on the Sunday bills before the Massachusetts legislature will explain. A speaker in behalf of the bills said:—

"When we speak of natural rights it must be with limitations. Natural rights of the individual in the community are subordinate to the common good. Sabbath laws have been proved to be for the common good."

Natural rights are sought to be curtailed in the interests of Sunday laws. Sunday laws are a denial of natural rights, and this is instinctively recognized by the

advocates of such laws in the pleas made for their enactment. It is in behalf of religious legislation that natural rights are most commonly curtailed, in all countries. The two are antagonistic; and when one prevails, the other must give way.

This is not saying that the common good does not require that limitations should be set to individual freedom of action. It is not saying that an individual has liberty to do as he pleases. But we are not speaking of what an individual may please to do, but of what he has a natural right to do. He has no natural right to do anything that would conflict with the rights of his neighbor. Rights do not conflict. Any individual in the world may freely exercise the natural rights with which the Creator has endowed him, without interfering with the like exercise on the part of any other person.

Natural rights lie at the foundation of all proper legislation and government. Neither individuals nor governments may rightfully invade them. They no more justify wrong doing under the plea of "conscience," than under the plea that might makes right. Test all governmental measures by the touchstone of natural rights, and let it be remembered that natural rights are always individual rights. In this way secure the good of all individuals, and the common good will take care of itself.

"THE wicked are like the troubled sea, when it cannot rest; whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked."

The Church in Politics.

It was Christ, the founder of Christianity, who said, "My kingdom is not of this world."

It was the Apostle Paul who declared, "I am determined to know nothing among you save Jesus Christ and him crucified."

There are two kingdoms in this world, the visible and the invisible—the church and the state. Christ is the head of one, Cæsar is the head of the other. One is ruled by force, the other by love. One takes cognizance of the overt acts of man only, while the other goes beyond and judges the thoughts and intents of the heart. The one is of earth, the other of heaven.

There is a clear dividing line between the two, across which Christ taught that neither should go.

It is a sad fact, however, that this command has for the most part been disregarded by those who have been called to the exalted work of the gospel commission. They have dabbled in state matters, and through this intermingling the Christianity of its Founder has been trailed in the dust.

Rev. S. G. Smith, one of the leading ministers of Minneapolis, Minn., evidently does not fall in line with the 'church in politics' idea that is nowadays so prevalent.

In a late issue of the *Minneapolis Times*, he is reported as saying in a sermon:—

"Grant, for the sake of argument, that the churches, if they combine, can put down the saloon; that they can put down the social evil, that they can put down many other evils which, perhaps, they cannot in fact. But grant that they can, and when they have accomplished one of these reforms, it will be like the first taste of blood to the carnivorous. The tongue of cunning and the hand of greed will make use of them, as they have in the past, wherever the church and the state have intermingled. Whenever the church knows and others know it has such a power, bad men will use it to further their own ends. The pirates will board the ship of God."

He is right, and all the history of the past is but a monument of proof to the truthfulness of his assertions.

W. E. C.

"THOU wilt keep him in perfect peace, whose mind is stayed on Thee."

ONE of the leading pastors of the city of New York is reported as having said in a sermon that if war must come between Spain and the United States, "It should be a war for humanity, a war for truth, a war for God. It should be in a real sense, a holy war."

Many people think that Spain has not got beyond the Dark Ages in her conceptions of humanity. And the words of many preachers of these days show very plainly that they have not got beyond the Dark Ages in their conceptions of Christianity.

Think of making war for the God of peace! Think of destroying men for the Saviour! Think of making in a *real sense*, a *holy war*!

Until such men obtain better ideas of Christianity, it will be to very little purpose that they denounce the Spaniards' low ideas of humanity.

Thinking vs. Knowing.

BY E. J. WAGGONER.

How often we read with reference to something pertaining to the Bible and religion, "Dr. — thinks that this is," etc., and what the doctor *thinks* is then by many considered as final, until he "thinks" again, or until somebody else "thinks" something else.

"Then you would have us ignore the opinions and ideas of other men, and each one simply follow his own thoughts." Not by any means; our own thoughts are no better than other people's, and often not so good. I would have you follow, not what you or somebody *thinks*, but what you *know*. When you absolutely know a certain thing, you accept it not on anybody's authority, but for its own sake. Then you are sure of where you stand.

"Ah, but what conceit for a man to assume that he

knows the truth in a case where more learned men confess their ignorance." Yes, indeed it is, if you *assume* that you know the truth. Don't assume anything, and when you are not sure that you know, don't be ashamed to say that you don't know. But what is there strange in a person's knowing what the Lord tells him, and in being sure that he knows it? In such a case it is sin not to know. Jesus says, "If ye continue in my word, . . . ye shall *know* the truth." The Word of God is sure, and whoever believes it may be sure.

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"LET the peace of God rule in your hearts."

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Items of W. C. T. U. History.

BY MRS. S. M. I. HENRY.

THE power of the drink appetite was yet to be discovered. As long as its cry had been answered, no one dreamed of its resources of torture, but soon after that pledge-signing period of our work we had a sudden and rude awakening. The men who had pledged themselves in the most solemn manner never again to touch, taste, or handle the accursed thing, were seen staggering, drunk, on the streets, and in and out of the saloons, just as before. We looked on, amazed, long enough to satisfy ourselves that we were not suffering from optical illusion, and then hastened to our places of prayer to inquire of the Lord what this could all mean.

In the process of the investigation we learned the depths of iniquity in which the liquor business had its root. First of all was that terrible physiological effect of drink on the human structure, which made its victim an easy prey to the tempter who would stop at nothing to gain his end—and for which we in our ignorance were wholly unprepared. It was not possible for us to imagine the diabolical means which were to be employed to undo our work.

The drinking water tanks at Temperance headquarters were not infrequently "doctored" with whiskey for the purpose of setting on fire the smouldering craze for drink in the man struggling to be free. The side-walks in front of saloons were sprinkled with saw-dust, which had been wetted down with "forty-rod whiskey;" this steaming up, and loading the atmosphere with poison, was a death-trap to any man with the appetite still lurking in his breast. In one instance which I know personally, a quantity of the same vile stuff was thrown splashing into the regular prayer-meeting of a church to which one of these pledged men had united himself. It was well known that the odor of strong drink made him powerless to resist, and it was also known that he never missed a prayer-meeting; so the enemy supposed that he was almost sure of his victim, and what a victory it would be to be sure to drag this man by that subtle cord, a depraved appetite, back into his old haunts again, right out of the bosom of the church.

The enemy knew his power, but he did not know the power of Christ in hearts that were filled with divine sympathy for a tempted man, and after making such an effort to get possession of the poor, struggling soul, the perpetrator of the deed had to stand at his saloon door and see the man for whom he had stooped so low, surrounded by a cordon of faithful Christian brothers, walk safely past, and so escape to his home.

The temperance work took on a very serious aspect in view of these facts, and we said one to another: "The saloon must be destroyed. It is still a question of faith and prayer toward man and God. We know that God is with us, but it is evident that we have not yet found the right men; there is some reason why neither saloon keepers nor drinking men can close out the liquor business. We must turn to the men who have the power to say what shall or shall not be in the village, the city, the state, and the nation."

This brought us to the petitioning period of our work. We drafted memorials to village boards, city councils, to state legislatures, praying in the name of God, of suffering women and children, and of tempted men, that no more saloons should be licensed to sell intoxicating liquors.

These petitions were presented in person. Solemn preparations were made for these visits to the august bodies of law makers, and our hearts were opened to them as only the most urgent necessities could have opened them. The appeals that were made by mothers with growing boys were such as to bring tears to the eyes of the grey-bearded "fathers" to whom our petitions were made; and as we went out from the presence of these law-makers, we said to each other, "Our petitions certainly will be granted. Did you not notice how Judge —— looked at his wife, and how Lawyer —— wiped his glasses more than once? These men can't refuse us when so many of their wives are with us."

The next morning the daily papers told the pathetic story of the woman's petition, rehearsed the speeches that had been so touching and eloquent; commented on the beautiful courage of the organization, and also its impractical way of dealing with the great questions of revenue, of demand and supply; and then told how the petition had been treated with great respect, but of course, had been laid on the table.

In a few instances the petitioners were very roughly treated. History could scarcely furnish anything more brutal than the mobbing of the women in Chicago as they were on their way to the City Hall with their petition; a chapter which every fair minded man must be ashamed to have stand open for the world to read; while the women of that devoted band now growing rapidly old still speak of the experience with reluctance, and shamefacedness because of the vileness with which its memory reeks.

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"THE fruit of the Spirit is love, joy, peace."

The Nation's King.

BY M. E. KELLOGG.

To enthrone Christ as King of the American people is the avowed object of a large number of very zealous people of this country. But properly to enthrone a king it is requisite in the first place that he shall reign, not simply by force over unwilling subjects, whose hearts are full of rebellion, but really reign in the hearts of the people. Indeed this is the only way that Christ will reign.

At one time some of his very earnest disciples thought to take him by force and make him king over the people of Israel, but he would not permit them to do it. He would not reign by force alone. Christ desires no unwilling subjects. The gospel is gathering out of all kingdoms those who personally recognize his sovereignty. In the final end of all things, the great company gathered by the gospel—the multitude that no man can number—will constitute the subjects of his kingdom.

Christ will not rule over this nation literally, nor can it be supposed that he will select an agent to rule in his place. A vote of the people that they accept Christ as their ruler will not have the effect to bring down Christ from above, nor will it assure anyone that the man whom the people place in the highest position of authority is the vicegerent of Christ. About ten millions of the people of the United States now believe that the pope of Rome is the vicegerent of Christ for the whole world. Now if the people of this nation should invest their chief magistrate with the prerogative of a vicegerency of Christ for this nation, then one of two things would happen. The vicegerent of the United States would have to submit to the vicegerent of the whole world or there would be a great clash, and perhaps a great struggle to determine by earthly forces which was the genuine and real vicegerent of Christ.

Christ will never reign in this earth or on any part of it in any such way. That plan never will work in a world full of sin and wickedness. The only way for Christ to rule in the present condition of good and evil is that he shall reign in the individual hearts of those who love and obey him.

Have we reached a time when anyone dare say that Christ is ruling in the hearts of the majority of the American people, or that he fully reigns in the hearts of a minority respectable in size and numbers? No one dare assert it. It is a fact patent to everyone that mammon—the love of riches, which includes the love of self—is the ruling passion in this nation.

This love of self marks our national life in all its parts. It may be seen in the national statesmanship, as it relates to our relations to other nations; in the States in their relations to the Federal Government and to other States, in the counties and towns in the same way, and in the individual relations of men with men. To get, and to keep is the one supreme idea which to a greater extent than any other, dominates in the minds of men.

The Spirit of Christ is just the opposite of all this. "It is more blessed to give than to receive" is the Christian motto that stands out in opposition to this universal national and personal selfishness.

Hence when a nation that is selfish in its national affairs, selfish in its State affairs, selfish in the personal relations of men with men, declares that the unselfish Christ is its king and that they are loyal to him and to the principles of his government, what will it do but declare a lie and thus take upon itself a false profession? Should such a profession be made, should Congress, as the representative of the people and the nation, declare that Christ is the King of the nation, would there be any less of self, any less of serving Satan, any less of the wickedness both open and secret that prevails in high and low places? No one can claim that there would. Then why profess a lie? Why say that Christ is the King of the nation when mammon is king?

No one has the power to make Christ King over another. All that anyone can do is to make Christ his King, and serving him loyally, in this world and age of rebellion, wait patiently the coming of the King, who will then gather out of his kingdom all those who offend and work iniquity to destroy them; and will say to his loyal ones, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Sunday and True Worship.

BY C. H. KESLAKE.

It will be noticed that of the two-horned beast (Rev. 13:11) it is said "he exerciseth all the power of the first beast before him [literally, "in his presence"] and causeth the earth and them which dwell therein to worship the first beast whose deadly wound was healed." V. 12.

Remembering that these two beasts symbolize respectively the United States and the papacy, the reader will clearly see that the power of the United States is to be so used that it will cause all under its influence to worship the papacy.

But it is ever the duty of all God's creatures to worship only Him. Therefore the issue is to come before us clear and distinct, and all will be called upon to declare whom they will worship—God or the papacy.

While many are aware that there is such a power in existence as the papacy, there are not many who are aware that this power is a rival of God in that it claims homage. It may be possible that even Roman Catholics are not aware of this. But such is the case, whether they know it or not.

And inasmuch as both cannot be worshiped at one and the same time, and that one or the other must be worshiped, it becomes a matter of the highest importance to know how this can be done.

Now the highest form of worship is obedience. With-

out this there can be no true worship. This will be seen from the words of the Saviour: "Why call ye me, Lord, Lord, and do not the things which I say." Luke 6:46. And again, when Christ was tempted of Satan in the wilderness, he replied, "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God and him only shalt thou serve." Matt. 4:10.

This being true, the way in which the people will be called upon to worship the papacy will be by being made to conform to some standard set forth by that power. In other words, as set forth in the prophecy, the beast will be worshiped by its mark being received in the right hand or in the forehead. But it has been shown in these articles that Sunday is the mark of this papal beast. Hence it is certain that the keeping of Sunday will constitute the worship of the beast.

It is hoped that no one will get a misunderstanding here, and jump to the conclusion that all who in the past have kept Sunday, are beast worshipers. This by no means follows.

The writer believes that there are vast numbers who have served God and yet kept Sunday; and that even now there are many, very many, who keep Sunday, fully believing that this is the divinely-appointed day of rest. And walking in all the light they have they are accepted of God as his children.

But while they are honest and sincere in this belief, their sincerity does not make their belief right. A person may be honest and yet be wrong in some things.

In order for one to worship the papacy there must first be a turning away from the truth of God's Word, and a deliberate adherence to an institution of the papacy, despite the fact that there is no scriptural evidence for its observance.

In the way in which it is presented in the prophecy it will be seen that this work will not be done in a corner. The fullest light will shine forth from the Word of God, and all be given an opportunity to know the truth.

Hence we find that when this work is being done, a solemn warning is to go forth to every one against worshipping the beast and his image and the receiving of his mark in their right hands or their foreheads. Rev. 14: 9, 10. But this warning would be in vain if the people could not fully understand the issues involved.

However they may understand the matter now it is certain that at that time they will know fully what the mark is, and in receiving it will do so knowing there is no scriptural warrant for it. Moreover they will know that it is a test of worship.

From the foregoing it will be seen that this country will, by law,—for it can be done in no other way,—enforce the keeping of the mark—Sunday—and that it will be made a test.

Now everybody may know who cares to, that at this very time, and for a number of years in the past, there has been, and still is, a mighty organized effort, gathering strength year by year, to have Sunday enforced by

law. And they may know, too, that it is confessed by at least those who are at the head of the movement that there is no Scriptural warrant for keeping Sunday; and yet it is being made a test of worship.

That this is true the following utterances will prove. Dr. Everts, at a meeting of the American Sabbath Union, spoke thus on Sunday: "It is the test of all religion." Again; "The people who do not keep the Sabbath have no religion;" and "he who does not keep the Sabbath does not worship God; and he who does not worship God is lost."

It is no light thing that is thus being contemplated, and that it will be fully carried out is shown by the "more sure word of prophecy."

But as already stated, when this Government does this, it will not be the worship of God. In the very nature of things it could not be. Enforced worship is not acceptable to God. But very plainly the Bible declares it will be the "worship of the beast"—the papacy.

And how is this regarded by the Catholic Church? The following from Father Enright shows their position: "The church changed the Sabbath to Sunday, and all the world bows down and worships upon that day, in silent obedience to the mandates of the Catholic Church. Is not this a living miracle—that those who hate us so bitterly obey and acknowledge our power every week, and do not know it."

This shows that the keeping of Sunday is homage rendered to the Catholic Church. And when this is enforced what will it be but exalting the papacy in the place of God? Thus at one stroke the Protestant principle upon which this Government was founded will be swept away, and thus it will be that the power of the United States will be arrayed against God.

These things are not written because of any hatred against Catholics or anybody else. It is simply that the people of the United States may know what these religious movements for Sunday enforcement mean.

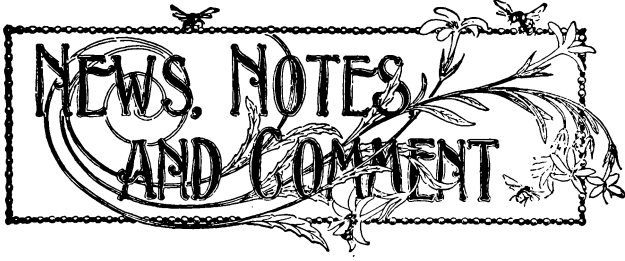
It is not a pleasing task to have to speak of the papacy—a professedly Christian church—as has been done in these articles, nor of Sunday, which is so universally regarded as the day of God's own appointment.

The prophecy calls for some power to appear in fulfillment of its specifications. No other power fulfills them but the papacy.

The time has come for those things to be fulfilled and the truth concerning them could not be proclaimed—as it indeed must be proclaimed—without referring thus plainly to the Catholic Church. And the same is true of Sunday. If the mark of the beast could by any means have been anything else than Sunday, it would of necessity have been something long cherished and venerated. Were this not so it could not be a test.

▶ ◆ ◀

THE lust of gold tends to obliterate the love of anything else.



THE following forcible sentences spoken by Sam. G. Smith, of the People's Church at Minneapolis, are worth passing round to all the people everywhere:—

"Julius Cæsar was a priest, the most renowned authority in Rome on matters ecclesiastical before he became a general in Gaul. Men of the church have been powers in the state from time immemorial. Kings and priests alike have done things that will not bear the closest investigation. This Government of ours was based on the theory that the church and the state should be kept separate, each working in its own way for the benefit of the people. Almost the last words of the father of his country were his admonition to keep these two factors in human civilization forever apart."

* * *

AN exchange which is a staunch advocate of Sunday laws, says:—

"There is no doubt that from a business point of view merely, the converting of the Sabbath into a work day will prove profitable. The firm that works seven days in the week has a decided advantage over the one that works only six. The capital invested yields one-seventh more. The output is one-seventh greater than in works of equal capacity. For a firm that closes its mills on the Sabbath to put out an equal amount as the firm that runs continuously, it would require an enlargement of its plant one-seventh, *i. e.*, the investment, it may be, of a large sum of money."

* * *

AND yet this paper and all the rest of the Sunday "reform" organs have been telling us from time to time, that "from a business point of view merely," it did not pay to work machinery and men seven days in the week. They have elaborately and with great assurance explained to us that both machinery and men need a rest one day in each week; that without it, both will wear out quicker than would otherwise be the case, and that really more work would be accomplished in the six days, with the day of rest, than in the seven days without it, etc., etc. Which of these opposing views are we to believe? Or must we believe that neither was made so much with a view of stating the truth, as of offering an "argument" in behalf of their scheme of reform?

* * *

THE *Christian Statesman*, the leading exponent of the theory that a civil government is a moral person and as such is bound to obey the moral law, sees in the present crisis of affairs between the Government and Spain,

an opportunity to illustrate its theory "with remarkable clearness." Proceeding, therefore, to improve this favorable opportunity, it says:—

"It is the belief of perhaps ninety nine out of every hundred American citizens that the battleship "Maine" was blown up by the Spaniards. . . . The belief of many of the American people is that the mine was exploded by Spanish agents. But Spain herself is held accountable for the deed of these agents.

"The same principle of political science finds illustration in the condition of affairs in Cuba. The policy adopted by General Weyler has reduced thousands of Cubans to a state of starvation. . . . But while Weyler is justly condemned for his inhuman method of carrying on the war, Spain as a nation is held accountable by the civilized world, for the cruelty and barbarity that have been practiced in Cuba by her accredited agents. Weyler is no longer there, but the suffering continues. Spain is the responsible person with whom to deal."

* * *

Now the truth is that international diplomacy does not consider the Spanish government, or any government, as a *person*. There is no *personal* reality to any government. The *Statesman's* illustration no more proves the personality of Spain than the well-known cartoon figure called "Uncle Sam" proves the personality of the United States, or than the stout figure labeled "John Bull" proves the personality of England. There is no way to represent the personality of governments except by a cartoon figure which everybody knows has no reality outside of paper and ink.

* * *

GOVERNMENTS conduct the business pertaining to their relations with each other through ambassadors, consuls, and other individuals who are the agents of the governments. And they cannot treat or negotiate with each other in any other way; they cannot communicate with each other at all independently of these agents. They cannot do anything independently of these agents. But a *person* can act independently of his agent, always; and a government, if it were a person in more than a figurative sense, could do likewise.

* * *

SPAIN, or any government, is very properly to be held accountable for the acts of its agents. But this is not saying that Spain can be held accountable as a person can be. When a person commits murder—as was done in the blowing up of the "Maine"—he is by the law of all nations punished with death; but how is a civil government to be thus punished? No one proposes to put the government of Spain to death for the thousands and millions of murders which its agents have committed in the last two or three centuries of its history. It was not proposed to kill the government of Turkey—the "sick man of the East"—because of the series of massacres of which it has been guilty during the present century. A civil government is not held accountable for murder, as per-

sons are. It cannot be held accountable for anything, apart from its agents and representatives. It cannot be seized and put in confinement, as every person is when he is to be punished for crime.

* * *

APART from the people, civil government has no existence at all. Any dealings with civil government, therefore,—any punishment of it, or satisfaction exacted from it—must simply affect the people; and whatever affects the people must affect them as individuals, for they are individuals, and nothing more. The people are what the Creator made them, and they were created as individuals.

* * *

THE idea that a government is a person, in any other than a figurative sense, is ridiculous; and in the doctrine that it is a moral person, amenable to the divine law, it is presented in the most ridiculous light. A civil government cannot believe on Christ and be baptized; and therefore its salvation is impossible. There will be in heaven no United States of America or empire of Great Britain. There will be no political divisions at all. There will be no politics. There will be only the host of heaven and the host of the redeemed—redeemed as individuals and saved because they made the doing of God's will on earth an individual matter.

* * *

ONE of the heavy fighting ships of the United States Navy is named the "Puritan," and considering the well-known character of the Puritans, this name may not be inappropriate. But no one has yet ventured to suggest the name "Christian" for a ship of war, although according to the statements put forth by religious speakers and writers, such a name would be perfectly appropriate. If this name, displayed in large letters upon the hull of a ship engaged in pouring death and destruction upon another ship filled with human beings, is not entirely appropriate, will some of the religious speakers and writers who advocate war please tell us why.

* * *

A PROTESTANT Episcopal bishop of Maryland, Bishop Paret, has given the clergymen of his diocese some sensible advice on the subject of discussing political and "patriotic" issues in their pulpits. It is well that there are still some clergymen of influence left in the country who understand and are not afraid to say that the proper business of a Christian minister is to preach the gospel. He says:—

"God having brought us to times of uncertainty, trouble, and danger, he calls our nation and its authorities to use all possible patience and wisdom. And as helping to that, I expect that you keep your sermons free from all questions of war or of national politics, and from unnecessary professions of patriotism. True patriotism does not need to be boastful. Important as these

things are, they have no place in the pulpit. Our Saviour and his apostles first are our best models for preaching the gospel. There were questions of deepest national importance then pressing upon the minds of the people, but they did not make them themes for preaching. They had something still higher to speak of—the spiritual truths of the gospel, and its great moral principles and duties. These prevailing would bring peace and truth as their results. . . . Keep Spain and points of national policy out of your sermons. Ask God's blessings on those who now have the great responsibility. Use at every morning and evening prayer the appointed prayer 'For the President and for all others in authority,' and at every litany service and at all other services the prayer for Congress."

* * *

THE Rev. J. M. Henderson, who assumes to speak for the African M. E. Church in America, is quoted as saying that the church is ready to fight in case of war with Spain, and that it could raise 150,000 men. Also that the ministers of the church, of which there are about 5,000, have been instructed by their bishops to do everything in their power to rouse the patriotism of the members of their congregations. In this the African M. E. Church is only following the example set by some other Methodist bodies in this country.

* * *

MORMONS of Rockbridge County, Va., have applied to the governor of the State for protection from the non-Mormon residents of the vicinity, who have become much incensed over the preaching of Mormon doctrine among them, and have threatened to tar and feather the Mormon band if the latter did not leave the country. It is a mistake when anything is done which is calculated to create sympathy for Mormon missionary work. The only way to overcome evil, is to oppose it with good.

* * *

A NATIONAL REFORM organ in Pennsylvania mentions that some large manufacturing establishments in Pittsburgh are operating their mills seven days in the week, compelling the operatives to do work on Sunday as on other days. And in discussing the obstacles which lie in the way of securing Sunday closing of these mills, it mentions that "many of them [the proprietors] are members of our large strong orthodox congregations." This only adds another testimony to many that have been given showing that church people themselves are largely responsible for the prevailing desecration of Sunday. And this being so, would it not be consistent for the church to set herself in order before calling on the state to provide a remedy for Sunday desecration?

* * *

THE *Defender*, organ of the N. E. Sabbath Protective League, announces the "cheering news" that the Sunday bill for the District of Columbia has been approved by the District Commissioners. "This," it says, "means

much in the keen fight for Sunday laws, at our national Capitol."

Yes; there is a good deal meant by the persistent effort to get Congress to enact a Sunday law for the District of Columbia. It is meant by this to get Congress committed to Sunday legislation, and then from this vantage ground to demand a general Sunday law for the nation. The first step in wrong doing means a good deal, always.

A Case of Class Legislation.

WE learn that in Texas a law has recently been passed which is favorable to convassers of religious literature in that State. The gist of the law is given as follows:—

"A license of forty-five dollars is required of every agent, except those who are engaged exclusively in selling books of a purely religious character."

We haven't very much sympathy with it as a law, as it is a straight out and out case of class legislation, which is wrong first, last, and all the time.

W. E. C.

What War Will Be on a Man of War.

THE conditions of a combat at sea between modern warships have vastly changed since the time of the last great sea fight between the forces of civilized nations; and the change, it appears, has not been in the direction of increased safety to the participants in such a contest. It might seem at first thought that the steel armor in which ships of war are now usually encased, would afford secure protection to all who would take care to keep it between themselves and the missiles of the enemy; but the fact is that in the race for supremacy the heavy armor has not kept pace with the heavy guns; and in coming naval battles the ships will be subjected to the destructive force of projectiles which the heaviest armor they can carry will not withstand. The torpedo, also, will play its deadly part, and the rapidity with which destruction and death may overwhelm both vessel and crew can be imagined from the disaster which overtook the "Maine."

Captain McGiffin, the American who commanded the Chinese battleship "Chen Yuen," in the battle of the Yalu, between the fleets of China and Japan, in speaking of the sensations experienced during the fight on that occasion, said:—

"A very great feeling of curiosity animates all hands in a battle at sea. Chinamen are about the least curious men in the world; yet the deck officers on my ship had great trouble in keeping the members of the black gang, the firemen and coal passers, and even the machinists, down below during the action. They kept poking their heads above the main deck, lifting off hatches for the purpose, to see how we were making out. On the whole, I think the men down below are more nervous during a fight than the men on deck. They are a bit afraid of

what they can't see. It's just like the fear of a man lying in bed in a dark room when he knows there is a burglar within a few feet of him. The men on deck can see the whole game, and the smoke and the roar infuse the devil of battle into them, and they simply don't care whether the ship remains on top or goes down. They literally enjoy the fun. A lot of our gunners were positively hysterical with delight. Some of them laughed like wild men. They muttered to themselves and howled like drunkards. Indeed, half the ship's company looked to me as if they were three parts drunk after the fight, yet there was no grog. They reeled about, with silly, drunken expressions on their faces, although they knew we were licked."

When asked if he didn't feel like running when the fight commenced, Captain McGiffin replied, "Run where?" and added that in a fight at sea under the conditions of modern warfare, there is literally no place to run to, one part of the ship being about as safe—or as dangerous—as another.

In view of the fact that a conflict between this country and Spain would be fought out mostly on the water, the following description of the conditions which will be imposed upon those on board a man-of-war "in action," is of interest. It is furnished by a writer in the *New York Sun*:—

"Common and perfectly equal as the danger in which all hands on board a modern man-of-war unquestionably stand during a fight, there are, of course, some stations that appear to be more ticklish for the men assigned to them than others. For example, there is probably not a sea soldier in the United States Marine Corps to-day who is not figuring on the insignificant show he will probably have for his life if, in the event of his ship's getting into action, he is detailed with a picked few of his mates to man the rapid-firing guns in the fighting tops. At first glance the fighting top of a modern ship of war appears to be quite the most dangerous spot on the ship fore or aft in case of action. There has never been any good opportunity to test this, for fighting tops (rightly called military masts) are of comparatively recent development, and during the Chino-Japanese naval engagements no systematic attempt seems to have been made on either side to raze the fighting tops to the decks or into the sea. The proportion of killed and wounded in the fighting tops during those engagements was considerably less than on deck.

"In a sea fight between expert manipulators of ships, however, there can be no doubt that the vessels will go each at the other's military masts with enthusiasm at the very outset, for the purpose of silencing the deadly play of the rapid-firing guns, which are capable of making terrific havoc on an enemy's decks. The rapid firing guns only would be used for the purpose of chopping off or knocking over the enemy's fighting tops, for a fighting top is a small mark in long-range shooting, and no gunner would be so foolish as to waste big gun projectiles in an attempt to shave a mark the chances of striking which are about as a thousand to one against him. But rapid-firing guns are accurate and their projectiles are powerful enough to do for the strongest fighting top that ever reared its ugly circular head from the deck of a ship of war. The sides of the fighting tops are armored, but they are not armored sufficiently to render them impene-

trable to the projectiles of ordinary rapid-firing guns. The sea soldiers man the fighting top guns, and it may be set down as something mighty certain that in the event of a war the duels between the marines in the fighting tops will be sanguinary features of the sea fights.

"The bluejackets who are stationed in the magazines during a sea fight are certainly no better off than their mates, either above or below decks. Each commander in a naval battle knows precisely where his foe's magazines are located, and there is likely to be some tall aiming for magazines in the next naval war. To those who are unfamiliar with the general expertness of modern great gun marksmanship and the extraordinary accuracy of some of it, it might seem pure foolishness for a gunner to make an attempt to hit any especial part of an enemy's ship at a range of several miles. Those who think it this way, however, have only to be referred to the bit of marksmanship performed by one of the 13-inch gun crews of the battleship "Indiana" the other day. This crew, using service projectiles and charges in practice, put two 13-inch shots right through the same hole. This sort of marksmanship is by no means uncommon in the United States Navy, the standard of which for great gun expertness is as high as that of any navy in the world. It is no unusual thing for gunners of American men-of-war engaged in big gun practice to tear the canvas targets to ribbons, at the very longest effective ranges, before the practice is well begun.

"This being the state of great gun marksmanship at the present time, it is reasonable to suppose that the men in the magazines in a sea fight should have no especial cause for being happy above their fellows over their stations. One great gun shell plumped well over a magazine (even though the magazines be all far below the water line) is likely to cause enough trouble to induce the magazine men to wish they were on deck, if they have a chance to think at all. Moreover, there is such a thing as a heavy projectile penetrating an armored ship below the water line, as was proved on the "Yalu," and if this should happen at a point of the ship where a magazine chanced to be located the men hauling ammunition and manning the hoists in the same would never know what had happened to them. Then there is always a likelihood of shells exploding on deck and bits finding their way through the open magazine hatches—and such a thing would be dangerous enough. The magazine men, moreover, have to work in practical darkness. Magazines on modern men-of-war are of course fitted with no standing lights of any sort. In times of peace, when the gunners' mates and inspecting officers wish to examine the interiors of magazines, they carry portable incandescent electric lights with them, but in handling loose ammunition during actual fighting even these portable electric lights would be deemed dangerous, so that the magazine men would no doubt have to grope for it and take out their nervous curiosity as to what might be happening to their ship or fleet in wondering.

"The officer would have no advantage whatever over the enlisted man in the matter of greater safety in a modern naval engagement. The sword-carrying men with the range-finders were lopped off with complete impartiality in the "Yalu" fight. An officer in command of a gun has even a bit the worst of the chance in comparison with the men handling the gun, for in order to get a line on the enemy he must necessarily expose himself to the enemy's scientific rapid-fire play, while the gunners

have the protection of the gun shields and barbetstes. Even the commanding officer is no better as a war risk than the humblest mess attendant in a fight. His station on modern ships will generally be in his ship's conning tower, and, well as conning towers on ships of war of today are protected, eminent naval authorities haven't much faith in their invulnerability. Conning towers are necessarily in exposed spots—almost always away forward, beneath where the bridge ought to be, but isn't, when the ship is cleared for action—and gunners of the enemy are naturally expected to do what they can toward sending the commanding officer of an antagonistic ship into the next world before his time.

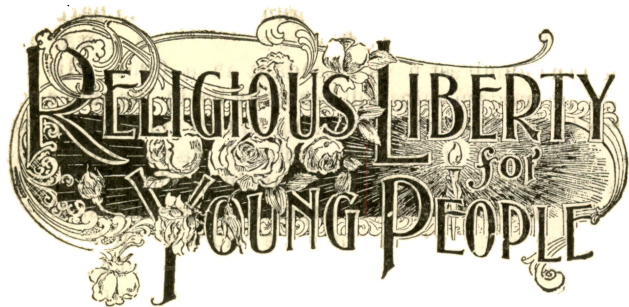
"The man in the bunkers, viz., the humble coal passer, is likely to have a dismal, unsatisfactory time of it during the progress of a fight. He sees absolutely nothing, but what he does not see is more than atoned for by what he hears. Any man who has ever listened to the intonation of great guns during target practice from the shelter of a half empty coal bunker is likely to remember the twenty times amplified thundering that threatens to rip his ear drums in twain. Theoretically, the coal passer is supposed to shovel buckets full of coal and trundle them along the trolleys in the mellow light of many 16 candle incandescent lamps, and as a matter of fact all modern ships' coal bunkers are lighted. But the writer, who has crawled through the bunkers of many a modern man-of-war, American and foreign, has found that standing electric bunker lamps rarely illuminate. The glass around the wires is smashed in the process of coaling ship, and, of course, the lamps do not work. Naval constructors are still trying to find some scheme to illuminate bunkers. The coal passer, standing his watch in the bunker of a ship in action, then, has the additional gloom of darkness to fight, unless he violates a rigid regulation by carrying an open light into his bunker. He does not know when an armor-piercing shell is going to pass directly through the bunker he is working in, and altogether his station in a fight is not a desirable one.

"Nor has the fireman or the water tender a very cheerful station. Both of these members of the black gang, of course, are in the boiler rooms, and they have perpetually before them the possibility of a great shell ripping its way through a boiler, thus insuring them a death by scalding. The oiler is another man of the black gang who has a title to feel nervous when his ship is fighting, for he is always more or less tangled up in the machinery apparently endeavoring to see how near he can approach death without actually compassing his own, and in the event of a shot dropping through the deck and among the intertwined masses of machinery he is liable to be torn to pieces by the same, 'racing wild,' as the engineers call it, even if he is not done for by the explosion.

"The soft spot,' as an old gunner's mate put it, 'is about five fathom beneath her, in a diving suit.'"

THE Ministers' Alliance of Kansas City, Mo., has entered a protest against conducting funerals on Sunday, on the ground that it is a desecration of the Sabbath.

THERE are no people who are more marked as having a weekly day of rest than are observers of the seventh day. Yet they never had a law to "give" them their day, or to "protect" it, in any manner.



Studies in French History.—18.

"FROM the days of the first king of France, Clovis, to about the beginning of the fourteenth century,—where our last study closed—the country of France has been ruled by, first, the Merovingians, from 481 to 752 A. D.; next, the Carolingians, from 752 to 987; then the Capetians, from 987 to 1328.

"Now Philip VI. of Valois takes the empty throne, upon which none but the direct descendants of Hugh Capet had sat since that great monarch began his reign about 341 years before.

"Philip VI., the first of the Valois branch, was a vain man, fond of pleasure, feasting, and excitement. During the reign of Philip the Fair, the proud, over-bearing nobles were kept somewhat from lording it over the poorer people. But this man had no notion of restraining them in the least; so, of course, he pleased the aristocracy very much. About all he seemed to care about was to have a good time, and entertain the kings and princes of other nations in a right royal manner. In fact, historians say that he made Paris such an attractive place that kings of other countries much preferred Paris, with its life of gayety and pleasure, to their own dull capitals at home. So the accommodating king would keep many of them as guests, in grandeur and splendor."

"I should have thought Philip's pocket-money would have run short, after a while," said Jack Smith, who had already earned for himself the title of "practical Jack" among his friends.

"But the fact is, Jack, that it was the poor peasantry and the working middle class who really paid the debts incurred by the king, and who supported his idle guests in such regal splendor. And then, as if to add insult to injury, the king declared that those nobles who lawfully owed debts to the poor peasants, need not be holden to pay them.

"About this time, 1328, began the long feud between England and France, which is called the 'Hundred Years' War.'"

"Please, professor," interrupted Jennie Jacobs, "who was the king of England at this time?"

"Edward the Third. He was son of Isabella, who, you remember, was a daughter of Philip the Fair."

"I wonder if that was the reason for his beginning the hundred years' war with France," said Charlie White.

"Yes, he made it an excuse, and declared that he ought to be king of France because of it. So he sent

some ships over the English Channel to Flanders. A battle was fought at Sluys, in which the king of France was badly beaten,—in fact, Philip's fleet was nearly destroyed."

"What did Philip do, when he found this out?" asked Will Barnaby. "I suppose he had no idea but that he would beat Edward." "

"This was exactly what he did think. In fact, nobody dared tell him that he was beaten for some time. Then Edward waited to get a good excuse to strike another blow at his French cousin. About this time there was a miserable quarrel between two English counts, in which quarrel Philip was foolish enough to interfere. Of course Philip and Edward took opposite sides in the affair. Finally, the French were obliged to retire from the siege of Hennebon,—where they were besieging the brave countess of Montfort, wife of the count whose cause Edward had espoused.

"Another great battle between these two kings, in which the English gained a wonderful victory, and which they still point to with pride, was the battle of Crécy. The armor of the Frenchmen was so heavy that when they were once off their horses, they could not mount again."

"Was Philip of Valois a brave man? or did he object to being present in battle?" asked Rob Billings.

"No, Robert; that is something which cannot be said of him; no, he was no coward."

"I suppose you mean he was not a *physical* coward."

"A good point, Robert. You mean to ask if he were not a *moral* coward. I think he must have been, or he would not have encouraged the nobles in their unjust conduct toward the people. But he was physically a brave man. He would not leave the battlefield at Crécy, even after his troops were so badly beaten, that there were only five knights left with him on the field. Then one of them led him forcibly from the battle.

"It would be well to make a note of the fact," continued Professor Carman, "that it is said that it was at the battle of Crécy, about 550 years ago, that cannon was first used."

"May be the English used them, and the French hadn't got any made yet, and so were beaten," suggested Harry Ray.

"No, Harry; you have quite a wrong idea of what cannons were in those early days."

"I always suppose them to be very destructive weapons," whispered Will Barnaby, whose father was an old soldier.

"They were indeed weapons of destruction, even then. But the trouble was, they were quite as apt to destroy those who fired them as they were the enemy; for, as they were not built very strong, they would often burst. They then used stones instead of metal balls. The historian says that they no more resembled our modern cannon than a wheel-barrow does a locomotive.

"Next week we will learn something of the battle of Calais."

Artificial Natural History.

"Present Truth," London, Eng.

AN exchange says:—

"The science of zoology, both for the extent and difficulty of terminology, makes the greatest demand on the memory. As illustration, there are over 5,000 known species of lizards, each with its distinguishing name. Here are four as samples: Phrynocephalus przewalskii, Cryptoblepharus poeciolepturus, Tracheloptychus peterisip, Cordylosaurus Trivittatus."

That is called "Natural Science," when as a matter of fact it is not natural at all, but wholly artificial; neither is it science, for the knowledge of it is not the knowledge of truth. Let no one get disheartened at these long names. The animals are not born with them, neither do they carry them about. A person may know all that any man can know of an animal, without ever having heard of these yard-long names; and one may have them all at his tongue's end without knowing the real truth about a single animal. It is true that it is possible for a person to have his mind crammed with artificial classification and jaw breaking names, and at the same time to know the things themselves; but the chances are all against it. Remember that there is a vast difference between knowing the truth concerning a thing, that is, knowing the thing itself, and knowing the name that somebody has devised for that thing.

Judge Not.

"Sunday School Times."

INSTANTANEOUS photographs show the graceful trotting horse, or flying bird, or leaping hound, in apparently awkward and unnatural attitudes. Instantaneous judgments—judgments of men or the actions of men—may be just as misleading. Many a busy Christian worker indeed suffers from just such injustice, incomplete representation of his actions becoming misrepresentation.

We seldom have the right to judge another by a single action of his, in ignorance of his object ahead, and of his motives behind. We seldom do well to paint a fellow being from an instantaneous photograph. We are seldom justified in deciding, from an instant's glimpse of shadows on another life, that that life is all darkness, or is even tending toward darkness. There is a twilight of the morning, as well as of the evening. Those shadows may be tokens of the fading night, instead of the fading day. Up from darkness of early surroundings, sinful habits, wrong teachings, or neglect of teaching, or years of indifference, the soul beside us may be even now painfully struggling into the light.

Let us not criticise; let us help. Let us look more at direction than at instantaneous position; more at the general trend than at the occasional deviation. Two points, at least, are required to determine the direction of even an ideally straight line. Shall we decide the direction of a wavering human life by the single point of a single action?

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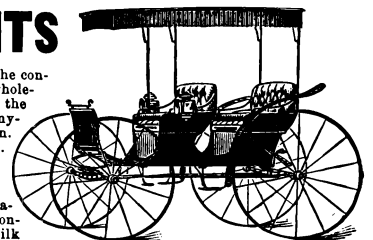
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American Sentinel.

NEW YORK, APRIL 21, 1898.

NEVER before in the world's history did the sound of war reverberate throughout the earth as it does to-day.

"PROCLAIM ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning-hooks into spears; let the weak say, I am strong." What more would be necessary than is seen and heard to-day to constitute the fulfillment of this prophecy of Joel? And this prophecy marks the proximity of the day of God.

BOTH branches of Congress having passed by large majorities resolutions which amount to a declaration of war against Spain, it is probable that by the time this paper reaches its readers an open rupture between the two countries will have become a reality. The pope, meanwhile, has tried hard to get Europe to interfere in behalf of Spain; but his propositions seem to have met with favorable response only from France and Austria, who are not able to do anything toward dominating the situation without the coöperation of the other Powers.

A DISPATCH from Washington quotes a member of the Administration as saying, with reference to the present outlook, "Events seem to be leading up to the last grand crash before the millennium."

Thoughtful observers can see that events are leading up to a "grand crash," and—very thoughtlessly—many persons associate this with the idea of the coming of a millennium of peace. But the war spirit, which is abroad in the earth to-day, does not beget the spirit of peace. It begets only that which is like itself.

There will be a "grand crash," truly; but it will usher in the "day of God,"

not the millennium of peace. Is the world ready for it? Are you ready for it? That is the important question.

THE partition of China among the powers of Europe seems now to be practically an accomplished fact, though there is opportunity for a good deal of quarreling in adjusting the details of the transaction. The whole Eastern hemisphere now scarcely affords elbow room for the "Christian" powers.

At the Academy of Music in New York City, Sunday morning, the 17th inst., after a stirring discourse by the Rev. Thomas Dixon, Jr., a resolution was passed by a practically unanimous vote of the congregation declaring that this Government ought to make war on Spain and bombard Havana by Wednesday next at the latest. And this resolution was proposed and the vote taken, that the announcement of the fact might be telegraphed to the authorities at Washington; the pastor stating that he would do this by 3 o'clock of the same day.

And so it has come to this,—that the church, which is supposed to preach the gospel of the Prince of Peace, now openly declares for war; and not only this, but wants war even more than the civil authorities want it, and urges the latter on to the conflict because they do not move fast enough to suit her! The church urging the world on to carnal warfare! This is "Christianity" indeed!

THE *Christian Statesman*, organ of the modern Puritanical element in religion, expresses (in its April issue) a fear that the Sabbath (Sunday) may soon become in this country "as it is in parts of Europe, a day of labor, of pleasure, and of crime." Probably the *Statesman* here meant worldly "pleasure," though it is quite in accord with the Puritan nature as it stands. For it is well known that the Puritans classed pleasure on the Sabbath with secular labor and crime. But God's Sabbath

was made to be a day of the highest pleasure.

THERE is one kind of business now that will unquestionably "pay," if conducted with any kind of business ability; and that is the manufacture and sale of vessels of war. It seems that there is no likelihood of there ever being a "glutted market" in this line of manufactured "goods."

WHETHER or not the Government is going to drive Spain out of Cuba may be a great question; but it is not so important for you as the question whether self is going to be driven out of your heart. This is a question of what you are going to do, and not somebody else. Self has declared war against you, and you need not wait a moment to begin fighting the greatest and most important battles of your life.

THE history of one of the most important and interesting developments of modern times is being given in the SENTINEL, in the articles headed "Items of W. C. T. U. History." Probably no person living is better qualified to speak on the subject than is the writer of these articles; and we do not see how any person who feels an interest in human affairs can fail to be interested in them. We are sure they afford an excellent opportunity for introducing the SENTINEL to those engaged in the work of the W. C. T. U.

It is proposed to build another trans-continental railway through Canada, further north than the Canadian Pacific. The new route will run from Montreal direct to the upper end of Lake Winnipeg, thence northwest to the Rocky Mountains, crossing them at an elevation of 2,400 feet; thence down the valley of the Skeene to the Pacific. It is proposed to build also connecting branches to the Yukon.

When this is done, the trans-Siberian railway being also completed, as it no doubt will be, a journey from America to England can be made without going across the Ocean.