

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

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THE "force" which represents Christianity is the Holy Spirit.

THE blood that counts in the Christian warfare is the blood of Christ.

THE best protective armor that was ever devised is the "shield of faith."

No law of man ever contributed to the stability of the government of heaven.

THE best declaration of independence is an acknowledgment of dependence on God.

THERE is tremendous power in a thirteen-inch shell, fired from a modern navy cannon; but there is infinitely greater power in one word of God.

THE church is about the only body of intelligent people in civilized lands who cannot see that the future of the world is dark with the clouds of war.

IF God cannot preserve the Sabbath in the earth without the aid of civil governments, it is because he cannot preserve Christians; for Christians always observe the Sabbath.

You cannot appreciate the Sabbath unless you appreciate God; and you cannot appreciate God so long as

you think you must have the help of an earthly power to enable you to do right.

THE giant of war has at last been roused from his slumbers, and he does not mean to go to sleep again until he has imposed a heavy task upon civilization.

"THE Sabbath was made for man," and when God had finished making it for man he gave it to man—to every man. And what is needed now is not more of the gift, but more people to accept the gift and appreciate it.

"Peaceful" War.

WAR is a terrible thing; and it was never more terrible than it is and must be to-day, by reason of the deadly elements with which modern science has supplied it. Appreciating this fact, but convinced that hostilities are a necessity of the situation, the Government is conducting a "peaceful" blockade of Cuban ports, the commanders of the naval forces having been instructed not to fire into the cities nor against the forts of the enemy. A blockade of course means the cutting off of supplies, with the object of forcing the enemy to choose between starvation and surrender.

But wherein is it worse to kill people by a bombardment than to kill them by starvation? Starvation is a lingering form of death and attacks every individual in the beleaguered place, while a bombardment would at the worst be short and would leave many of the inhabitants uninjured. There can be no question but that a bombardment is more merciful to a city than a "peace" blockade, when the blockade is, as it is meant to be, effective.

No, Mr. President; you cannot conduct war in a peaceful manner. War—if it is war in fact—is the opposite of peace, everywhere and always. There is no use trying to make real war by Christian and humane meth-

ods. Such methods do not apply to real war at all, and the attempt to unite things so incongruous can only make it worse in the end. "You can no more conduct a war on benevolent principles than you can let a gun go off easy."

In the regulations to which the "Christian nations," Spain and the United States, have announced that they will adhere in conducting the war with each other, we find no statement that there will be no "business" transacted on Sundays. We do not see why a battleship should not keep Sunday as well as a saloon.

A Christian Duty.

FOR two years or more the Cuban "reconcentrados" have been dying of starvation in the cities whither they were sent by the decree of the Spanish general Weyler. They are still dying from the same cause, and we are told that the American people have a Christian duty to perform in the matter.

Now it is a Christian duty to relieve distress, certainly. It is a Christian's duty to deal his bread to the hungry; there can be no doubt about that. And it is his duty to do this under all circumstances. If he has bread to give, he is to give it to those who are perishing for the lack of it, knowing that such is the will of God, and trusting in God to enable him to perform that will, and to take care of the results.

But what did the people of this country do in performance of this plain Christian duty toward their fellow-beings in Cuba during the two years following General Weyler's decree? That a little was done, we do not doubt; but it was only a little. It was not enough to prevent the death of hundreds of thousands of the women and children who were the victims of Weyler's cruelty. Plainly, they left their Christian duty in this matter unperformed.

It may be said that they could not do this; the Spanish forces would not permit it. But who knows that they would not? Perhaps they wouldn't, when supplies of food were to be sent in ships of war. Spain did object to that, and quite naturally. But would Spain not have permitted the Christian people of this country to feed the starving Cubans in a peaceable manner? There is no proof that she would not. Miss Clara Barton, we are told, testifies that the work of the Red Cross Society in Cuba was not hindered by the Spanish forces, and that the food brought and stored by the society for the Cubans was not disturbed by the Spanish troops.

The Christian people of this country might have fed the suffering people of Cuba in a Christian way, and thus have discharged a plain Christian duty and have received a blessing from the God of mercy. Of this we do not believe there can be a particle of doubt.

But is it not a marvelous thing that these Christian

people, having failed for two years to discern this Christian duty, now discover that it is their Christian duty to relieve the suffering in Cuba by fighting the Spanish! And what seems chiefly to have impressed this duty upon them was the blowing up of the battleship "Maine."

The carnal mind can quite readily discover "Christian duty," when it is something to be performed in a carnal way.

The War, and the Result.

WHAT events will follow as a result of the outbreak of war between this Government and Spain, are as yet matters of conjecture; but there is one result which it requires no supernatural vision to foresee. It is one which the nations have already foreseen, and which is giving them no small concern. It is the development of militarism in the United States.

Whether this country wins or loses in the contest will not be a matter of so much consequence to this country and to the world as will the development of the military power in this country which the war must inevitably bring.

For be it remembered that the situation to day is governed by vastly different circumstances from those which prevailed at the time of the contest between North and South. At the end of that war the great armies which had been called into the field melted quickly and easily away into the general body of civilians engaged in the peaceful pursuits of life, and so far as the military power was concerned, there was soon little evidence remaining that the nation had fought one of the greatest wars in modern history. But the ascendancy of the military power to day would not be followed by a like result.

The world is dominated to-day by the war spirit to an extent that was not dreamed of thirty years ago. For years Europe has been a great armed camp, and the peace of the world has been in unstable equilibrium. The nations, in reaching out under the impulse given by advancing science, exploration, and the desire for colonial extension, have come into closer contact with each other; so that a move on the part of any one of them is liable to cause a serious disturbance. There has come to be a "balance of power"; that is, the military power of Europe is balanced, and as every person knows, it requires no great thing to upset things when they are evenly balanced. Let something be added to one scale, or taken from it, and the balance is upset at once.

And this "balance of power" really extends over the whole civilized world. For in these days of swift travel and intercommunication, even the broad expanse of ocean does not isolate the affairs of one nation from those of others. The interests of the nations of the Old World are in intimate contact with those of the American republic; they touch the shores of every nation of the Western hemisphere. And a disturbance on this side of the Atlantic may easily be of such proportions as to

throw the balance of power out of its present equilibrium and necessitate a readjustment which could only come after a fearful expenditure of life and treasure.

It is stated—and there is every reason to credit it—that the real reason why the threatened “concert of Europe” against the United States was not put into effect, was that the Powers of Europe feared that such a step would so arouse the military spirit in this country that Americans would not be satisfied until they had built a navy which would be one of the most formidable in the world. The Powers fear that they will have to reckon with this nation, not only in maintaining their possessions in American waters, but in pursuing their policy of dividing up the rest of the world between themselves; and there is certainly ground for their apprehensions. Hence they are most unwilling to see the United States become a power which could back up any of its demands by a tremendous armament on the seas.

Already it is beginning to be talked that as an outgrowth of the present state of things, the near future will see an alliance between England, the United States, and Japan, which will entirely upset the present balance of power throughout the world. An alliance between nations of a common origin, language and religion is only naturally to be expected in the face of hostility from other powers; while force of circumstances has put Japan where she may be looked upon as a probable third party in such a compact.

But most significant of all is the fact that the United States itself is beginning to favor a departure from the traditional policy of keeping aloof from the affairs of other nations. That was the policy urged upon the Government by Washington, when the nation started out upon its career as an independent power. That policy, it is now said, was good while the nation was in its infancy and needed to give its attention to the development of its own territory; but—and this is said by men in positions of influence—it was not meant to be the policy of the nation for all time; and the time has now come when the United States should assert its position among the nations, and take a part in the dividing up of the territory of the earth.

This policy is being advocated to-day; this sentiment is growing, and it is growing rapidly. And these things being so, it is evident that whatever may be the events of the war, the outcome will be one which will vitally affect the interests of the nation, and of the world. For, at the least, the war will greatly stimulate the military sentiment which is already too prevalent in the land, as witness the “Boys’ Brigades” which are a common feature of the public—and even of the church—schools. It must greatly stimulate the growth of the navy, and the tendency to an alliance with some one or more of the Powers of Europe. In short, its direct tendency must be to join this nation with the military powers of the Old World in a general melee of war and strife for which the nations have long been in arms, and which is set down in prophecy as the final catastrophe of the world.

Archbishop Ireland Is Going to Explain.

ARCHBISHOP IRELAND has publicly announced that he is going to “make a public reply to the attacks made upon him.” By “the attacks made upon” him, he means what has been said upon his and the pope’s meddling with the affairs of the United States, and their manipulating the President, and making a Punch-and-Judy show of Congress. He says that when he does come out, “The publication of his letter will be timely.”

Yet, with this preliminary announcement of what he is going to do, he takes occasion to explain at considerable length why he did what he has already done, and to tell a good deal of what he expects to do. And in this there are some points worth considering.

He says that when the pope wanted to use his “good offices for the preservation of peace, it became necessary that some one in Washington should be in a position to send him hourly bulletins, if necessary, of the attitude of the Administration.”

Of course for anybody to do that, he would have to be in the very inner circles of the councils of the Administration. He says that the papal delegate “Martinelli was first selected for this place,” but that “he declined to act, upon the ground that he could not possibly have any standing at the White House, being merely an ecclesiastical representative of the Vatican.” And lo! when one who was “merely an ecclesiastical representative of the Vatican,” could not act, *because he was that*, then one who was an ecclesiastical representative of the Vatican was chosen to act *because he was that—and more*.

Martinelli could not act because, being “merely an ecclesiastical representative of the Vatican,” he could not possibly have any standing at the White House. Then the thing is shifted and an ecclesiastical representative of the Vatican is chosen who can have such standing at the White House, as to be able to send hourly bulletins of the Administration. In other words, in order to get in his work, the pope must have an agent, a representative, in the inner circle of the Administration; Martinelli did not have the qualifications; and Archbishop Ireland did have the qualifications; therefore Archbishop Ireland was chosen.

But what were these qualifications that adapted Archbishop Ireland for a position that the apostolic delegate could not fill. The archbishop tells us. And here they are: “It was then determined that the close and cordial friendship which existed between Archbishop Ireland and President McKinley and his whole cabinet, joined to the fact that he is an eminent American citizen, made him a fit instrument through which negotiations could be conducted.”

Now ecclesiastically President McKinley is a Methodist. How is it that there exists such a “close and cordial friendship” between a Roman Catholic ecclesiastic and him, as to gain for that ecclesiastic a position and knowledge that would enable him to send “hourly bulletins of the attitude of the Administration”? How is this, when

it is perfectly certain that there is not a Methodist bishop in all the United States between whom and President McKinley there is such a "close and cordial friendship" as to gain for said Methodist bishop a position or knowledge that would enable him to send "hourly bulletins," or perhaps any bulletins at all, of the attitude of the Administration? How is it that ecclesiastically or otherwise there is a more "close and cordial friendship" between a Methodist and a Roman Catholic archbishop, than there is between that same Methodist and any Methodist bishop?

Of course everybody knows that this "close and cordial friendship" of the archbishop's, is altogether political and solely because of political advantage. Everybody knows that it is the archbishop's political power which was exerted at the St. Louis Convention and through the campaign of 1896, that makes "the close and cordial friendship" between him and "President McKinley and his whole cabinet" and which made him "a fit instrument through which negotiations could be conducted" that could not be conducted at all by Martinelli. Martinelli is an Italian and has no standing in American politics yet. All of which demonstrates that the greatest Roman Catholic official in the United States *out of politics*, has not the power and therefore is not so dangerous to the United States, as was, and is, a subordinate Roman Catholic official who is *in politics*. And this is equally true of every other ecclesiastical connection in the United States. No ecclesiastic or religionist of any kind can do the mischief out of politics that any one can do in politics. Therefore the eternal principle is, and this papal trick lately played is a forcible illustration of it, that ecclesiastics and religionists of every sort should forever keep out of politics.

And when it had been "determined that the close and cordial friendship which existed," etc., "made him a fit instrument," etc., the result was that "In view of this he received a formal letter from Cardinal Rampolla, papal secretary of state, authorizing him to represent the pope. This was presented to Judge Day, and semi-official relations began."

It is then a *fact* that the Secretary of State of the United States has formally received "a formal letter" from the "papal secretary of state," appointing a representative of the pope "through which negotiations could be conducted" with the Government of the United States in an affair with another nation. Accordingly the archbishop's statement proceeds: "Since that time Archbishop Ireland has been in communication with Europe. Through him the official texts of the concessions which Spain was willing to make for the sake of peace, have been laid before this Government, and before the European ambassadors. The composite news of the situation has been cabled to him, and by him disseminated."

The pope and his representative to the United States Government did not succeed in securing a peace to perpetuate the papal power and revenue in Spanish enslaved Cuba. But they *did* succeed in getting what the

papacy for years has been working for—the formal receiving of a representative of the pope to this Government, upon a formal letter from the papal secretary of state; and thus established the precedent of formal official relations between the papacy and this Government.

This much has been gained already. And much more is planned; of which we shall have occasion to speak. Just now, however, the report says that when the archbishop shall have made "public his reply to the attacks upon him," in which he "will go into details," "he will proceed to Rome."

Of course he must hurry off now to Rome and the pope to report in full the progress made, and laugh together with him while they map out their program for further official recognition when the time comes to settle the terms of peace between Spain and the United States.

We hope he will go into details and give the whole story exactly as it is. And then we wish he would go to Rome at once, and, for the good of the United States, stay there forever. And then let all other ecclesiastics and religionists in the United States keep out of politics here forever.

The Sabbath Needs No "Fence."

MRS. J. C. BATEHAM, who has been prominent in connection with the "Sabbath reform" work of the W. C. T. U., makes the statement, in a contribution to a "Sabbath reform" journal, that—

"A Christian Sabbath cannot long be maintained if the protecting fence of civil laws be thrown down."

If this is true, then of course "civil Sabbath" laws are necessary, and we should have them by all means. But is it a fact that the Almighty is so dependent on human legislation for the perpetuity of one of his institutions? If we believed he was thus dependent, we would at once lose confidence in him as a God.

The very essence of Christianity, as we understand it, is the all-sufficiency of the power of God to uphold that which is his, in the face, if need be, of all the power of man and Satan combined. The church never lost anything by the attack of the world upon her. Christianity never lost anything because earthly governments failed to support her. Christianity and the church have always gained in such conflicts. The church loses only when those within her fold voluntarily relinquish their hold upon spiritual things. But whether Christians loosen, maintain, or regain their hold upon spiritual institutions are matters that human laws cannot affect.

So long as an individual really has hold upon the Lord, there is no danger that he will lose the Sabbath, even though all the laws of earth were against his keeping it instead of giving it their pretended support. When he relinquishes his hold upon God, it is always done voluntarily; otherwise he would not be responsible before God for his lapse from righteousness. And when he has lost his hold upon God, he is in a position to be fright-

ened by the opposition of men, or even by their failure to give him their "support."

At the very beginning of the world, God set apart the seventh day of the week to be the Sabbath—his Sabbath, made for man—and from that day to this the seventh-day Sabbath has continued in the earth, and has a respectable number of adherents to-day, although no human law was ever enacted in its support, and many have been enacted against it.

The God to whom the Sabbath belongs is one in whom we can safely trust, without any anxiety as to the attitude of worldly governments. The Lord let Satan remove all the fence there was around Job, but he preserved Job just the same. There is no need that his Sabbath should be fenced about with the straw of human statutes.

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

BY MRS. S. M. I. HENRY.

OUR evangelistic work revealed to us what a hard Jericho road a man must travel before he could come up out of the place into which strong drink had plunged him and know what manhood meant, and as we contemplated the situation it seemed well nigh hopeless. We could not comprehend the logic of the liquor traffic and the laws that protected it. We found strange utterances in the statutes of men. In reading the city law aloud to our Union one day (for we had determined to try to find what we had a right to expect from the government under which we lived, and by what right the saloon continued its depredations) I came to this clause: "As many saloons may be licensed as the public good requires." We thought this must contain typographical error somewhere, and appointed one of our number, the wife of a lawyer, to obtain the correct wording of this clause and report the next day. When the time came, and she arose to make her report, she began by saying, "I have some strange things to tell you, ladies, and before I begin I want to say that my husband is a *good* man, a good *Christian* man, yet I know you won't agree with what he says; I don't myself. I don't see how he can look at this awful business as he does, but he don't as a *man*; it is only as a *lawyer* that he said the things I have to report; and for my part, I don't see, and I told him so too, how as a lawyer he can look at things one way, and as a man so entirely different. I always thought men were very different from women for some strange reason, and these days we are all finding it to be true."

Then she went on to give us some points regarding the manner in which the licensing of a saloon might be supposed to conserve the public good. We could but recognize at sight the reasons which she unfolded to us as a part of that "wisdom of this world which is foolishness with God."

A few days later I went to this same lawyer to talk

the matter over with him so that I might be sure of the position of our enemy, when, in reply to a little straight logic, he remarked with a laugh, "You women have a way of looking into things farther than the law allows;" and with this gave me very clearly to understand that he had no more time to give to the discussion, especially as he did not make, but only expounded the law, with which we had to deal.

We did not then know how to appreciate the position of such men, and were often lacking in the charity that thinketh no evil. We had been so outraged in our lifelong understanding of things, had come face to face with such death-dealing inconsistencies between the teachings and the practice of men, that in our bewilderment we were almost constrained to say that "all men were liars," and to wish that our boys were all girls.

Through all these experiences we were being led up to the strategic point in our warfare. To make clear how it was finally discovered I must draw again from personal experience.

One day after all this pledging, petitioning, and public discussion had been going on for weeks, I was passing along the street when a lawyer, who was also a member of the city council, hailed me from his office door, and asked me if I would step in for a moment. I did so. He gave me his own arm chair, and standing before me explained that the work of the women had been under discussion by some of the men whom he represented, and he had been asked to see me, and say a few things, which he wished I would pass on to the others. "For," he said, "you women do not realize what you are doing; do you know that you are turning the country upside down?"

(The poor man did not realize how apt was his remark, inasmuch as the country was at best wrong side up.)

"Just think of it," he went on warmly, "meetings every day, sometimes at night, and such throngs; women everywhere in public, speaking and making such a commotion; some of us have talked it over, and we have concluded that it must stop." He paused and looked at me for a reply.

"I wish it might stop," I said, "we all do; we have got pretty tired, some of us, and would like to go back home and stay there quietly, and will do it quickly if you men will just do one thing."

"You mean close up the saloons," he said, angrily.

"No, I don't, this time; we have found out that you won't do that; I, for one, have no more heart to ask you."

"What, then, do you want? We will do anything in reason," he said, eagerly.

"Just this: invent some way to run the saloon business by machinery; you can get machinery to do everything else. Get an automaton and put it behind the saloon bar; a long procession of automata to file along the streets (we women will give them the pavement and walk in the gutters) and in at the saloon door so constructed as to throw down the nickels and dimes, while

the automaton behind the bar slings the glasses, so that this little exchange of coin and whiskey that seems to be so necessary to the life of the nation may go on and hurt nobody. We will grant its necessity for the sake of peace if you will only have it done by machinery and spare our boys."

Liberty's Acrostic.*

BY FRED PARDEE HANCHETT.

"We, the people,"—sons and daughters of patriot sires,—
 should
 Hold firmly to the vital truths which they upheld of
 yore.
 These principles—maintain'd through many tribulations,
 are
 Truths born of Heaven, and are older than the hills. The
 right
 To have, and to enjoy liberty, to gain knowledge, to
 Be free!—free to think, to speak and to act!—such, in-
 deed, is
 Self-evident liberty! Such liberty is ours by
 That law which says: "There is no respect of persons with
 God."
 All are born free and equal. Despotism was unknown till
 Men sought to establish religions of their own. In such
 Are the seeds of priestly assumption and intolerance.
 Created as we are, with a free moral nature, with
 Equal rights in earth and the Heav'n to come, it is not
 well
 That men should order the ethical bearing of others.
 They that assume the prerogative to such a calling,
 Are ever obnoxious to all thoughtful Independence.
 Endowed by Omnipotence with those qualifications
 By which men are enabled to judge the right and the
 wrong,
 Their claim to office, or assent to plain untruths, mock
 the
 Creator who, in His great wisdom, saw fit to bless all
 With individuality—with sacred "rights" which a
 Certain just—perhaps inspir'd soul—chose to designate as
 "Unalienable," because of divine origin. Those
 "Rights"—under church rule, live not. No slav'ry so ab-
 ject as
 That 'neath ecclesiastical despotism—an evil
 Among other evils, now threat'ning the precious weal of
 These United States. It is clearly assur'd us that we
 Are "created in Jesus Christ," the all-potent Source of
 Life, True Light and Liberty. Then let us "stand fast in
 that
 Liberty wherewith Christ hath made us free;" and, by all
 just
 And valid means, endeavor to render innocuous
 The efforts of would-be religious legislators. In
 Pursuit of that liberty warranted to citizens
 Of this Union, one should not forget that the basis of
 Happiness lies in the freedom of a soul's convictions:
 That Bigotry, Ballots and Bullets can never dictate
 To Conscience a prescrib'd course of spiritual action.
 Secure, heretofore, in the full and free enjoyment of
 These rare blessings, men see not the threat'ning evil; yet
 their

Rights are in danger. Is the pow'r of God declining, that Governments assume the execution of His laws? What Are the duties of a just and progressive government, Instituted for the general good? Are they to raise Among the people, inquisitorial fires in which Men and women shall again die for their faith? Are they Deriving incomes from excesses of the people? Does Their duty—the government's, rest in making men loyal, Just, pious, by law, and pronouncing judgment on sin? When

Powers of earth pretend to such Divine authority, From whom is it deriv'd? What does it signify? Away The union of church and state! No true American will Consent to such ignoble slav'ry. Sanctification Of man through compulsion, must nauseate e'en man himself.

"The law of the wise is a fountain of life;" and to be Govern'd wisely, is to live at most "perfect" liberty.
 San Francisco, Cal.

A Solemn Warning.—No. 1.

BY C. H. KESLAKE.

"AND the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Rev. 14:9-11.

Such is the message that God gives against the worshipping of the beast and of his image, which is brought to view in chapter 13.

The beast, as has been abundantly shown in previous articles, is the papacy. The essential feature of the papacy is the union of church and state, with the church using the power of the state for the furtherance of its own aims, and with a man at the head of the church sitting in the place of God.

Also it has been shown that the "two-horned" beast (verse 11) represents the United States. That being so, it will be seen that this Government is to make an image to the beast—or papacy. See verse 14.

An image to the papacy would be a union of church and state, with the church predominant.

Furthermore, it has been shown that Sunday is the mark of the papacy. It is, therefore, against these things that the Lord solemnly warns his people.

Not a few doubtless will turn aside from these things and treat them with derision. Every reform of gospel work has been treated thus.

But the supreme danger that this will be done lies in the fact that Sunday has been so long observed as the "Christian Sabbath," that to the minds of many it would

seem impossible that such awful results should follow. The temptation, therefore, would be to conclude that Sunday cannot be the mark of the papacy.

This might on the surface seem plausible; but it is not sound reasoning.

It cannot be denied (1) that there is not a single command in all the Bible for Sunday observance—expressed or implied: (2) that the papacy bases its claim to have the power to command men under sin, upon having the power to change the Sabbath from the seventh to the first day of the week, and that consequently Sunday is the mark of its power: (3) that there is now, at this very time, a strong organized effort to have Sunday enforced by law in the United States, and that it is the only thing sought to be enforced that is called a “mark.”

The position is therefore impregnable, the logic invincible, that it is against Sunday as the mark of the papacy that the prophecy speaks.

This proves two things; (1) that notwithstanding Sunday has so long been venerated by Christians, there are principles involved in this question that the people of God have not yet seen or understood; (2) it proves the long-suffering of the Lord in that the true Sabbath has been trodden under foot so long—innocently of course on the part of God’s people—and a pseudo Sabbath allowed to stand in its way.

There are thousands of Christians who do not realize that ages before the papacy substituted Sunday in the place of the Sabbath of the Bible, it was kept as a pagan festival. The origin of the day is set forth by its name—Sunday, the day of the sun—“the wild solar holiday of all pagan times.”

It was the day especially devoted to the worship of the sun, which was “the oldest, the most widespread, and the most enduring of all the forms of idolatry known to man.”

The limits of this article forbid an extended study in detail of what sun-worship really is. Our purpose is simply to give a few general statements concerning sun-worship in order that the reader may see the true character of the day that has for so long usurped the place of the true Sabbath.

That sun-worship was regarded by the Lord as the most abominable form of idolatry can be seen in Ezekiel, chapter 8. The prophet was shown various forms of idolatry, each in their turn being called a “greater abomination” than the preceding one, until he was shown the greatest abomination of them all. Thus we read in verses 15, 16: “Then said he unto me, Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these. And he brought me into the inner court of the Lord’s house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshiped the sun toward the east.”

Inasmuch as they turned their backs upon the temple

of the Lord as they worshiped the sun toward the east, it will be readily seen that sun-worship involves turning their backs upon God.

Sun-worship in Egypt, in its various forms—as Phtah at Memphis; Tum at Heliopolis; Amun Ra at Thebes, etc., was the prevailing religion. And it was so in other nations under different names. But wherever it was, or under whatever name, it was accompanied with the most lascivious rites—rites too revolting to be named.

The Pope’s Mediation as Explained at the Vatican.

“*The Ram’s Horn*,” Chicago.

THOSE who looked with misgiving upon the spectacle of the Roman pontiff acting as an intermediary between the United States and Spain, have found ample grounds for their fears in the later developments of that controversy. The authorized organ of the Vatican publishes the dispatches which related to the inner history of papal machinations at Washington and Madrid. The first is a note, dated April 9, sent by the Spanish minister for foreign affairs, Señor Gullon, to Monsignor Merry del Val, the papal chamberlain, requesting him to inform the papal secretary of state, Cardinal Rampolla, so that the latter might communicate it to the pope, that the Spanish government, “in consequence of the ardent, noble and repeated urgings of the pope,” had decided to order Captain-General Blanco to “concede immediately a suspension of hostilities for the period which his prudence may deem fit, with the view to prepare for and facilitate peace.”

In reply to the above, the papal secretary of state directed the papal representative at Madrid to—

“Thank the Spanish government, in the name of the pope, and be good enough to assure it that the pope will not fail to use his influence where the occasion offers in order that the legitimate wishes of the Spanish government may be realized and the prestige of the noble Catholic nation be unimpaired.”

Our Roman contemporary concludes the publication of its series of documents with a dispatch from Washington dated April 11, the source of which is not indicated, saying:—

“The suspension of hostilities has produced an excellent impression. I have no doubt of the maintenance of peace. We shall have bellicose speeches in Congress, but without results. The influence of the pope in obtaining the armistice is fully recognized by the American people, and is hailed with gratitude.”

A CHRISTIAN(?) controversy lasting half an hour lately occurred between some of the forces engaged in the Christian(?) war on the coast of Cuba, the result announced being that the Spanish forces were completely converted by the weighty arguments of their opponents.



EVIDENTLY somewhat concerned over the apparent want of harmony between carnal warfare and the practice of Christian principles, *The Independent*, of this city, which feels bound to support the Government, has undertaken to satisfy itself and others of doubtful minds that the war undertaken with Spain is a Christian one.

"The serious question to a Christian man," it says, "is, whether the war in which we have engaged is Christian. As it is one in which we are the challenging, attacking party, this is a very serious, nay solemn, question."

* * *

THE *Independent* then goes on to say that if the reason for the war is a Christian one, the war must be Christian; and that the reason being not revenge or greed, but compassion for the suffering Cubans,—a desire to put a stop to the miseries imposed upon them by Spain—the war is clearly one which Christianity both justifies and demands. That "Christianity is peace on earth," we are told, is true "never to bad-willing men." In conclusion it is stated that "as a Christian nation we have the duty to demand that the long, devastating and cruel war in Cuba shall end."

* * *

THE war then, by this presentation, is a Christian war; the steps taken are Christian steps, taken for Christian reasons. Christianity is the impelling motive in the undertaking. But there is a question we would like to ask at this point. Do non-Christians engage in an undertaking from Christian motives? It must be admitted that very few of the men belonging to the United States navy are even professedly Christians. The great majority of them are certainly non-Christians; and these are the men by whom this "Christian" war is being carried on.

* * *

No; it cannot be true that non-Christians are actuated by Christian motives. The men who are actually conducting the war are not engaging in it from Christian motives. A non-Christian makes no account of Christian motives in his own life. A non-Christian is against Christianity, just as certainly as it is true that the carnal heart is enmity to the law of God. And that this is so is directly stated in the Word of God.

* * *

OF course, there are a great many "good" men who are not Christians. They are good from the ordinary,

worldly standpoint; they are respectable, outwardly upright, obliging, regardful of the rights of their neighbors, etc., yet, by their own admission they are not Christians. They have not faith; they have not love to God. We are not talking about this class of good men or this standard of goodness. That is not under consideration. It is to *Christianity* that this discussion relates. It is asserted that the war is Christian; and to Christianity the question must be confined; not Christianity either as any one may choose to define it, but as it is in truth, by the testimony of the Word of its Author, which alone is authority upon the subject. By this testimony it is certain, beyond a shadow of doubt, that non-Christians are not, and cannot without a change of heart, be actuated by Christian motives.

"Whatsoever is not of faith, is sin."

* * *

IT is certain, therefore, that the men actually engaged in prosecuting the war are not actuated in so doing by Christian motives. Their motives may be all right from a worldly standpoint; we do not doubt that they are. But that is not the question. The question is not whether the war is undertaken and conducted in a civilized and respectable way, and from motives of good will to one's neighbor which are shared by the atheist in common with the professor of religion. The question is whether the war is Christian. And it is evident that neither the motives of the men conducting it, nor the weapons employed, are recognized in the Text book of Christianity as pertaining to Christian life.

* * *

WHETHER in any case the principles of Christianity would admit of carnal warfare or not, it is certain that a war cannot be Christian which is conducted by non-Christian individuals. This one fact settles the question of the Christianity of the war with Spain.

* * *

A CHRISTIAN is one who follows Christ; and as Christ never drew the sword or sanctioned its drawing, no one can follow Christ in such a step. And this settles the question of the Christianity of carnal warfare in any case.

* * *

IF missionaries in heathen and Roman Catholic lands—as for example those of the American Board in Spain—would not identify themselves with any earthly government, but let it be known that they are citizens only of a heavenly country, and "strangers and pilgrims" in this world, and then show forth the spirit of the heavenly citizenship, they would not have to leave the field of their labors because of an outbreak of war like that between Spain and the United States.

* * *

CANON SCOTT-HOLLAND, a well-known English clergy-

man, in a recent sermon made this pertinent reference to the spectacle which so many church people are prone to regard as entirely compatible with Christianity:—

“The outlook in Europe never presented so wholly an unchristian spectacle since the days of Constantine. Even in mediæval days, peace, and not war, was regarded as the normal condition of men. Now nations were watching one another like wild beasts in a jungle, and Christian Europe had armed itself in defiance of everything which Christ came to teach. Blood and iron rule; huge camps and seas, crowded with horrible ships of war, met the eye at every turn. Men scrambled for land, and the question was who should be first in the race. Are we to be swept away in the Pagan scramble?”

There is room in the world for a few more clergymen who are not afraid to call things by their right names.

* * *

A WRITER in a journal devoted to the cause of Sunday legislation, notes the increasing desecration of the “Sabbath” in the United States, and adds that “the wickedness of the West is surely, but slowly, traveling East.”

To which it may properly be added that it will be a very good thing for the West if the wickedness of the East can be prevented from traveling in that direction. For there is as much more wickedness in the East than in the West as there are more sinners in the East than in the West, and there are more sinners in the East than in the West for the simple reason that the East is more thickly populated.

It is characteristic of this National Reform standard of righteousness that it overlooks the wickedness of the “scribes and pharisees,” while being profoundly shocked at the sins of the publicans. But the latter are the more righteous of the two classes.

* * *

A NEW YORK CITY daily which has earnestly labored to promote the war which is now begun, gives this quotation and credit, which is more pertinent than the paper intends it to be:—

“My sentence is for open war.”
—Milton.

The quotation is from “Paradise Lost,” and the words are there given as emanating from a council of devils. What seems to be the language of a Milton, often has its real authority from the devil.

* * *

THE New York *Sun* mentions that “a number of young men, who were formerly members of the Second Company, Boys’ Brigade, of the First Presbyterian Church in Jersey City, have organized a company of volunteers and offered themselves as a nucleus for the regiment the Board of Trade proposes to organize,” etc. The “Boys’ Brigade” business is calculated to train the boys for actual war and to develop in them the military spirit which longs for the experience of real conflict.

The World Can See It.

It is a significant fact that the tremendous and unceasing preparations for war which are in progress the world over, call up even in the minds of the irreligious the words of prophetic Scripture which connect “wars and rumors of wars” with the troublous times of the last days of the world. The following in a recent issue of a London (Eng.) secular journal, the *Evening News*, is an illustration. It points out what is being done by only one of the great Powers, England, and that at a time when “Her Majesty’s government”—as stated in England’s proclamation of neutrality a few days ago—is happily at peace with all other civilized governments. The *News* says:—

“‘Wars and rumors of wars’ is an ancient prophecy with nearly two thousand birthdays; and judging from the strange stories which are floating about just now, the latter part of the prophecy is being fulfilled with a vengeance. Eyes are at this moment naturally being turned toward the government dockyards and factories, and any extra activity in them is attributed to impending warfare.

“Woolwich Arsenal is extremely busy at present, busier than it has been probably for half a century, for England has been making ready for the worst for some years.

“For two years, at any rate, work at the Arsenal has not ceased day or night in several of the departments.

“One good reason for this is the keen competition of the rival Powers.

“Altogether there are at the Arsenal some 17,000 employes, and about 4,000 of them are engaged in night work, starting at six in the evening and leaving at five in the morning, three of these hours are overtime, and the day workers are doing about the same extra work.

“In the torpedo factory there are 400 men working overtime; there are the same number in the fuse factory, and, so far as can be ascertained, other departments are proportionately busy.

“But overtime at the Arsenal is not a novelty, and has caused no trepidation or anxiety among the employes. The more work the more pay, and the

STEADY INCREASE OF WORK

has done good all round. Through overtime the engineers, says one of the men, have made £4 a week, skilled laborers £2 5s., and unskilled men £1 10s.

“A casual visitor to Woolwich with the China situation in his mind might see in the bright glare at the Arsenal the beacon of a coming warfare, in which all the nations of the earth shall participate. Those who live in Woolwich are used to this, however, for they have seen the factories lighted up for the last two years or more.

“Nevertheless the employes at the Arsenal are working with increased energy just now.

“The War Office has ordered half a million cartridges a week in excess of last year, bringing the total weekly output up to 2,000,000.

“In the fuse factory the men are engaged on 2,500 fuses of one make, and 1,800 of another, and orders

have been received to push along with the quick firing guns.

"Many of the orders on which the men are working are not of a very recent date, but by April it is anticipated that the men will be busier than ever they have been before."

The children of the world are still wiser in their generation than the professed "children of light."

THE *Independent* (N. Y.), of April 28, prints the following from a correspondent touching the treatment meted out to dissenters in "holy Russia," where the theory that religion and the state should be united is carried into full effect:—

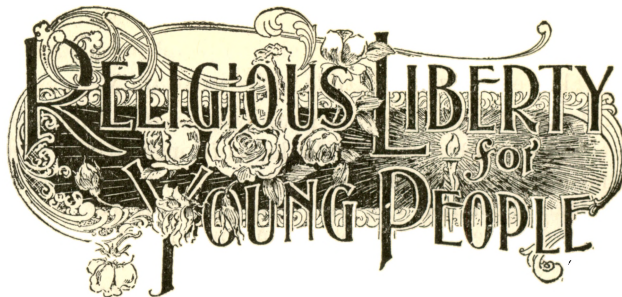
"A poor fellow named Simerenko has arrived in Tulcha in Rumania, having escaped from Russia, where he had been cruelly tortured by his neighbors for leaving the Orthodox Church and joining the brethren [Stundists]. His hands and feet were tied, and then he was strung up to a rafter in the ceiling, in which position burning cigarettes were put on his naked body until he yelled in his agony. The torturers told him they would let him go if he abjured Stundism and returned to the Church. When about to cut him down they first cut the cords attaching his head to the rafter. His head came down with such force that he was almost rendered senseless, and from that day to this he suffers pains in the back of his head. On another occasion his head and hands were fastened in a vise and over fifty wounds were made on his bare back with hot irons. The brethren in Tulcha have seen the scars. On yet another occasion his wife, who was with child, was violated by the peasants. It seems that all this was done with the connivance, at any rate, of the local village authorities. As soon as Simerenko could he fled; and, as I have already said, he is now in safety in Tulcha, but in abject need."

THE following item from the *Inter Ocean* (Chicago) states the outcome of the controversy in Ohio over the question of Sunday baseball:—

"The law prohibiting the playing of baseball Sunday was sustained by the Supreme Court in the case of John Powell against the State yesterday at Columbus, Ohio. Powell was arrested at Cleveland, but his case was dismissed by the common pleas judge, who held that the law was invalid. The prosecuting attorney excepted to this ruling, and the Supreme Court sustained the exceptions, dismissing Powell's petition. A member of the court is authority for the statement that the principle applies also to Sunday theatricals."

THE ambitious South African, Cecil Rhodes, seems to have regained his lost prestige in South African affairs; and this means that the Transvaal will soon have to fight again to maintain its independence of British control.

THE further an individual gets from God, the more clearly (?) does he see that there are imperfections in the divine character.



Studies in French History.—20.

WHEN the class again assembled for their customary chat, Milly Brown raised her hand.

"Please, professor, about what time did the facts happen which you told us about last week?"

"I can tell, I believe," volunteered Jennie Jacobs. "I think it was about the year 1300."

"A little later than that, Jennie," corrected her teacher; "the lesson closed with the history of 1345, or very near that time. The people of France being very much frightened and disheartened by the horrors of the Black Death, began casting about in their minds, to discover some cause of it, or some way to check its frightful ravages. At last they came to the conclusion that the nation was so wicked that the Deity could endure it no longer, and so had determined to punish the people with war and pestilence. So they decided to help matters by inflicting punishment upon themselves. A class of fanatics sprung up, called 'Flagellants,' who took it upon themselves to appease the Deity by wandering about half naked, and whipping themselves with whips, which had steel on the ends of the lashes. This they did until the blood would run down their naked shoulders."

"I should think that the French people would not have allowed such work," said Charlie White, indignantly.

"They did put a stop to it at last, or rather, the pope did, for even he grew tired of their dreadful excesses."

"Well, did this stop the pestilence?" asked practical Jack.

"Indeed it did not, Jack," replied Professor Carman, "and it seems strange to us now as we look back over the centuries, how any one could have been so foolish as to believe and practice such follies, when nothing but the blood of Christ will pay the debt of sin. Even an angel's death and suffering would not atone for sinful man; how much less then can we, by self torture or penance, pay the debt for ourselves."

"It reminds me of what I read quite often in the papers," interrupted Joe Palmeter. "Some people say that all the trouble this country has is caused by the careless way folks keep Sunday. So they propose to make a law forbidding anyone doing any work, and making them go to church, whether they want to or not. O, I guess this country is quite a little bit like France was in the days of the Flagellants; don't you think so, professor?"

"Your argument seems to prove your point pretty well, Joseph."

"But don't you think people ought to keep the Sabbath?" asked Milly Brown, with a shocked manner.

"O yes, Milly; but I think I am right when I say that I believe it to be very offensive in the sight of God, to coerce or force anybody against his will in such matters. God says he delights to be worshiped in spirit and in truth,—which worship is prompted by love alone,—not by force.

"The wife of King Philip died of the plague, and when at last it began to abate, he married again. These wedding festivals must be attended to, even though the nation itself wore a badge of mourning on account of war and pestilence. To pay for these, the wretched people were taxed anew, and it was without doubt a relief to them when King Philip died, directly after his wedding."

"Did he leave any son to take his throne?" asked Edna Philips, who had kept a careful record of the kings, from Clovis.

"Yes; his name was John, and he was very inappropriately called The Good. He began his reign in 1350, and reigned fourteen years. The last words of his father to him were not words of good advice,—to rule his kingdom wisely, and to be warned by his own sad failures,—but he died urging his son to maintain his right to the kingdom at all hazards and against all rivals.

"John knew that France was in a sad condition, but he was a foolish, extravagant fellow, and imagined that if he would just make a journey through his country and let the poor people gaze upon his royal face, it would help things amazingly. So out he started over the plague-blackened and war-distracted country to have a good time and hold tournaments, which by the way, the people must pay for."

"Will you please tell us what tournaments were?" questioned Harry Ray.

"They were a kind of mock fight between a number of people and were once quite in vogue."

"I should think King Edward of England had given the people as much real fighting as they needed by this time, without any make-believe fights," said Edward Barnaby.

"Indeed; and even then there was real fighting enough that he could do if he liked, for Edward was still in the country; but John did not consult the people or trouble to ask them what their wishes were in the matter. Of course all this fuss did not help the people to pay their heavy taxes, nor did it put food into the mouths of the famished wretches, or wipe the blinding tears from their eyes, or put hope into their disconsolate hearts."

"King John must have been a very silly sort of fellow," said Jack Smith.

"Yes; and one reason for this was, he had been fond of light reading all his life, Jack," answered Professor Carman, "and so his head was full of trashy ideas. That, you know, my boys and girls, will almost always have

the same effect. Those who indulge in reading trashy books and stories are apt to grow to be as foolish and addle-pated as King John. And certain it is that no one in this day of good books and cheap printing has any excuse for reading trash of any kind.

"King John was perfectly happy if he was only surrounded by gay ladies who flattered him and humored his foolish vanity."

"I presume he thought he was as great a man as Charlemagne himself," smiled Joe Palmeter.

"I dare say he did. But it seems to me that instead of John the Good, he should have been called John the Foolish."

MRS. L. D. AVERY-STUTTLE.

An Inconsistent Symbol.

"MAMA, I have been reading the 13th of Revelation to-day, and I am anxious to know what government the beast with the two horns represents."

"You remember, Charlie, that the 13th chapter opens with a description of the beast. We have already located the beast as a symbol of the papacy, or the system of control that includes a union of church and state, the enforcing of religious observances by the power of the law."

"Yes, mama, I think it was made very plain up to the time that papal power was broken in 1798 by the captivity and death of the pope and the overthrow of his temporal power."

"That brought us to the 10th verse. You may read that verse, Charlie."

"He that leadeth into captivity, shall go into captivity; he that killeth with the sword must be killed with the sword."

"We have already recalled his captivity, and the time of his overthrow."

"At that time what does the prophet behold?"

"And I beheld another beast coming up."

"You may pause there, Charlie, and in 1798, take a bird's eye view of the world. Under the symbol of the beast with ten horns, we have the old world established. No new government is springing up into power. The dominions under the ten kingdoms took in the world with one exception. Can you tell me what the one exception was?"

"Yes, the United States."

"When did the United States become independent?"

"In 1776."

"From that time until now it may be described as coming up. Its power in the world so far, has ever been in the ascendancy, commercially, educationally, and religiously. The world has looked toward the United States, and all nations have been influenced by her policy."

"You may read on, Charlie. Where does this Government seem to spring from?"

"Out of the earth," read Charlie.

"Where did the beast come from?"

"From the sea."

"You recall the fact that water is a symbol of multitudes, nations, and tongues as we learn in Rev. 17:15.

"The beast rose from an uninhabited place, and merely organized the people, nations and tongues into its own spirit and system. The government symbolized under the two-horned beast grows out of the earth, as a plant. This is the original meaning of the verb. From the time of the landing of the pilgrims, who fled from the oppression of the beast for 'freedom to worship God,' until the present hour, the United States has been growing as a plant, reaching out its roots into unacquired soil, spreading its branches into new atmosphere.

"What is the next specification?"

"And he had two horns like a lamb."

"What is the chief characteristic of a lamb?"

"Harmlessness, meekness, inoffensiveness, I should say."

"Yes. What difference is marked between these horns like a lamb and the ten horns?"

"The ten horns represent the monarchical form of government. But the two horns of the lamb represent something inoffensive and full of liberty. For what two civil and religious principles has our Government stood as a distinctive exponent?"

"For the principles of civil and religious liberty."

"Yes; in our country the value of the principles enunciated by Christ has been demonstrated, and these two principles may well be represented by the harmless symbol here presented. Christ bade men to render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. Church and state have been kept separate by these harmless principles that have their origin in the Lamb of God. Had they always been inculcated in the functions of government, the bloody acts that have disgraced the annals of history would never have appeared. The Constitution of our country forbids Congress the making of laws that will prohibit men the free use of their religious rights, to worship God according to the dictates of their conscience, does not require any religious test to qualify for office, and holds all men equal before the law."

"O, but mama, times have changed since Thomas Jefferson and the framers of our Constitution lived. If religious tests are not now required, it certainly will not be long before they will be required. Can't you see yourself that a great change has come over the people? Last summer all the ministers preached on religious legislation, and urged the church to take a lively interest in politics, and especially to vote for the enforcement of Sunday laws. They even enrolled their congregation by a standing vote as in favor of petitioning Congress for such enforcement. Bills and bills have been presented. Here is a note from a late paper that says, 'Strong organizations are being marshaled to get the passage of a Sunday rest bill.' Petitions are going to Congress for a reversal of the principles of civil and religious liberty."

"Yes, Charlie, I have seen all this; but did not know

that you were becoming so well informed. This very change is indicated by the prophet. What inconsistent combination do we find in the symbol?"

"And he spake as a dragon."

"Here is foretold a striking reversal of policy. The inconsistency of the symbols has already been made clear in the manner in which dissenters have been treated. The Puritans banished Roger Williams, whipped Quakers, and burned witches; and though men have laughed at the idea that this wonderful Government should ever again indulge in the spirit of the Dark Ages, yet in the last ten years observers of the seventh-day Sabbath have suffered for their faith by the enforcement of religious laws that conflicted with the law of God. Men have languished in prison, and have died as the result. In the South they have been relegated to the chain gang, dependent women and children have been the victims of religious bigotry backed by unrighteous legislation. Some of the leaders in the movement for Sunday enforcement have put themselves on record as determined to push such legislation for the sole purpose of oppression. Of course the masses who are not acquainted with history, who do not understand prophecy, who cannot see the logical outcome of a union of church and state in our land, honestly think that Sunday laws would be a great benefit. Brought up to regard Sunday as a holy day, it pains them to see it turned into a holiday. Avaricious employers take advantage of our freedom, to compel their employes to labor, and the zealous Reformers, some honestly and some dishonestly, plead for the working man's right to rest one day in seven."

"Well, that's so, mama; it does seem as if the people's right to rest would be interfered with unless some kind of a law could be established."

"Charlie, who gave men a right to rest one day in seven?"

"God did."

"Cannot the God who gave protect that right?"

"Yes, mama; but"—

"But there's no but about it. Who could take away my right to observe the Sabbath, or the rest that God has given? It is simply a matter of asserting and claiming the right that is involved."

"But, mama, if a working man did assert and claim his right, he would be thrown out of his position, and starvation for himself and family would stare him in the face."

"No, indeed, Charlie; God provides for such an emergency. He says, 'Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.' The right to rest, and there can be no Sabbath rest without worship, is based solely on the command of God. This command must be obeyed by faith that acknowledges its possessor wholly dependent on God. He who claims he cannot exercise his God-given rights without the power of human law, casts reproach upon God. All are free to do what God commands, and he who is all

powerful, all wise, all love, will take care of the consequences."

"O, mama, I see the principle; but how hard it will be for the world to acknowledge it. The enforcement of Sabbath observance by human law would indeed be an interference with God's government, an insult to heaven. And yet," Charlie spoke slowly, "and yet those who stand stiffly for God's honor in this matter, will surely hear the voice of the dragon."

"Yes," said Mrs. Ross, "but they will also hear a voice from heaven, saying, 'This is my beloved Son.' 'Blessed are they that do his commandments, that they may have a right to the tree of life, and enter in through the gates into the city.'"

F. B.

The Noble Art of Self-Defense.

"Do you think it would be wrong for me to learn the noble art of self-defense?" a religiously-inclined youth inquired of his pastor.

"Certainly not," answered the minister; "I learned it in youth myself, and I have found it of great value during my life."

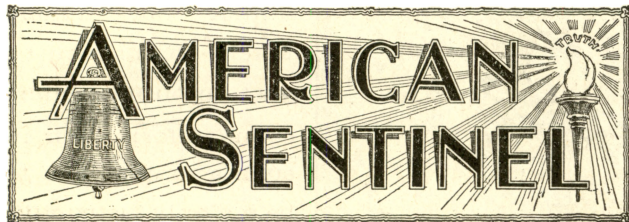
"Indeed, sir! did you learn the old English system, or Sullivan's system?"

"Neither. I learned Solomon's system."

"Solomon's system?"

"Yes; you will find it laid down in the first verse of the fifteenth chapter of Proverbs: 'A soft answer turneth away wrath.' It is the best system of self-defense of which I know."

Cultivate consideration for the feelings of other people if you would not have your own injured. Those who complain most of ill-usage are those who abuse themselves and others oftenest."—*Sel.*



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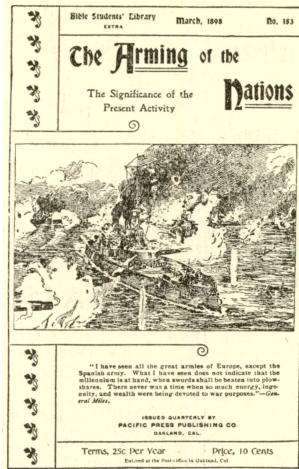
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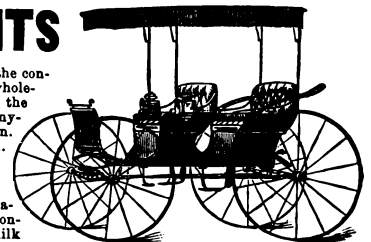
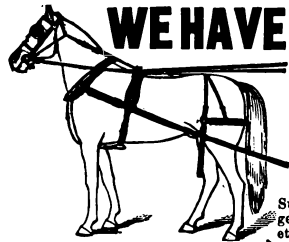
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American Sentinel.

NEW YORK, MAY 5, 1898.

A ROMAN CATHOLIC priest, Father John McCormick, of West Hoboken, N. J., has been appointed chaplain on the battleship "Indiana."

THE weapons of carnal warfare can do nothing but tear down. But the "Sword of the Spirit"—the Word of God—builds up.

WE invite attention to the offer on the preceding page. It is within the reach of all. Many have won the gift, so can you. Send for circular describing the Bible.

IT is required of all Spanish naval cadets that they shall profess the Roman Catholic religion. The Spanish fleet is still entitled to be called the Armada.

THERE is something in the Bible about the duty of dealing one's bread to the hungry, but we find no text which directs that a person should deal cannon balls to his enemy.

HAVE you read the finely illustrated pamphlet, "The Arming of the Nations"? See the advertisement on another page. Send for it and it will interest and instruct you. To each purchaser will be sent a complete net price list of all tracts and pamphlets for sale by the Pacific Press Publishing Co., 39 Bond St., New York City.

IN the present crisis England and the United States—the representatives of Anglo-Saxon civilization—have drawn together, and it is well understood that an unwritten but nevertheless actual alliance exists between the two great divisions of English speaking people. And this leaves the rest of the world in another division,—a division which does not represent Anglo Saxon ideas and institutions, but those of autocracy and despotism. And in the light of

the fact that these two great divisions of civilization represent respectively the camps of liberty and of despotism, it is evident that it was not by chance that the English speaking race has spread its rule over so large a portion of the habitable globe, while the once-great empire of Spain has shrunk up to its present insignificant dimensions.

A COLONY of the Waldenses, whose history adds a long and thrilling chapter to the annals of religious persecution, has been established in what is called the Piedmont Section of the Tennessee mountains. The colony owns ten thousand acres of forest and cleared land, and have built a thriving town, which is called Valdese. They observe Christmas, Good Friday, and Easter; and also the 17th day of February, which is their "emancipation day."

THE effort to enact a strict Sunday law for the province of Manitoba, Canada, seems not to have met with much success. A long and heated controversy has been in progress there over the question but the committee of the legislature who were given charge of the proposed measure finally decided upon radical changes from the provisions of the bill as presented to them, so that but little if any addition is made by it to the law now in force. The bill as thus amended has passed the House.

SIGNOR CRISPI, ex-Prime Minister of Italy, and generally recognized as Italy's greatest statesman, is quoted as saying that the decadence of Spain is due primarily to the Roman Catholic religion. "The prime cause of Spain's condition is the general state of ignorance—in the upper, as well as in the lower classes. It is the priesthood, absolutely sovereign everywhere, which has led that fine country into ruin." Such is the statement recently given by the ex premier to a press representative in an interview touching the probable results of the war.

Signor Crispi is not an opponent of

the Catholic religion. In the same interview he said, as quoted: "The Catholic religion is indeed a beautiful religion. Christianity has done much good. But through an ever retrograde spirit the clergy has done irreparable damage to the Latin races." The view of this eminent observer is not biased by religious hostility. It is not colored by Protestantism. It is the view of one who though a confessed admirer of the Catholic religion, sees too plainly the facts of which he speaks to speak as one who confounds that religion with Christianity might naturally be expected to do. And it is the truth observed from the eminence of position of a statesman, which commands a clearer and broader view than that of the ordinary man.

It is worth while also to note some of the views held by this eminent man regarding the present outlook for the world, to which he gave expression in this connection. "If the United States," he said, "defeat Spain, as is probable, they will be obliged, in order to maintain their position, to have recourse to costly armaments; and Europe, which is looking forward to the time of actual disarmament, will more than ever be plunged into an endless expense. After armies for lands the navies must now be increased. Where it will stop I do not know. In any case it seems to me that the war has in store some unpleasant surprises."

In reply to a question relative to European intervention, Signor Crispi said that in Europe "anarchy is dominant everywhere;" that "to speak frankly, there is no Europe; the 'European concert' is only a sinister joke;" and that "nothing can be expected from the concert of Powers"

But "we must," he added, "have confidence in the future."

The world offers no source from which confidence in the future can be drawn. The source of such confidence is supplied alone by Christianity.

THE existence of unselfish love in this world proves the existence of the God defined in Scripture.