

AMERICAN SENTINEL

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TRUTH

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

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CHRISTIANITY is the only true optimism.

to execute the will of God on earth, can become effective only by making the church the power behind the throne.

CHRISTIANITY means the power of love; politics means the love of power.

GOD never patches up a piece of his handiwork that has become marred by sin; he does it over, regenerates it, makes a new creation.

THE Golden Rule cannot be run into the mold of legislation.

THE earth is run by politics, but Christianity is the motive power of heaven.

POLITICS is a struggle for the mastery; Christianity seeks not to rule, but to serve.

PEOPLE who claim to be saints and to own the earth may well be viewed with suspicion.

THE theory that the civil ruler is bound

THE use of force by Christ's servants is an argument that his kingdom is of this world. But as the argument itself is false, so those who advance it are false servants.

JESUS CHRIST never held or will hold a political office.

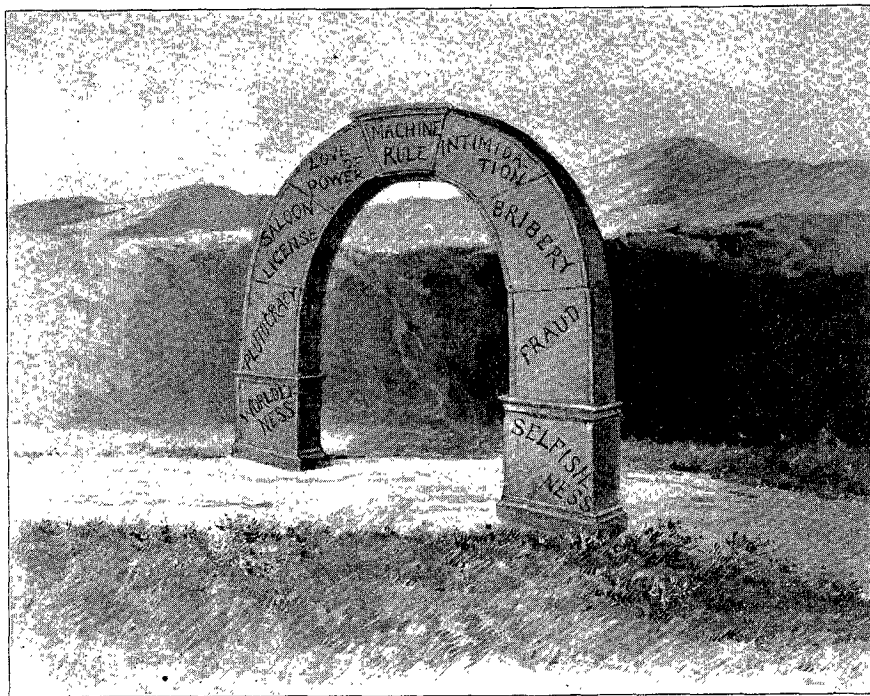
THE purest politics can draw no soul heavenward.

POLITICS has its source in human nature; Christianity flows from the divine nature.

IT would be just as easy to preserve Christianity by law as to preserve the Sabbath by law.

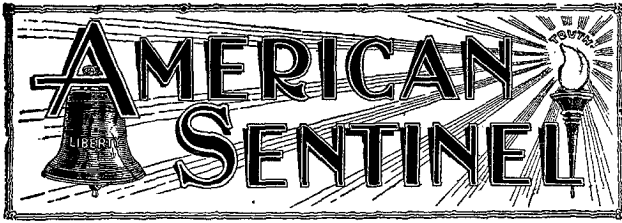
WHEN men try to set up the kingdom of God, they always reserve positions of honor in it for themselves.

IF the pathway of politics tended upward, the pathways of nations would not tend, as all have done, toward decay.



THE "GATEWAY OF POLITICS."

IN this day very much is expected from politics by would-be reformers of society. Indeed, from one of the leading reform movements of the age the statement has come that "the kingdom of God is to enter the realm of law through the gateway of politics;" and this states the principle upon which reform work in general is now being conducted. Through politics, men expect to usher in the millennium. But can the kingdom of God pass through such a gateway as this? Will that kingdom pass by the evil and corruption which find in politics their readiest field of action, and are as inseparable from it as they are from human nature? Assuredly not. Rather will it sweep away all these things, leaving neither politics nor political governments. A reform which is in harmony with that kingdom must be separate from politics.



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Sunday Enforcement and Good Government.

In the city of Nashville, Tenn., public sentiment has been agitated of late over the question of the removal from office of the chief of police. It appeared certain that the removal would be made, and it was charged by a class of the citizens standing for certain ideas of "moral" government, that it was the work of the gamblers and Sunday tipplers. We do not mention it to discuss the conflict of the good and bad elements in the city government, but to notice a common idea of good government which came to the surface in connection with this agitation, and appeared in the *Nashville Banner*. In a communication to that journal, a citizen says:—

"In my opinion the time has come when the good people of this city, without severing their party ties, shall say to these law-breakers, 'The party is bigger than the gamblers' association and the Sunday tipplers' association, and if they don't like the party there is plenty of room to quit it.'

"These associations have so manipulated parties as to have an undue weight in public affairs. They must be told that they have no exclusive rights; that seeking the protection of the law in their just rights, they must obey it; that the merchant, the mechanic, the manufacturer, are not allowed to keep open shop on Sunday, and they do not in defiance of law undertake to do it; that the farmer, though his crop—his young corn and cotton—may be choked with weeds, dare not go into the field with his plow on Sunday; that even the Seventh-day Adventist, who is impelled by the strongest religious convictions to give Saturday to his devotions, is not allowed to plow his corn on Sunday, and that the saloon man is not better than they; that the gambler's occupation is certainly not a favored calling; that betting has its penalties, which may be paid and the law satisfied, but keeping gambling houses in a city with its awful consequences on society cannot and will not be tolerated; and that this community will not quietly submit to the removal of a public officer because he develops a capacity to enforce the law."

The idea which appears all through this quotation is that good government is to be attained by suppress-

ing gambling and liquor selling *on Sunday*. The manufacturer, farmer, and seventh-day observer must observe Sunday, and the gambler and saloonist are not better than they. Hence they must be made to do likewise; and the good people of the city should see the chief of police is retained who will carry this into effect.

Instead of recognizing that gambling and liquor selling are wrong and demoralizing on all days, by their very nature, this idea of good government passes over the inherent evil of these things, and lays its stress upon the desecration of Sunday. But good government can not be promoted anywhere by losing sight of the inherent evil of vicious practices. And this is certainly one tendency, and a strong one, of the agitation for the compulsory observance of Sunday. The more the attention becomes fixed upon the assumed sanctity of Sunday, the more tendency is there to see in the desecration of the day a greater offense than in the vicious practice by which it is desecrated; until at length the main evil of gambling and liquor selling seems to lie not so much in the demoralizing nature of such practices as is the fact that they are conducted on Sunday.

In this way the Sunday laws tend really to strengthen the hold these evils have acquired upon public tolerance. The effort that should be directed toward their entire suppression on all days is largely expended in making them conform to the requirements of the Sunday law; and having conformed to its requirements, they by that very thing acquire a degree of respectability in the public view which otherwise would not be possible. Cannot those who desire good city government see the danger which lies in this diversion of the force of public sentiment from the evil thing itself, to its desecration of Sunday? If they cannot, it is not because the danger is not real and conspicuous.

To suppress liquor selling on Sunday only, is to tacitly assent to the traffic on other days of the week. To prohibit it by law on Sunday only, is to justify it *by law* on other days; and behind such a law the evil traffic can take refuge, and hold up its monster head without fear as a *law-abiding institution*. But do lovers of good government want such a condition of things to exist?

Let all such arouse to the danger of the movement which would oppose these evils by suppressing them on Sunday. Friends, you cannot advance in the direction of good government by way of Sunday laws. They are a deception and a snare. To secure good government an evil must be opposed because it is such in its nature, and not because it is connected with what may or may not be wrong, according to the truth or falsity of theological tenets. With such conditions civil government can have nothing to do. Whether Sunday desecration is right or wrong, is a question with which the chief of police of any city, or any other civil officer, as such, has no concern whatever. It is a question to be settled by Scripture, and the truth of Scripture can be settled for an individual only by the teaching of the Holy Spirit.

The Moral Law and the Civil Ruler.

IN the August *Christian Statesman*, Rev. R. C. Allen treats of the "fundamental principles of civil government, specifically considered." Among these principles, as he enumerates them, are the following:—

"9. The only right a man has is to do right.

"10. But man is a sinner and God is invisible. How will moral law be enforced for the time being?

"11. Moral force is sufficient to control moral beings; but physical force must compel immoral beings.

"12. God has instituted civil government for this end, and has clothed the civil ruler with authority to execute his moral law.

"13. God has ordained civil government to enforce his moral law among men that they shall enjoy their rights."

This last assertion is italicized and set forth as being the "principal proposition."

This is the true national reform theory, set forth without any attempt at disguise. Its fundamental proposition is "God . . . has clothed the civil ruler with authority to execute his moral law."

Let us suppose that this proposition is true; what follows?

If the civil ruler is true to the requirements of his office, being clothed with this authority, he will proceed to execute God's moral law upon transgressors as they are brought before him. What then?

The transgression of the law is sin (1 John 3:4); and "the soul that sinneth it shall die." Eze. 18:4, 20.

That the penalty of sin, of every kind or degree, is death, is by the testimony of Scripture too plain a fact to require argument. Adam, in the Garden of Eden, was told by his Creator that in the day that he disobeyed the command given him concerning the tree of knowledge of good and evil, he would surely die. He did disobey, and from that moment he became mortal, and started on his journey to the grave. But mightier than this—a stupendous and unimpeachable testimony to the truth that the penalty of sin is death—is the fact of the death of the Son of God on the cross. This was because Adam had transgressed the moral law, and if there had been any escape from the death penalty, this infinite sacrifice could have been avoided. But there was no escape from death, and only through the death of Christ was there escape for Adam and his sinful posterity.

No sinner can enter heaven; this is a fact universally admitted. But he who is shut out of heaven will, it is declared, be cast into the lake of fire and brimstone, which is the "second death."

It being unquestionably true, then, that the penalty of sin is death, when transgressors of the moral law are brought before the civil ruler, he being commissioned of God to execute the moral law, it would simply remain for him to execute the death penalty upon every individual who should be found guilty. And as all people upon the earth are sinners, how long would it be before every

man, woman and child in the land would be put to death, supposing the civil rulers to be faithful in doing their "duty"? And all this, in order that men "*shall enjoy their rights!*" Imagine the people of a land enjoying their rights under such a régime as this!

And being sinners themselves, it would remain finally for the civil rulers, after having put all others to death, to execute the death penalty upon themselves; and then this theory of the authority of the civil power would have been fully carried into effect! And as the result of it, there would remain not a single living soul on the earth!

Is this what the people want? Is it what those want who advocate a union of the civil power with religion? There can be no such union which would leave out the moral law of God, certainly; and being joined with the moral law, the only possible result would be the execution of the death penalty upon the people, as before stated. This is what union of the State with religion means; and that it does mean just this is as plain as A B C.

But to prevent this, to give the transgressor probation and an opportunity still to obtain the eternal life for which he was created, God at an infinite sacrifice provided the plan of salvation. He sends to man the gospel—the "glad tidings"—expressly to prevent the execution of his moral law upon him. He made an infinite sacrifice, giving his only begotten Son to die, expressly to save man from being visited with the execution of his moral law. By and by, in the great Judgment day, he will execute his moral law upon all who shall then be found transgressors, and the result to all such will be eternal death.

It is perfectly clear, then, that this doctrine which declares the civil ruler to be authorized to execute the moral law of God, is squarely opposed to the gospel. It is as squarely against God and against Christ, as is Satan himself. It is the doctrine of antichrist. It means death, and not life,—death to the state, death to the church, death to everything. Let it be recognized for what it is, and carefully shunned by the American people.

Peace Negotiations.

BY E. J. WAGGONER.

"PEACE I leave with you, my peace I give unto you; not as the world giveth, give I unto you." John 14:27.

How does the world give peace? A striking answer is furnished by the nations of the world. Take for instance the recent struggle between Spain and the United States. After much blood and treasure had been spent, Spain began to negotiate for peace. The United States, of course, responded, but let it be distinctly understood that while the matter was under consideration the war would be vigorously prosecuted. And so war and

‘peace’ measures were considered at the same time between the same parties. Out of the same fountain both sweet water and bitter are supposed to be sent forth.

Take the nations of Europe. Peace is now supposed to prevail. There is no actual fighting anywhere. But what is the attitude of every power? Armed to the teeth, and industriously increasing their armaments. They stand with weapons in hand, waiting only a threatening movement on the part of another, to let fly. The “peace” of which there is so much boast, is exactly the same “peace” that prevails between two pugilists, who stands with clenched fists, and who have not yet come to blows because each wishes to let the other begin, so that he may learn his antagonist’s plan of attack.

“But that is not peace at all,” you say. Just so; for the world does not give any real peace. “There is no peace, saith my God, to the wicked.” The world cannot give what it has not. An “armed peace” is not peace; yet the only way the world has of preserving peace is by maintaining armies so strong that others will not dare attack them. But those very armies are a preparation for war, and a constant menace to peace. So the peace which the world gives is in reality war.

Not so the Lord. He speaks peace, because he is peace. God is “the very God of peace;” the gospel is “the gospel of peace;” Jesus Christ is “the Prince of peace.” God’s rule is a reign of peace. To the helpless, tempest tossed sinner the Lord says: “Let him take hold of my strength, that he may make peace with me.” Isa. 27:5. But he does not throw the burden of peace negotiations upon the rebels. No; “God was in Christ, reconciling the world unto himself.” He takes the initiative, and makes peace with rebellious man, “not imputing their trespasses unto them.” He takes the responsibility of the sin all upon himself.

God does not stand upon his dignity. He does not demand that everything shall be done to satisfy his wounded feelings. No; the mind of God in Christ showed itself in that he “made himself of no reputation.” The One who is sinned against takes the blame upon himself, and makes the way very easy for the offending one to lay down his weapons. He has no enmity against the sinner, nay, he does not fight the sinner; he is only love and perfect peace, and his sole effort is to induce the rebel to accept his peace.

Let the people learn God’s character before they talk about conducting war on Christian principles. War on Christian principles is just such war as Christ wages. He has no hatred in his heart, and he does not kill his enemies. On the contrary, he is filled with infinite love and pity for them, and he gives his life for them. “The Son of man is not come to destroy men’s lives, but to save them.” Instead of taking life, he gives life, even his own life of righteousness, and peace, and joy in the Holy Ghost.

“Therefore being justified by faith, we have peace

with God through our Lord Jesus Christ.” Not simply are we at peace with him, but we have his peace dwelling in our hearts, and sanctifying us. Then “let the peace of God rule in your hearts,” and “the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus.”

Why Shouldn’t They?

BY F. B.

TOM:

They’re going to fence the common in,
They say we’re getting tough,
Because we play on Sunday
When week days are enough;
But we must work all through the week,
And never see the sky;
But they’re going to fence the common in
And can you tell me why?

I’ll loiter round the alley, Joe,
Or mope round in the room,
Or with some fellers find a way
To some back-door saloon.
For Sunday folks who go to church
Don’t have the whole to say;
Why will they fence the common in
And spoil our little play?

I know we shout—and run around;
It does us good I’m sure;
The game is harmless, we have found
The air is good and pure.
We hear the singing from the church,
It doesn’t bother us;
But oh, the church folks fume and sigh,
And make a fearful fuss.

JOE:

They’re going to fence the common in,
But that is not the whole;
They’re going to fence the human in
And quite corral his soul.
They’re going to have a Sunday law
That will not brook pretense;
You’ll have to stand in solemn awe
Inside the Sunday fence.

You’ll see a day, dear comrade, Tom,
That’ll take you off your perch,
For a “cop” will see, if you don’t *come*
That you are *brought* to church.
No alley foul, or gloomy room
Will give a place to stay,
And nary will there be saloon
To open on that day.

The folks must do their drinking up
Inside of Saturday night,
For on a Sunday everywhere
The law will keep ’em right.
Pious as priests, you’ll all go in
Beneath a rein and bit;
And if you are not pure from sin
You’ll be a hypocrite.

TOM:

But, Joe, we're not the only ones
 This will not suit a bit;
 Will Robert Ingersoll go in
 And be a hypocrite?
 Then, there are Jews who keep *their* day
 And Baptist seventh days;
 Will they have Saturday laws as well
 To keep down all ball-players?
 What's fair for one is fair for all;
 Let the Sunday folks be pious;
 Why should they take the shears of law
 To cut love on the bias?
 Let them have if they must a Sunday law
 That'll keep them on their knees;
 But let Infidels and Israelites
 And other folks do as they please.
 Why shouldn't they?

Alexander Campbell on the Office of the Civil Magistrate.

Written to the Washington, Pa., "Reporter," April, 1822.

MR. EDITOR—

Sir: I proceed to offer a few remarks on the office of the civil magistrate. This is an office of great antiquity and of great importance to the prosperity of society. All those persons in every State, who are appointed to execute the laws of the State are, in our language, called civil magistrates. Emperors, kings, presidents, and governors have been called the chief magistrate of the States over which they severally presided; justices of the peace and judges of courts have also received the name of magistrate. In all countries they are, or should be, men of excellent character, and fathers of the people. In a word they are, or should be, men selected and authorized by the people, to execute the laws under which they wish to be governed. The preservation of public tranquility, of life, liberty, reputation, and property, are the great purposes which originated this office. The civil magistrate is a State officer, and as such obliged to take into consideration the interests of the State, as far as this can be promoted by the most faithful execution of the laws committed to him.

In every State the powers of the magistrate should be, and commonly are, prescribed and limited in the commission which he receives, or the laws which institute the office. The corruption of men renders the *existence* of this office necessary, and consequently should define the duties of it.

Civil government and the church are institutions intended for the good of mankind; the one to promote his temporal, the other his eternal, good. The one to minister to his fleshly comforts, the other to advance his spiritual interests. They both emanate from the same fountain of authority (Rom. 13:1), and were dictated from the same principles of philanthropy. They are, however, as distinct as soul and body, and should be

considered as distinct in their nature, properties, and operations. The office of the civil magistrate has existed in all countries, with and without an established religion. Savage nations, Mohammedans, pagans, and Christians have their civil magistrates, and, among all such, the office is a divine ordinance. Where there is, and where there is not, a church, the ordinance is the same. In Rome the constituted governor and magistracy, though heathen, and persecuting Christianity, was called, in Paul's time, even when a Nero and a Domitian sat on the throne, *an ordinance of God*, by that Spirit that can denominate nothing wrong. Yes, in the New Testament the heathen magistrates are called God's ministers, and he that resisteth them is said not to resist man but God.

Yes, the civil magistrate in all the nations upon the earth is appointed by God, "to execute wrath upon him that doeth evil" *to his neighbor*, and to be a terror to evil-doers, and a praise to them that do well. For this purpose he bears the sword of power, and is invested with authority. He is, in the same record which denominates him a *minister of God* to execute wrath upon him that doeth evil, *prohibited* from using his authority, which is always compulsory, in anything pertaining to spiritual concerns. For this purpose the sword of power is never to be unsheathed. It was once wielded for this purpose even in the presence of the Founder of Christianity; but it was returned to its scabbard, with these memorable and effective words: "All they that take the sword shall perish with the sword"—that is, not to defend the State, but to support the church. He who is the Author of Christian faith, also said that if His kingdom were of a worldly nature, His servants would use violence in support of His cause. But such was not its nature.

My creed on this subject is the following, viz.: That, as the civil magistracy is in all nations alike the appointment or ordinance of God, whether they are pagans' Mohammedans, or Christians, it is never to be employed in support of any religion whatsoever; nor are civil rulers on any account whatsoever to use any of that authority which they have received *for* and *from* the State, in support of Christianity; nor ever directly or indirectly to use compulsion in anything pertaining to religion; but they are to use all their authority in keeping good order in society, or in preserving the public peace, the life, liberty, reputation, and property of the citizens of the State.

Those who differ from me on this topic, I request to consider three things:—

1. That if the magistrate in the United States, for instance, proceed officially to support or defend the religion of this country, the Turkish, Japanese, Spanish, Chinese, or any other magistrate has the same power and right (being equally a divine institution there as here to accomplish the moral government of the world) to defend and support the religion of their respective countries.

2. That swords, cannons, guns, powder, lead, prisons, gold, silver, or bank-notes, cannot make the conscience bend, renew the soul, spiritually illumine the human mind, nor give a new moral sense. That rack, gibbets, wheels, whips, or even the mild punishment of four dollars' fine, cannot promote piety or benevolence.

3. That all such efforts on the part of the magistrate are prohibited in the institutes of Christianity.

I am aware that not a few model both the church and the state after the "commonwealth of Israel," and would have something like the Jew in civil and ecclesiastical concerns. I have yet said nothing respecting the civil magistracy of the Jews, which seems to be the copy after which the "moral associations" would, if they dared, model their little Sanhedrims and their young St. Giles.

With regard to the Jews I will say, there was no office purely civil. Their government was a pure theocracy, and all their officers were under the immediate appointment of their king, who was none else than their God. Hence, when they sought a king like other nations, the Lord charged them with having rejected himself as their king. Civil and religious offices were reposed in the same hands; hence Moses performed offices civil and religious. The seventy elders, selected to assist him in judging and awarding, took under their cognizance things civil and religious. The Jews cannot become a model to any nation in the world, either in their civil government or in their ecclesiastical; for this plain reason, that no nation ever stood in the same relation to God, nor received their political institutions in the same manner. I would remind those who are so eager to imitate them that the punishment the Jewish rulers inflicted on those who transgressed the letter of the first table of the law, was *only death*. The Sabbath-breaker and the blasphemer were only stoned to death. There was no commutation of the crime; for, if the sins against God are to be punished as such, there is no temporal privation that can be considered as such. Let those who are zealous of punishing Sabbath-breakers and of executing what they call the law of God, be consistent with themselves and their precedents, and stone to death the Sabbath-breaker and the blasphemer.

Since the Jewish religion became obsolete, there never was a tribunal on earth appointed of God to take cognizance of, or to punish, sins against God. This power God has committed to none on earth; he has no representative on earth.

In regard to the Sabbath day and the institutes of religion, I except them entirely from the jurisdiction or cognizance of the civil magistrates, in any sense whatever.

"THE man who lives for self hasn't much of an object to live for."

WHISKEY is liquid anarchy.

The Holy Spirit and Sunday.—No. 1.

BY C. H. KESLAKE.

THE Holy Spirit is the divinely-appointed representative of Christ upon earth.

A part of the ministry of the Holy Spirit is to lead the follower of Christ "into all the truth." John 16:13. (R. V.)

He who has the Holy Spirit dwelling in him fully,—he who has completely surrendered himself—body, soul, and spirit—to the guidance of the Holy Spirit,—need not fear being taught anything but the truth. The Holy Spirit is the "Spirit of truth," and could teach nothing contrary to the truth.

But the Holy Spirit is not the only spirit that is in the world, and there is danger of one's surrendering himself up to a spirit claiming to be the Holy Spirit, but which is in reality a lying spirit. In that case the soul would inevitably be led into error, and at the same time believe it to be the truth.

Of this danger God has warned the children of men, even as he warned our first parents in the Garden of Eden of the enemy who would attempt to beguile them away from God. Hence we read: "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." 1 John 4:1.

This being so, it is our imperative duty to challenge every spirit that comes to us, even the Holy Spirit. In the Scripture quoted above, we have divine authority for challenging every doctrine that is taught us by any of these spirits. We must try them all.

But to do this we must have some standard of truth, and to that standard even the Holy Spirit must conform. This is not because the Spirit of God could in any way lead us astray, but it is to safeguard us against false spirits and false teachers whom they might use.

But whatever that standard is it must be *the truth*; and it must be so plain that the dullest mind can understand it. If this were not so, those only of the keenest intellects would be safe.

What this standard is, is told us by the Prophet Isaiah, chap. 8:20: "To the law and to the testimony; if they speak not according to this word it is because there is no light in them."

In previous articles we have shown that in the plan of redemption the law of God is above Christ and the gospel. They are both subject to it in the sense that whatever they teach cannot be right unless it is witnessed to by the law. Rom. 3:21. Just so it is with the Holy Spirit.

Concerning this law the Psalmist says, "Thy righteousness is an everlasting righteousness; and thy law is the truth." Psa. 119:142.

Any spirit therefore, which, claiming to be the Holy Spirit, shall teach anything contrary to that law, is not to be received as the Holy Spirit.

The Holy Spirit is of the light, and there is no darkness in him, but God says any one who speaks contrary to the word of the law does it because there is no light in him.

It must be plain that even the word or the letter of that law must be truth; for if such were not the case then the wording of the law would be false and misleading. Therefore whatever true knowledge one might have of the law, it can never be contrary to the wording of the law. Therefore we may know that any spirit that would teach contrary to what the law says is not the Holy Spirit. From this it is not hard to see what spirit it is that teaches that Sunday is the Sabbath day.

The fourth commandment, the only one that has anything to say with reference to the matter of the Sabbath, says in the plainest way, so plainly that the dullest mind can comprehend it, that "the seventh day is the Sabbath of the Lord thy God." That is the truth; therefore whatever the Holy Spirit would teach us concerning the nature of the Sabbath, he could never teach anything contrary to that statement—"the seventh day is the Sabbath." If he did he would not be the "Spirit of Truth."

But everybody knows that Sunday is not the seventh day. All know that it is the first day of the week.

What then becomes of the claim of the Catholic Church that it changed the Sabbath from the seventh day to the first day of the week under the direction of the Holy Spirit. It is a false claim in every particular, and proves conclusively that the spirit by which it sought to effect the change was not the Holy Spirit. Clearly then, not being the work of the Holy Spirit, it must have been the work of the spirit of antichrist.

But ascribing the work of the spirit of antichrist as being that of the Holy Spirit is nothing short of blasphemy against the Holy Ghost (see Matt. 12:22-32), and therefore stamps the papacy as the "man of sin." 2 Thess. 2:3, 4.

Stopping Ritualism By Act of Parliament.

"Present Truth" (London, Eng.)

THE Bishop of Liverpool, in reply to an appeal to him to stop the Romish practices in one of the Liverpool churches, said:—

"You cannot dislike ritualism more than I do; but you are mistaken in supposing that I have power to put a stop to it. Parliament has much power to stop it, but a bishop has very little."

Upon this the *Christian* makes the following comment:—

"The assertion of popular right to a hand in the government of the church would be but a return to apostolic usage and custom. For many centuries, as there are clear proofs, laymen exercised a determining voice in the ecclesiastical councils of their day. It was only very

gradually, and for reasons that are easily noted, that the priest grew paramount. When his authority was finally established the day of decline began in the church, which did not wake to its sad condition till, at the Reformation, the voice of the people once more began to make itself heard. In every age and land since then the church has been healthy and progressive in proportion as it has been governed openly by the 'assembly of the saints.' If at the present crisis the members of the Church of England make an effective protest against Romanizing doctrine and practice, the knell of these things will be speedily sounded—but not till then."

Without any disparagement whatever to Parliament, we must say that it sounds decidedly amusing to hear that body referred to as an "assembly of the saints." It is composed of men of every shade of religious belief, and of men who repudiate religion of any kind; yet it is the body that has control of the Church of England! Worst of all, the bishops of the church seem not to feel the humiliation of the thing in the least. When will they learn that Christ alone has control of his own body, and that to say that any body of lawmakers has power to control a church, is to say that it is not the church of Christ? This is not to say, however, that many of the members of such a State-controlled church may not be members of the church of Christ. His body is not shaped by lines and compasses in the hands of men, and takes no note of the limits of ecclesiastical organizations.

Suppose that Parliament should "put a stop" to ritualism in the Church of England? What of it? The evil would still remain untouched. You cannot cure a miser's covetousness by stealing his money from him, neither can you cure a woman's pride by pulling the feathers from her bonnet, or the rings from her fingers. No more can a bad tree be made good by plucking off its fruit. All these efforts to "reform" the church by force, whether made by zealous individuals on their own account, or by Parliament, exhibit a most deplorable lack of knowledge of what constitutes real godliness. If the tree be corrupt, the fruit cannot possibly be good. The Word of God abiding in the heart is the only thing that effects a reformation. "Preach the Word!" That is the only remedy for evils of every kind. "But they won't all accept the truth of the gospel," will be said. No, they will not, and when they do not, nothing can be gained by trying to force them to act as though they did. When the idea that men can be converted by wholesale is given up, and men are content with the results that come from preaching the Word, and from dealing with men as individuals, and not as societies, leaving each man to stand or fall to his own Master, then will there be a return to apostolic usage and custom—and not till then.

"A WRONG is not right because it is gray-headed, nor clean because it has been baptized."



THE war is ended; but the slaughter of the troops continues. There are some things that seems to be even more fatal to the troops than the guns of the enemy.

* * *

ALL accounts of army movements are full of tales of sickness and death from disease, exposure, and improper food, and the general impression is that there has been gross if not criminal incompetence displayed in the management of affairs relating to the health of the soldiers. Where the blame properly rests is of course a disputed question. No one has yet been found who is willing to shoulder the blame which, like Noah's dove, is seeking a resting place.

* * *

THE situation, however, has become too serious, and public indignation too strongly aroused, to be passed over in silence. The highest commanding officer, General Miles, is understood to have made serious charges against the Secretary of War and his assistants, and an investigation by court martial is expected to result. This is a phase of the war that does not seem to have been anticipated at the start.

* * *

THAT scores and perhaps hundreds of lives should have been sacrificed to official incompetence and military red tape is certainly a fact which reflects seriously upon the men in charge of the campaign. It has been affirmed that the United States was waging a Christian warfare; but the spirit of Christian helpfulness which was to be manifested toward the Cubans seems to have been quite absent in the treatment accorded the American troops themselves by the military authorities. And this only goes to show, with many other things, the hollowness of the claim that Christianity was exemplified in this carnal warfare.

* * *

ANOTHER thing about which much has been said, and which has a bearing in this direction, is the army "canteen." This word stands for a system by which intoxicating drinks is served to the soldiers in camp, who both drink the liquor and are obliged to furnish bar tenders. Imagine a Christian young man forced to serve as bar tender in one of these drinking places, or be disciplined for insubordination. It is a very plain truth that a Christian who would go to war must either make a god

of his superior officers, or expect to be subjected to military discipline. The military code provides no place for conscience in the life of the so dier.

* * *

How much of the disease that is making greater ravages among the troops than was made on the battle field, is due to this army "canteen"? The close relation between spirituous drink and bodily disease is well enough established to warrant the conclusion that the canteen is by no means guiltless as regards this dreadful loss of life. And as the canteen system is permitted by the Government, we have the strange spectacle of the Government joining hands with the enemies of its own troops, to destroy their lives. We believe it is no stretch of the truth to say that strong drink is the greatest and most dangerous foe of the American Government. It is the deadly enemy of all government. It is anarchy in liquid form.

* * *

THE papacy has, it is said, asked and obtained of the President the assurance that there will be no interference with the Catholic religion in the Spanish territories which have been surrendered to the United States. And now the papal Secretary of State, Cardinal Rampolla, sends word to Archbishop Ireland instructing him to call on the President and thank him for this declaration. In view of which a leading daily of this city observes, quite truthfully, that this "is doubtless gratifying to the President, but unnecessary. The President can do nothing to call for thanks. He can simply do his duty under the Constitution, which is to give every religion a fair show. If he did more he would be usurping authority; if he did less he would be guilty of neglect of duty. When he observes the principles of the Constitution he is entitled to recognition as a faithful servant, but not to thanks."

* * *

THERE is something a little singular however—suspiciously so—about this asking for a "fair show" for the Catholic religion and this show of thanks for the President's assurance. Why should it be thought necessary to ask merely for a fair show? The Catholic Church has that here, and has always had it; she has boasted of her freedom and opportunities under the American Government. Why then should it be feared that she will not enjoy that freedom—why necessary to ask that it be assured—under American rule elsewhere? Why, unless it is something a little more than a "fair show" for which the Catholic Church is really asking? But anything more than this will be in violation of fundamental American law.

* * *

ANOTHER way in which the papacy is reported to be bidding for recognition from the American Government is through a proposal to the latter to join with it in appointing a new hierarchy in the captured islands. This

is the announcement made in a dispatch from Rome to a Vienna journal, the *Politische Correspondenz*. The Government, of course, can have no concern whatever with the appointment of hierarchies anywhere, papal or otherwise.

* * *

THIS is a time when momentous changes follow rapidly upon each other in the march of passing events. It is a time of great national activity, and there is a meaning in this both for the statesman and the private individual. It is not enough to make note of these events from the standpoint of a mere looker-on. That is not the true or safe role for any individual to play now. Activity is demanded of him also. He is to get ready for the crisis which these things portend, and to make haste. "The end of all things is at hand."

Invoking the Sunday Law in Maryland.

AN effort was made at the May term of the Queen Anne County (Md.) Court by some Sunday law zealots to indict a Seventh-day Adventist of Ford's Store for keeping open his store on Sunday.

The witnesses against the Adventist were Sunday observers, and they verily thought and hoped for the grand jury to do something with the "pestilent" and "disturbing" Sabbath keeper. But they were doomed to disappointment, for the foreman of the grand jury on the day set for inquiry upon the matter propounded several questions which revealed the animus pervading the whole thing.

These were the questions in substance addressed to witnesses:—

Foreman—"How long has Mr. Neal been in the habit of keeping his store open on Sundays?"

Witness—"For several years."

Foreman—"Have you or other Sunday observers visited his store and made purchases on Sunday?"

Witness—"Yes, sir."

With a few mild words of remonstrance the inquiry was closed and no further notice given the matter.

There is something about the Sunday institution which causes its devotees "unrest," and leads them to disregard the rights of others. In this frame of mind they are ready to cast their fellow creatures into jail, or if need be, snuff out their lives in behalf of their darling idol, in place of trying to lead by the law of love and liberty those who may differ from them.

Be it said, however, to the credit of those like the foreman of this Maryland grand jury, there are some who are having their eyes opened to the possible iniquities furnished by the Sunday law, and who are having the courage to refuse their aid in the Satanic scheme of religious persecution. The *SENTINEL* in large measure is responsible for the many adherents of reli-

gious liberty in this day and time. Its sterling worth and candor constantly improves as a weapon of and for good. Keep on with the good work.

S. B. HORTON.

Sunday Enforcement at Ocean Grove.

PRESS reports state that at Ocean Grove, a summer resort on the New Jersey coast, a new commandment has gone into effect, namely, "Thou shalt not bathe on Sunday."

The Ocean City Association is the power behind this regulation. Its members have decided that bathing on Sunday is wrong, and have served injunctions on the proprietors of bathing establishments, restraining them from renting any bathing suits for Sunday use.

By what authority, higher than their own opinions, they justified such a course of action, it is not stated. In truth, there is no higher authority which could be cited in support of it. The Sunday enforcement movement can proceed just as far as bigotry and fanaticism are pleased to carry it, since it rests on nothing but the will of its supporters. The authority to take the last step in the enforcement of Sunday observance is exactly the same as that which was behind the first step. The heaviest penalty has the same justification as has the lightest.

This prohibition of Sunday bathing illustrates the real spirit of the whole movement. It is not for the "benefit of the poor workingman," but for the exaltation of a religious institution which depends upon human power for its support.

Church and State in the Philippines.

THE New York *Sun*, which may be considered good authority on matters relating to papal policy, says that "the separation of church and state in the Philippines, which, it is said, will be insisted upon by the Americans, will present grave difficulties with the Vatican."

This must be so, since, as is well known, the Vatican steadfastly maintains the principle of church and state union. This is a cardinal principle in the papal system, and is put in practice wherever the papal church holds sway. In the colonies of Spain it was, of course, firmly established.

Being contrary, however, to the whole system of American government, it could not without a flagrant violation of the principles of this system, be maintained under American rule. But violations of these principles—even flagrant ones—have not been unknown under American rule at home, and will be less surprising under that rule abroad. The papacy well understands this, and is prepared to strongly contest the introduction of such a change in the Philippines. Indeed, the papacy sees in the situation a favorable chance for recognition

of herself and her institutions by the United States Government. She will make it appear that any interference with the church in the Philippines would be religious persecution, and will invoke the principles of religious freedom, which utterly forbid union of church and state, in her support. It is said that she has already secured from the Government a promise that the religious orders—the monks, etc.—in the islands shall not be disturbed.

The Government will have not only to settle with Spain, but with the Vatican. And if American principles are to be maintained in the settlement, the Vatican will present the chief obstacle to be overcome.

Religious Liberty in Austria.

UNTIL recently, the people in Austria were required by law to belong to one of the several churches recognized by the State; but this requirement has been removed, and the people may now belong to any church or no church, as they see fit. Under this condition of things there has been there a rapid development of a sect which dissents from the Orthodox State Church. Because of this dissent they are termed by their enemies religious anarchists, though it is admitted that in their lives they are quiet, industrious, and peaceable. The following character sketch of this noteworthy religious movement is given in *The Independent*, of this city:—

“The indications are increasing that the ‘Rascol,’ or religious dissent movement, which in Russia has estranged millions from the Orthodox State Church, is proving contagious in neighboring lands also. Recently the movements of the Nazarenes, a peculiar sect in Hungary, have attracted widespread attention, their official confession having been published in a number of leading church papers on the Continent, notably in Germany. It is stated that their organization is the outgrowth of a destructive anti-State Church propaganda, and that they are pronounced religious Nihilists, characterized by non-confessionalism. They are found chiefly in Western Hungary, the agitation being particularly successful among the working classes. In Southern Hungary it has spread among the peasants, especially in those districts where the gospel of Agrarian Socialism has found such a ready acceptance.

“The recruits to this new sect are secured mainly from the Greek Oriental Servians and the Calvinistic Reformed Magyars. The motives for severing their connection with the State Church are not always of a religious kind and origin. This step is frequently taken in order to escape heavy taxation for church and cultus purposes. Sometimes it is the result of disagreement with the priests and the clergy.

“The growth of the sect has been advanced materially by the law of religious freedom that was promulgated in Hungary in 1895. Before that time the law required every citizen to belong to one of the churches recognized by the State; but now the status of ‘non-confessionalism’ or non-membership in any religious communion is acceptable to the State. When the adoption of this law

was under consideration, it was urged that it would result in great harm to the historical and established churches and give rise to ecclesiastical anarchism and radicalism. The rapid spread of the Nazarenes shows that these fears were fully justified. In the case of the Agrarian Socialists there non-confessionalism was developed into a full-fledged atheism.

“The Nazarenes, too, are very radical. They entertain principles antagonistic to the existing social order of things; they refuse under any circumstances to take an oath; refuse also to enter the army and prefer to subject themselves to the severest punishments rather than take weapons of war into their hands. The military authorities of Austria have had as much trouble with the Nazarenes as those of Russia have had with the Menonites.

“The Nazarenes have no priests; their ‘elders’ perform marriage ceremonies, conduct services, and the like. In this respect as in others, e. g., their exemplary moral life and industry, they closely resemble the Russian Stundists. Their conduct is marked by its peacefulness, willingness to help each other and their neighbors, and by a religious zeal for the spread of their peculiar teachings and tenets that borders on fanaticism. The church authorities, high and low, are considerably perplexed at the phenomenal growth of this religious dissenting movement, in which they recognize a great danger to church and state.”

A Moderate Ambition.

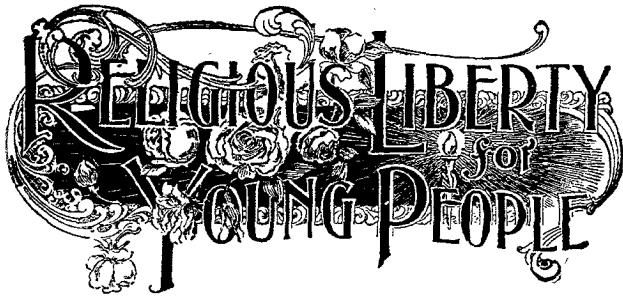
“*Youth's Companion.*”

A PROSPEROUS florist in New Orleans used to tell to his friends the following incident of personal experience, which may contain a suggestion for other fathers and sons:—

“My father,” he said, “was a shrewd Swiss; a mechanic. He died when my brother and I were lads. Finding that his health was such as to give promise only of a few months of life, he said to us one evening, ‘I have but little money to give you, only enough to educate you and start you in business in a humble way. Let me advise you to become florists, or vegetable or bee-growers. For this reason: I foresee that there will be a great competition in most kinds of business in this country, and because of this competition, men working for wages will be forced to accept low returns for their work. In the occupations I have mentioned you will not need to employ many men, and you need not necessarily be employed by anyone. You can, if you are wise and not eager to get rich, be comparatively free and unshackled.

“‘Another reason is, that if you do your work mainly yourselves there are few temptations in these employments. You are not likely to squabble with pears, or strawberries, or potatoes, and if your principal companions and friends are bees and roses they will not tempt you to drink or to gamble.’

“I have never regretted,” said the man, “that I followed his counsel and chose a quiet, obscure career in which there are small profits and a reasonable degree of independence.”



Earnest Endeavor.

BY T. R. WILLIAMSON.

THERE'S nought too great or noble for an earnest boy to do.
 Just try as if you meant it and you'll push your project through.
 However hard your task may be in this one truth confide,
 Only try as if you meant it and you'll join the winning side.
 Out of your youth you'll grow full soon to manhood's riper years;
 Hold fast this trusty saying then, no odds what foe appears.
 Make every effort count toward some pure and lofty aim,
 Nor think true honor ever comes from any deed of shame.
 A boy that tries with all his might to do good honest deeds
 Shall keep his life and conscience white and God will fill his needs.

Eating to Help the Poor.

"Jesus, lover of my soul,
 Let me to thy bosom fly,"

Came softly stealing through the quivering foliage as Nina approached the quaint old veranda whence came the music. "Why, Marion, what has come over you to be singing such a funeral hymn as that?"

"O, I was just unconsciously giving vent to my feelings, I guess," said Marion.

"Well," said Nina, "you must be especially doleful in your sentiments this lovely afternoon. But, by the way, Marion, I presume you are to occupy your accustomed position as hub of the wheel at our coming church social for the benefit of the poor?"

"No, I hardly think so this time," said Marion, thoughtfully.

"Well, I declare, Marion," said Nina; "I believe there is something wrong with you. Why, the whole thing will be almost a failure if you pull off in this unceremonious way. What is the trouble—has some one hurt your feelings?"

"O, by no means, Nina. The festival itself is what hurts my feelings."

"Why, don't you believe in helping the poor?"

"Yes, I believe we do not live up to our privileges in this direction. We surely have a duty to do toward the poor, but I believe there is a more effectual way of performing it than is to be found in the church festival; in fact, I do not believe in church festivals of this character any more. I believe the whole principle is wrong."

"Well, Marion, your piety surpasses that of the pastor and the church deacons. Where did you receive this new impression, anyway?"

"I received it in rather an unexpected way, Nina. I was asking a dear old lady to contribute to the coming festival in order that means might be raised for the poor, and she looked me square in the face with such a gentle expression in her soft blue eyes, and said, 'Miss Marion, I believe when Christ drove the money-changers from his temple he meant to teach us also the lesson, "Let not my Father's house be made a house of merchandise." Then, too, Miss Marion, I believe it is a sin against ourselves to eat such unwholesome food at such unseemly hours.' But, I said, Grandma, we almost have to do as the church does, for the pastor is supposed to know what is for the best interests of the flock. 'Ah, no,' said the dear old lady; 'we can have no perfect criterion but Jesus himself; and it is our blessed privilege, as well as our religious duty, to follow him in all things, even though our dearest friends may differ with us in opinion. I believe if we would each one deny self a little, and thus contribute to the wants of the poor without gormandizing, the result would be much more satisfactory.' And as she slipped a dollar in my hand to put into the poor fund, instead of contributing cakes, pickles, etc., she closed her remarks by saying, 'We are told in the good Book, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.'" Now, Nina, these words have been ringing in my ears ever since, and I have come to fear that people at church socials do not eat and drink to the glory of God. They do not eat from a sense of physical need, but from the selfish standpoint of gratifying perverted appetites; and besides, much of the food provided for such occasions should never enter the stomach."

"Yes, but, Marion, surely the cause is a laudable one, since the proceeds go to help the poor; and that surely changes the aspect of the whole affair."

"Well, Nina, Jesus tells us that the way to help the poor is to divide what we have with them. 'He that hath two coats, let him impart to him that hath none.' And he also says, Bring the poor that are cast out, to thy house, and thus care for them. The story of the Good Samaritan is another example given by our Saviour as to how we should befriend the poor and unfortunate. Jesus teaches personal work and sacrifice for the poor, and he says, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'"

"Well, Marion, if you have so much new light on this subject, why don't you inform the church in regard to their condition of darkness?"

"I think they will receive the information in due time, Nina; for I am entertaining the thought that you and a few more of my friends will inform them of the cause of my absence. And perhaps this is the best way possible for me to show them what I believe to be the truth on this question. I feel that I could not go with the hope of taking Jesus with me; and I dare not go alone."

"But how about my case, Marion? Don't you think it is wrong for me to go, too?"

"You will have to decide that matter for yourself. No one can possibly be conscience for another in religious matters, or anything else."

"Marion, I am going over to talk with the minister on this question, and you need not be surprised if you receive a pastoral call and get your conscience straightened out in time yet for the festival for the poor."

"You may do as you like, Nina, but I shall take pleasure in meeting his remarks with the simple Word of God; and I am sure there are many texts in the Bible to corroborate what I have already stated."

As Nina bade Marion a pleasant good-bye, and again expressed her regrets that she would not be at the festival, she passed down the grey stone walk with feelings very different from any she had ever felt before; and she inwardly wished that conscience would be more quiet and not keep repeating to her with such emphasis the words to which she had just been listening.

MRS. M. A. LOPER.

Studies in French History.—36.

"We will begin to-day where we left off last week, if some one can tell us where that was," smiled Professor Carman.

"The dwarfish king, Charles VIII., had just died, from bumping his head, I believe," promptly responded Edna Phillips.

"Yes; this was in the year 1498. Now a new king ascends the throne, under the name of Louis the Twelfth."

"I suppose he was Charles' son, wasn't he?" questioned Bert Mathews, opening a neat note book and preparing to write.

"Oh no; the poor king died quite young and left no children; so it was to his cousin Louis, duke of Orleans, that the crown fell."

"Then I presume he had never had any idea that he was going to be king of France some day," said Milly Brown; "just think what a surprise it must have been to him! imagine my waking up some fine morning and finding myself queen of France or some other country!"

"Well, I sincerely hope you would take the change as sensibly as he did; you know it was quite unusual for a French king to take a sensible view of anything. But you can judge something of the affection of his subjects

for him, when I tell you he was called 'The father of his people.'"

"It seems very restful, doesn't it, professor, to tell about a good, kind king, once in a while," smiled Julia March, with a sigh of relief.

"Just so, Julia; and if restful to us who merely learn a few facts concerning him, how must it have seemed to the poor people who were used to being treated as if they were little above the brutes! You see Louis the Twelfth was not a bit in character or disposition like Louis the Eleventh. He had known what it was to have a hard lot in life. His marriage was a forced one, and consequently a most unhappy one. Louis XI. had compelled him to marry his daughter Jeanne; and then, when Louis XI. died, and his daughter Anne was regent of France until Charles VIII. was old enough to take his father's throne, Anne had put the unfortunate fellow in prison."

"What!" exclaimed practical Jack. "Put her own sister's husband in prison! What had he been doing?"

"Anne thought he had been plotting against the government. But now he has the very power that his stern sister-in-law had only a few years before, and so everybody expected him of course to wreak his vengeance upon her and all those concerned in the affair."

"I'm so glad he was made of better material than that," said Fred Green.

"Yes; and the people were glad and respected him all the more. In fact, it is said that he had not a single enemy in all France at this time."

"Were there any who tried to get him to revenge himself, I wonder," said Maggie Palmeter.

"O yes; there always are some people, you know, who enjoy a quarrel much better than they do peace. But Louis said that he did not think it would be becoming in him—king of France—to avenge the wrongs of the duke of Orleans, which you remember was his own position at that time. So he nobly forgave his relatives, which was far better. Then, also, he was extremely careful in spending the people's money. He was very prudent and saving."

"I imagine that the nobles and courtiers would not like that sort of thing so well as the common people," commented Edward Barnaby.

"O no, they did not; so they accused him of being mean and stingy, but he said he would much prefer that charge; in fact, he would rather the rich would laugh at him for not spending more money, than for the poor to weep over his spending so much.

"However, the king had his faults, and he determined now that he would no longer be bound by the hateful ties which years before had made him the husband of the daughter of Louis XI."

"I don't see how he could honorably free himself, though," said Joe Palmeter.

"Well, you see, he applied to one who did not know the meaning of the word 'honor,'—that 'infamous pope,' as he is called in history, Alexander VI.,—granted him a

divorce without a protest; leaving him free to marry whom he chose. He at once selected the widow of his predecessor, Anne of Brittany."

"You haven't told us anything of her at all, I think; did she make a good queen?" asked Harry Ray.

"I am sorry if I neglected to mention something of her kindness of heart and real beauty of character; for it gives me much pleasure to do so. On account of the good sense of Queen Anne, the French court which was almost always noted for its gayety and dissipation, became, as history says, 'a model of propriety.' The happy people began to think that prosperity had at last come to stay. The king was kind and paid his own debts, lowered, instead of increasing the taxes, and all things seemed to indicate a long reign of prosperity."

"O I hope there didn't anything dreadful happen to spoil it all," sighed Julia March.

"Ah, but there did, Julia, there did! King Louis was proof against the wicked suggestion to revenge himself on his enemies, and he nobly bore the temptation to squander the people's money as other kings had done, but against the whispers of the 'demon of ambition,' he was powerless. So, even as his foolish predecessor had done, he too, went over to Italy with an army, only to return after a while as badly beaten as Charles had been. King Ferdinand, of Spain, under whom Columbus made his wonderful discoveries, joined with Louis in a shameful raid against Naples. The pope was on hand to 'give' the country away, as usual, which of course he had no right to do. But though the king of Naples was driven out of the city, the pope treacherously formed a 'Holy League' against France, though he had only a short time before befriended her king, and so of course the humiliated Louis was glad to seek peace. Another pope, however, had ascended the papal chair, Julius the Second, and it was he who did this."

"The League' must have been more 'holy' in name than in fact," remarked Joe Palmeter, as his teacher dismissed the class.

MRS. L. D. AVERY-STUTTLE.

General Greeley's 278 Days of Death.

THE true story of those 278 days of suffering by Greeley's heroic little band of explorers in the Arctic region has been told by General Greeley himself, for the first time, for the October *Ladies Home Journal*. For years General Greeley has kept an unbroken silence about his fearful experience and that of his companions, as they dropped dead one by one at his side, and it was only after the greatest persuasion that the famous explorer was induced to write the story.

The Prospectus for "The Desire of Ages" is Now Ready.

"THE Desire of Ages" is the title of a forthcoming volume by Mrs. E. G. White. It is intensely interesting and beautifully illustrated, and is devoted to the consideration of the great truth that in Christ the love of

the Father is revealed—that "God was in Christ reconciling the world unto himself."

Although the complete book will not be ready until about October 15th, the Prospectus has been issued thus early to enable our agents to make a Fall delivery.

Our Tract Societies will handle this book in their respective States, therefore all orders for Prospectuses, price of which is \$1.25 postpaid, and correspondence concerning terms and territory, should be addressed to them. PACIFIC PRESS PUB. Co., Publishers.

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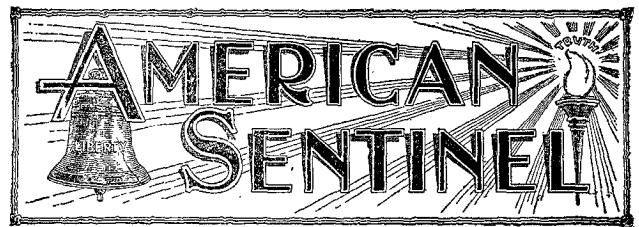
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We have received numerous unsolicited words of praise,

a few of which we print. For brevity's sake, we omit the name and address of writers, but their letters are all on file in our office.

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I received the Bible in good condition. I am very well pleased with it in every way. It is a first class Bible; just the kind I have wanted.

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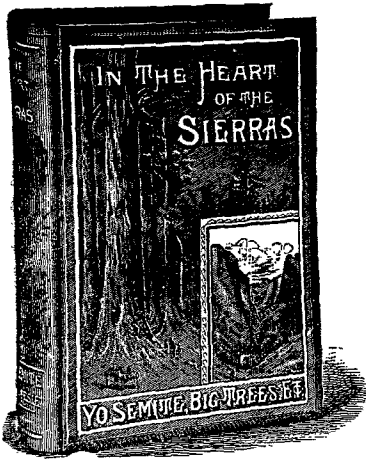
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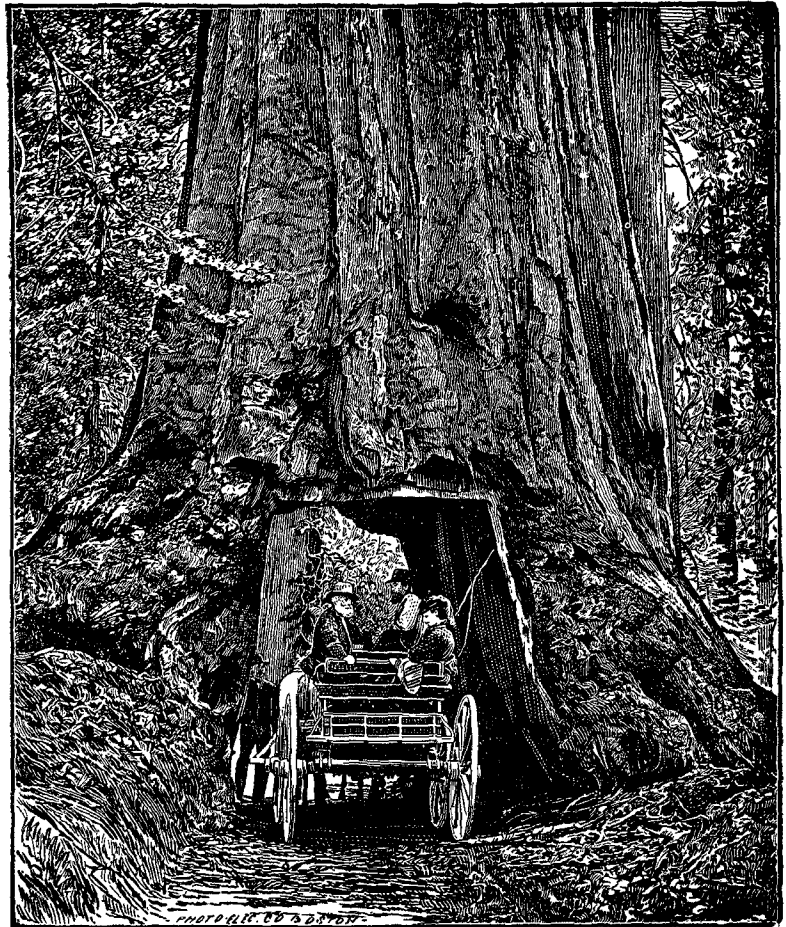
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American Sentinel.

NEW YORK, SEPTEMBER 1, 1898.

HE who is harsh in governing others, shows that he has not yet learned to govern himself.

WHEN Jesus Christ reproved his disciples for disputing as to which of them should be the greatest, he rebuked politics in his church.

FROM statistics relative to the mortality caused by the Civil War, as well as that due to the war just ended, it appears that disease is a far more formidable enemy to the soldier than the bullets and shells of his adversaries. Thus, in the Civil War, while about 95,000 deaths were caused by gun fire, 186,000 were caused by the fevers and other diseases incident to the hardships and unsanitary conditions of camp life. Evidently the solution of the problem of removing the causes of this dreadful mortality, is a thing that needs to be earnestly and thoroughly considered by the Government before it is again confronted with war.

AN Institute of International Law was held recently at The Hague, Holland, which was attended by most of the eminent authorities in Europe. One of the most noteworthy speeches was that made by the president, in which he dwelt upon the prospects for international amity. We quote from the N. Y. *Sun's* report:—

"It could not be denied, he said, that the desire shown by almost all States to render themselves independent of their neighbors and insure monopolies to domestic industries and agriculture by as far as possible excluding foreign products, did not tally with those sentiments of solidarity which make agreement among peoples on different points possible. But what was still more serious and affected the objects of such bodies as the institute more materially was the feverish development among all civilized nations of their armaments. . . . We were told that they were

a pledge of peace, but, in any case, these means of defense developed to such a degree of perfection, denoted a feeling of mutual distrust and showed that the fear of violent solutions intensely occupied men's minds."

Such is the latest pronouncement from eminent authorities of the world upon the world's outlook for peace. Out of the carnal nature, out of the covetousness for territory and the lust for power, out of the arming for war, there cometh not peace. The world cannot know true peace because it knoweth not Him who is the Prince of Peace. But the Christian knows Him, and is at peace.

IN a paper read at the Cambridge Congress of Zoology, England, Professor Haeckel said that science has now established the "absolute certainty" that man has descended through various stages of evolution from the lowest form of animal life, during a period estimated at a thousand million of years.

This is what "science" says. And in saying this, this "science" says something more.

If man "descended" from the lowest forms of animal life, it was, according to the evolutionary theory, by a change so gradual as to be imperceptible at any point of its progress. The "evolution" must be still going on, the same as in the past, but nobody can see it taking place. Nobody can point to any distinct evolution in animal life that has taken place in his own lifetime, or even in the space of time that is covered by reliable history. The species of the animal world remain to-day just what they were at the time of the earliest human observations. The ape is no nearer to the human now than he was thousands of years ago.

This evolutionary process, then, being so extremely gradual, must have filled the world with forms intermediate between the lowest forms and the highest form, which is man. There ought to be a gradation from the lowest to the highest form, so perfect that it would be imperceptible

at any particular point. This is what this "science" demands, and therefore what it says.

But instead of this, what is actually seen is that the animal world is divided into entirely distinct groups or species, an enormous gap lying between any two of them, for which gaps the evolutionary theory utterly fails to account. As regards man, the highest animal, this gap has been recognized by the use of the familiar phrase, "the missing link," for which there has been so much search. As a matter of fact the "missing link" is not missing between man and the ape alone, but between the ape and lower animals, and between all the different species of animals that exist; and it is not one link merely that is missing, but an endless number of them, enough to account for the slow change from one species to another upon the evolutionary theory.

When "science" asks us to accept a theory as sound which is full of such enormous holes, we must respectfully decline. We have no use for any "absolute certainties" of this kind. We have no use for such "science." The science we believe in says that man was created in the image of God.

If any real evidence could be had in support of the Darwinian theory, we believe it would be found by making man the starting-point of the evolution; for while there is no evidence that the ape is developing into something higher, there is a manifest tendency on the part of many men to sink to the level of the ape.

THE trouble is with the system of imperialism which the country has inaugurated, not that the Government does not mean to govern fairly and well the new trans-marine territory, but that the temptations to corruption in government which a remote province presents, are too great to be long withstood by those who will get the appointment to the office of governor. The words "There's money in it," tell the story of political intrigue and corruption for any matter to which they apply.