

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

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WHEN the voice of the church is heard in the halls of legislation, it is silent in the courts of heaven.



CHRISTIANITY makes good men; and good men are the greatest need in all countries, at all times.



A LAW enforcing a religious observance, though it be a "dead letter," is a seed from which may grow the full tree of church-and-state union.



A RULE of "Christian citizenship" is that a man ought to vote as he prays; but earthly politics affords no chance for a vote that is up to the level of Christian prayer.



THE church will seek in vain for power to reform the world, outside of that "upper room" where the disciples were fitted to receive "power from on high." There is no such room in the halls of state.



A LEGISLATURE may pass laws to enforce a command of God, but only God can give an adequate reason for obedience, or provide the power necessary to keep his law. Without God's reason and God's power, there can be no true obedience to him; and with these there can be no need of any aid from human power or wisdom.

THE reason why the world speedily went to the bad after the fall, is clearly stated in the first chapter of the Epistle of Paul to the Romans, and no Christian can have any doubt that the causes there assigned are the true ones. But there is given no hint that legislation could have reformed society after its lapse from right doing, or could even have stayed the tide of moral degeneration.



God would rather an individual should do wrong, than be forced to do right. There can indeed be no such thing as forced righteousness, for all righteousness must be of faith. And therefore no human law can command righteousness, and obedience to any human command is not righteousness according to the divine standard. Force is proper only in securing respect for personal rights.

### Christians and Good Citizens.

IN Jersey City, on a recent Sunday, the pastor of the First Congregational Church preached on the subject "Why Some Christians Ignore Politics," and arrived at some remarkable conclusions, according to the published report.

"Many Christians," he said, "are poor citizens. They are forever talking about the kingdom of God, but they forget that it is to be on earth, and that good government in our cities tends mightily to promote it."

We greatly doubt this alleged forgetfulness on the part of "many Christians," because we doubt whether they ever learned the doctrines in question. Certainly they never learned them from the authoritative source of Christian knowledge—the Word of God.

From that Word we learn that the kingdom of God is even now on the earth, but that it is a spiritual kingdom, one that "cometh not with observation," as do

the political kingdoms of earth. An attempt to set up the kingdom of God by earthly agencies, like "good government," is an attempt to make the kingdom of God come with "observation," or outward show, like an earthly kingdom, contrary to this declaration of the Scripture.

"The kingdom of God is within you," said Jesus to his disciples. Luke 17:20, 21. The body of the believer is the temple of God; his heart is the throne of God. In him and through him is done the will of God, and only where the will of God is done—only where God reigns—does the kingdom of God exist. The kingdom of God is not yet a visible kingdom on the earth because nowhere on the earth, save in the lives of the scattered believers, is the will of God done. The visible separation between the few who do his will and the many who resist his will, is not yet made, and must be made before the kingdom of God can be manifested as a visible kingdom of power and glory, as it is finally to be in the earth.

Now how can an individual "promote" the kingdom of God by being a "good citizen"? In other words—for this is what is meant by "good citizen"—how can he promote the kingdom of God by taking an active part in politics? Is the kingdom of God to be set up on the earth by vote? No person who affirms this can have read Scripture to any purpose.

No theme is more prominent in the sacred Word than that of the coming of Jesus Christ, as a king, visibly, with power and "great glory," attended by the angels of heaven, to the earth, in the sight of all the nations. This is to be the end of the world. And what have "good government" and the ballot to do with this?

In one of his parables—that of the sower—the Saviour describes the process by which the kingdom of God is to be truly promoted in the earth. He declares that the preaching of the Word is the sowing of the seed mentioned in the parable, some of which falls upon poor ground and is lost, while other falls upon good ground, where it springs up and bears fruit, which is for the kingdom of God. What have voting and politics to do with this? In another parable Jesus said that with the good seed that is sown, the enemy of all goodness sows "tares," which spring up and grow together with the wheat, until the harvest, of which he says, "The harvest is the end of the world." He says that when the harvest is come, "the Son of man shall send forth his angels," and they "shall gather out of his kingdom all things that offend and them that do iniquity," to burn them up.

This is the way God has appointed to purify society and set up his kingdom visibly in the earth, and in it there is no suggestion of any political agency. The work is done now by the sowing of the seed—the preaching of the Word—which springs up and bears fruit in the heart that is sanctified by faith; and finally, when all is ripe for the harvest, God himself will separate the tares

from the wheat—the wicked from the just—by the agencies of heaven; and that separation will last forever. The wicked will be no more, and the meek will inherit the earth; but the man who has been looking to politics and "good government" to see the kingdom of God come forth and be set up in the earth, will find that he has looked in altogether the wrong direction. The greatest event of earthly history will take him by surprise, and he will fall before it.

To the Christian, the voice of duty calls to activity in sowing the good seed of the divine Word, from which is to come the grain for the heavenly garner. This, to the Christian, is all-important, and without it he would not be doing the best that he knows. And if this is incompatible with good citizenship, he must be content to be called a poor citizen. But the greatest need of the world to-day, as always, is the need of good men; and if "good citizens" are a different class from good men, the country's need of "good citizenship" has been vastly overstated. The Christian must first and before all things be a Christian; and if Christianity be true he is doing in this way the utmost that any man can do for the establishment of that good government for which the earth has groaned since time began.

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### The Constitution, and Slavery in the Philippines.

THE exposure of the provisions of the treaty made by the United States with the Sultan of the Sulus, by which polygamy and slavery both exist in places subject to the jurisdiction of the United States, has called forth replies from responsible sources.

That there is considerable sensitiveness on the subject is evident from these replies. That the compromising situation into which the nation has been thrown by this arrangement, is plainly enough discerned is certain; and that it is felt to be indefensible is also plain from the limping and even self-contradictory defenses that are offered.

For a cabinet officer is reported as having stated that—

"It is absolutely false that this Government has recognized slavery or contemplates giving such recognition. Slavery is distinctly forbidden by the Thirteenth Amendment to the Constitution, and cannot be permitted in any place under American jurisdiction. In the Southern Pine Islands and among the Sulus there is slavery; but as soon as peace is restored in Luzon, arrangements will be made for freeing the slaves and preventing such bondage in the future."

That is an interesting statement, under all the circumstances. First, it is declared to be "absolutely false" that the United States has recognized slavery in the Sulus. Yet, about the same time that this statement was made, President Schurman, of the Philippine Commission, not only admitted that slavery is recog-

nized by the United States under the bargain with the Sultan of the Sulus, but proceeded to give explanations as to why it must be so. President Schurman being one of the agents through whom the arrangement was made, his words are conclusive that it is *not* "absolutely false," nor false at all.

Next the Constitution is quoted as proof that there is no slavery in the Sulus. That is, because the Constitution says that slavery shall not exist in any place subject to the jurisdiction of the United States, and the Sulus are subject to this jurisdiction, therefore there is no slavery in the Sulus! It is so merely because the Constitution says so.

Yet that it is not so is confessed in the very next sentence, saying, "In the Southern Pine Islands, and in the Sulus, *there is slavery.*" Whether it is recognized or not, it is confessedly there. Therefore, confessedly, slavery does exist in places subject to the jurisdiction of the United States: and this, confessedly, in spite of the Constitution which declares that it shall not so exist. And all this by a bargain made, and under the Administration, of men who have taken oath to support the Constitution.

Another defense is that provision is made in the treaty by which the slaves can buy their freedom. But no one has offered any explanation of how a slave is to buy his freedom when he possesses nothing and never receives anything of his own, when himself with all that he ever can have is absolutely his masters. If that is to be the surety against slavery under the jurisdiction of the United States, then it is quite certain that slavery will always exist there.

Another defense, this one put forth by the Chicago *Times-Herald*, proceeds upon President Schurman's explanation and confesses not only that there is slavery there, but that it must continue unmolested except by "the leaven of civilization." This may seem surprising, and it is; but that it is true, all may read for themselves. Here is the editorial from the *Times-Herald*, of November 2:—

#### "OUR POLICY TOWARD THE SULUS.

"The possible continuance of slavery and polygamy in the Sulu Islands under our arrangement with the Sultan has provoked a storm of hostile criticism. Moreover, . . . a large part of it proceeds from nonpolitical sources.

"It is undoubtedly abhorrent to the general sentiment of the country that either slavery or polygamy should be tolerated beneath the American flag. The great war which liberated the negro is held to have been a culminating sacrifice which should make human bondage inadmissible wherever our sovereignty is established, and the present vigorous campaign against the seating of Roberts, of Utah, in Congress, demonstrates the intense feeling against the custom of plural marriages, which is equally repugnant whether it is observed by Mohammedan or Mormon. No religious guise can change its essential immorality.

"The outcry over the Sulu agreement is, therefore, perfectly intelligible. But President Schurman, of the Philippines commission, meets it with a conclusive answer. First, he considers our actual legal rights, and says truly that we have none except such as were bequeathed to us by Spain. But Spain was bound by promises not to interfere with the religion or customs of the islands, and if we ignore those promises we shall have to acquire a new title by conquest. This, we may add, would be a 'war of aggression' with a vengeance. It would create an entirely new situation and class us unequivocally among land-grabbing nations.

"The dilemma forces us to review once more the proper scope of a colonial policy which can never be successful unless the most scrupulous regard is had for local beliefs, prejudices, traditions, and customs. If we are not disposed to acknowledge that such perplexities as they give rise to are inevitable and not to be overcome by an autocratic fiat, then we are not prepared for the mission that is plainly implied in the scheme of expansion. We might as well own to failure now.

"But are the circumstances of the case such as to drive us to this confession? Can we not adapt ourselves to new obligations as other countries have done? Surely that is impossible, if we have the practical genius and the common sense which we boast and with which we are generally credited.

"The error of the critics consists in their overlooking the responsibilities which are ours legitimately, and in their insisting upon a moral responsibility which does not of right belong to us. We have to accept the Sulu Islands as we find them. Their bad customs are our inheritance, but not our fault. No other nation can charge us with them, and when we come to take up the problem of reform we should attempt its solution after the most promising methods. We must work slowly, and, as President Schurman says, through "the leaven of civilization."

"Gradually we may bring about the desired change, and the gain will be the islands' gain, our own, and the world's. But arbitrary measures would lead to a long and fierce religious and race war, and the abandonment of the group would consign it to eternal anarchy and barbarism. Can there be any doubt as to which is the best of the three policies that are suggested?"

From this it is manifest also that it is understood and intended that a colonial policy can be followed by the United States, only by following the example of other countries. But in a double sense this cannot be done without abandoning the Constitution.

First, because other colonizing countries have not written constitutions. Precedent, that which they *have* done, being the only obligation upon them, they can easily enough and consistently adapt themselves to "local beliefs, prejudices, traditions and customs" in their colonies. And to say that the United States should or can follow their example, is at once to argue that this nation must abandon its written Constitution and proceed only on precedent, and that the precedent of other countries!

Secondly: It cannot be done without abandoning the Constitution; because a colonial policy after the ex-

ample of other countries can be followed only by the recognition of local customs and institutions which the Constitution expressly prohibits. And since the Constitution prohibits such local customs and institutions as slavery, which the colonial policy must recognize or else plunge the nation into a religious and race war of conquest, it is certain that if the colonial policy is followed the Constitution must go. And since it is settled by those who are the responsible ones, that the colonial policy must be followed, it is by them just as certainly settled that in all the colonial region the Constitution does not apply.

And all this is being steadily carried on before the eyes of all the people, and is really expected to be popular!

It is no wonder that the most of the "hostile criticism" of this polygamy and slavery imbroglio comes from "non-political sources." Because these non-political sources of which the SENTINEL is one, not being cumbered with the demands of policy, treat the matter from the standpoint of principle only—the fundamental principle of free and enlightened government before the world.

A. T. J.

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### Religious Persecution in Turkey.

BY Z. G. BAHARIAN.

MAMOURET UL-AZIZ or Kharpout is a province in Asiatic Turkey, where Armenians live in great numbers. At the late massacre they were much lowered and even forced to leave their religion and accept the faith of Islam. In this way they tasted religious persecution amidst the political convulsion. They hated the Turks greatly because of this; and by the aid of other Christian nations they were allowed to return into their former religion.

But as soon as order was re-established, they forgot this sad experience. Last year about twenty-six souls in Malatia accepted the faith of Seventh-day Adventists and began to keep the Sabbath of the Lord and to hold meetings. This at once stirred the bigots, among whom was the Protestant minister as leader. He called to the police and stopped their meetings. But they continued in keeping the Sabbath and even dared to work on Sunday. The Protestant minister knew what to do. He called on the Catholic bishop of this city, and together they called on the Pasha (the chief governor) and asked his power to stop this new religion. He also, like Pilate, consented, and called these Sabbath-keepers and told them to close their shops on Sunday and work on Sabbath.

They did not consent to this proposition. The result was that some of them, the prominent ones, were put into jail. While there the Protestant minister called on them and tried to have them promise to pollute the

Sabbath and keep Sunday in order to be released from the jail. This scheme did not succeed well. Then the Pasha, in the midst of the winter cold, sent these Sabbath-keepers to Kharpout, the chief city of that province, where the chief governor—Vali—lives. When their case was presented to him, he proposed to them a compromising way,—that is, to keep both days. As they were not yet well trained in the truth, they accepted it, and were sent back to Malatia.

But their enemies were not satisfied. Their purpose was to force them to give up their Sabbath keeping. They induced the Pasha to watch them closely that they might not have any acquaintance with each other even at the market. You can imagine now their pitiful condition. One of them had his son lately come from America; one day he was walking with his son, when they were seen by the police and arrested. Then the father proved with several witnesses that he was his own son, and not a Sabbath-keeper.

Lately a Seventh-day Adventist minister was sent to Malatia from Constantinople that these Sabbath-keepers might be established in the truth. This minister would open a shop there and work his trade too. At once the Pasha called him and proposed that he should work on Sabbath and close on Sunday, as a condition of his being allowed to remain. When he refused it, he too was sent to Kharpout.

This is the condition of things in Armenia. The persecuted now persecute. Though the government is of a different faith, and knows that Armenians never desire the good of the state, nevertheless it joins itself with them and becomes an easy instrument in their hand to persecute the innocent. It is very sad indeed to see Protestant ministers, embracing with one arm the Catholic bishop and with the other arm the state, lead in the persecution. When the Seventh-day Adventists heard about it, they laid it before the head Protestant representative, to let him know what his minister was doing. His answer was this: "Surely, it must be so, because you are outlaws. You cannot belong to one [class] of the recognized religion and nation; therefore you have no place in this country, except jail."

But a day is coming, and very near, too, that the jail also will be thought too good for them. They should be cut off from the earth, unless their Saviour should come from heaven and save them.

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It is of no use to tell us that the Christian ideal is the highest known to man if its fruits are to be the propagation of the warlike spirit and of a hard legality and stern unlovely discipline all over the world wherever the Christian nations set their iron feet. "By their fruits ye shall know them," is the test of the Founder of Christianity, and if some other form of religion stands this supreme test better than the conventional Christianity of the churches, we may depend upon it that the

ample of other countries can be followed only by the recognition of local customs and institutions which the Constitution expressly prohibits. And since the Constitution prohibits such local customs and institutions as slavery, which the colonial policy must recognize or else plunge the nation into a religious and race war of conquest, it is certain that if the colonial policy is followed the Constitution must go. And since it is settled by those who are the responsible ones, that the colonial policy must be followed, it is by them just as certainly settled that in all the colonial region the Constitution does not apply.

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churches will decline, and will decline with the approval of all good men who care more for the spirit of Christ's teaching than for all the forms and rituals of the Christian world.—*London Daily Chronicle.*

### The "Essence" of Christian Citizenship.

THE editor of *Church and State*, formerly the *Christian Citizen*, says that "to stand with the administration on this ground is, to our conception, the very essence of Christian Citizenship," and then states the "ground" to which he has reference by quoting this from *The Outlook*:—

"The responsibility for the protection of person and property in the Philippines having fallen in our hands, we could not rid ourselves of that responsibility by the resolve 'to pull out some dark night and escape from the great problem of the Orient as suddenly and as dramatically as we got into it.' It was not the duty of the Good Samaritan to leave his business and to devote his life to hunting for wounded travelers; but when the wounded traveler's cry came to his ears, it brought a duty of humanity with it. The events of the war laid both Cuba and the Philippines in our pathway; to pass by on the other side and leave them to their fate because it is not for our interest to set them on their feet would be only one degree less criminal than to participate in the original robbery. We are to ask ourselves, not what is our interest, but what is our duty, and the answer to that question is plain now, as it was plain six months ago: it is to protect life and property, preserve order, suppress violence, establish justice founded upon law; in short, to secure 'in both Cuba and the Philippines a substantial government.'"

Is this the Christian Citizenship conception of the Good Samaritan—a conception which would make him attack the victim of the robbers, and wound him still further, before doing anything for his relief? What value would there have been in that parable if the Good Samaritan had been pictured in that light, or had been described as making a deal with the robbers for the possession of what the victim happened to have left?

Christian Citizenship says, in this quotation, that it is the duty of American Christians to "protect life and property in the Philippines—how?—By shooting people and burning up their towns! It is "to preserve order" and "suppress violence"—how?—By using violence upon the people, in the way best calculated to produce disorder! It is "to establish justice founded upon law"—how?—By denying justice, as defined in the Declaration of Independence and founded on the American Constitution! It is to secure there "substantial government" by erecting a military despotism!

We have seen it stated that killing people in battle is compatible with Christianity, and people professing Christianity go to battle excusing their action on the ground that Christianity does not absolutely forbid it.

But it has remained for "Christian Citizenship" to justify the slaughter of military combats as being not only a civic but a Christian duty. For—to repeat—it "is the very essence of Christian Citizenship" to "stand with the Administration on this ground."

Surely, it is an extraordinary kind of Christian duty to which the worst criminals take more readily than do any other class—this "Christian" duty of killing people! If this belongs to the essence of "Christian Citizenship," then plainly "Christian Citizenship" is essentially anti-Christian.

### "What Does It Signify?"

BY C. P. BOLLMAN.

THE following from the *Nashville American*, of November 8, is simply a candid confession from an unbiased source of a most alarming truth:—

#### "DISGRACEFUL ELECTIONS.

"The disgraceful conditions prevailing in Kentucky and Pennsylvania especially yesterday, and in a milder form in almost every State where an election was held, is sufficient to arouse the public mind to a very grave concern for the fair name and safe government of the country. It is apparent to the most casual observer that such a condition as was presented in Kentucky, where federal marshals, State troops, police, and sworn deputies were on duty around the polls, and participated through their presence in the holding of the election, cannot be countenanced or allowed to continue if the glory of our free institutions is to endure.

"The stability of this Republic rests on an honest election and a fair count. The whole spirit of our Government is the will of the people must prevail, and if the will as expressed is not allowed to obtain on account of corruption and dishonesty, or if the people are intimidated from expressing their will by troops, policemen, and threats of any organization of citizens banded together for the sole purpose of controlling the election at all hazards, the very spirit and ideal of our Government are shattered and we become nothing but the serfs of the designing, the corrupt, the tyrannical, and the bold.

"We published a few days ago a few extracts from the *Philadelphia Ledger*, concerning the condition of affairs in Pennsylvania and Philadelphia, the sum and substance of which was that decent and respectable citizens seldom voted, the two principal reasons being that they did not care to take the risk of being insulted or brought into a difficulty by making the attempt to cast their ballot, and the second being that they were not assured their ballots would be counted even after they were cast, or what is more important, be counted for the person for whom they were cast. The condition of affairs in Kentucky we have pictured from time to time. In Ohio, in Virginia, in New York, the same cry of 'fraud' goes up from both sides.

"What does it signify? A lax state of the public morals, a bluntness of the public conscience, and a lack of appreciation by the public of the tremendous danger

which such a condition is to safe government, commercial prosperity and the security of life and property.

"A public sentiment which demands that elections must be inviolate, and that corrupt acts at elections must be held in the same category as corrupt acts in business life is absolutely necessary."

Truly the condition described does signify "a lax state of the public morals;" and as "public morals" are only the aggregate of individual morals, it signifies likewise a lax state of private morals on the part of a dangerously large proportion of the people.

The condition is little worse in one State than in another. Occasionally the better element is aroused by some more daring, high-handed, political outrage than those which characterize every election, but these acute stages of disease in the body politic are followed not by health, but by an even more hopeless chronic condition of moral leprosy.

The "public sentiment which demands that elections must be inviolate," etc., is a most illusive thing. Practically it results in nothing more or better than the "turning of one set of rascals out" that another set no better at heart may take their places. Honest men there doubtless are even in public life, but they are hopelessly in the minority and no party is better than "the machine" by which it is manipulated.

The United States is simply repeating the history of Rome just as nearly as it is possible for one people to follow in the footsteps of another. The Word of God long since foretold it, and current history attests the truth of divine revelation.

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### The Rights of God.

BY H. F. PHELPS.

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THERE can be no question but that the Creator of all things has certain rights. And the time will come when he will arise and vindicate those rights.

In a recent issue of this journal, the writer spoke of "the rights of God and of the people." We then elucidated, in brief, upon the rights of the people, showing how the Government of the United States had espoused these rights. It is a fact that in thus espousing the unalienable rights of the people—the rights with which the Creator had endowed all the people—this Government did thereby, indirectly, acknowledge the rights of God. But what are the rights of God? Let us look again at fundamental principles.

Inasmuch as the Creator did endow man with certain natural rights, among which "are life, liberty, and the pursuit of happiness;" and did this at creation, it is evident that it was not the purpose of God that man should dominate his fellow-man concerning the exercise of these rights; for to dominate in these matters is to attempt to deprive the people of these rights. It there-

fore was the purpose of God that all men, irrespective of nationality, should be left altogether free in the exercise of these rights. This last proposition is a self-evident truth; for when man was created, all nations of men centered in the one man Adam. And having endowed the man Adam with these natural rights, and having given to man the privilege of the exercise of such rights, even to the point of disobedience to the divine will, there could have been nothing less in the divine mind than that man should have been left forever free in the exercise of these natural rights.

These rights are not only natural, in that they come to all through the course of nature; and unalienable, in that they are not transferable; and individual, in that they are the individual property of every man in his individual capacity; but, coming from the divine One, according to the divine mind, they are divine rights. Hence, any man or set of men that attempts coercion in a matter of these rights, will find at the last that they have been intermeddling with the divine rights, which were given to man. And not only so, but with the rights of the divine One himself. This will be evident when we refer again to foundation principles.

If it had been the purpose of the Creator that force should be used in regulating the moral conduct of man, the Creator himself could have used force in the creation of the man Adam. God himself could have dominated the will of man in his creation. Man could have been created as a mere automaton, like any other machine, to run in any certain channel according to the will of the designer. But in such case man would never have been in possession of natural rights. These rights would have been an impossibility—an impossible inheritance. It is therefore, a perfectly clear proposition, that any attempt to regulate these rights in any other manner than the protection of all in their enjoyment, is an attempt to take them away.

Inasmuch, therefore, as the Creator did not use force, did not exercise the power which he possessed so to do, even in the creation of man; did not compel man by the act of creation, to walk in any certain course, but endowing the man with these rights, left him perfectly free, even to the point of disobedience, in the exercise of these rights; it follows, as a necessary conclusion, that the Creator has the right to expect that all men will recognize these rights, each in himself. Moreover, God has the right to expect that man, as a rational being, seeing these rights in himself, will also recognize these same rights in his fellow-man.

And still more: When in the course of humanevents, it became necessary, as a means of safety, for men to formulate some kind of government among themselves, God had the right to expect that these same men who recognized these rights in themselves and in their fellow-men, should also recognize the rights of God by protecting every individual in the government, in the exercise of these God-given rights; and so recognize the princi-



ple that "governments derive their just powers from the consent of the governed;" and that earthly governments do not make rights, but that it is their duty to protect all equally in their exercise, ever holding in check that selfish disposition which would encroach upon the equal rights of another.

Our fathers sought to place this Government in right relation to these principles in the beginning of our history as a nation. But does the Government stand there now? Or, has it narrowed down to that point where it claims rights for itself that are being denied to others? Let the reader study to know which.

*St. Paul, Minn.*

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### The Judgment of the Nations.

BY B. W. MARSH.

THERE is to be a time of trouble, such as never was since there was a nation even to that same time. And from that time of trouble the people of God are to be delivered. It is coming upon all the world, and already we hear the groaning of earth's perplexed inhabitants and the rattle of Satan's artillery, as he marshals his armies to drench the earth with blood.

Men are thirsting for fame, and grow mad when met by opposition. Statesmen and rulers lay careful plans to remove all obstacles that may be in the way of their supremacy, and the wild fancy of many in this great nation is of universal dominion, and power to sway the world.

Militarism means destruction to the nation that falls into its fateful channel; for by force no government can long maintain its integrity. The struggle for national supremacy among the powers of earth, will end in nothing less than their annihilation. The Scriptures teach this, and to deny the teaching of the Word of God is to court the destruction that is soon to fall upon the nations. The prophet in describing the fate of the nations wrote: "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the winds carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." Dan. 2:35.

"All nations before him are as nothing; and are counted to him less than nothing, and vanity." Isa. 40:17. The unbelief and boasting of men will not change the mind of God. He will still regard the nations as only a drop in the bucket, and as the small dust of the balance.

The light God has placed in the world has become darkness to the leaders of nations, and many will not read the warning of their own destruction. But there

must be some who will accept the counsel of heaven, and be saved from the wrath of God.

Men may reason that they have a right to kill their fellows, and that circumstances justify war. But there is a righteous God, who is keeping faithful record of the wanton acts of men, and soon these nations who are now dyeing their garments with the blood of weaker victims, will be called to answer before the justice bar of heaven for the murderous sins with which they are charged in the record books of God.

"O earth, earth, earth, hear the word of the Lord." Jer. 22:29. "Woe unto him that buildeth his house by unrighteousness, and his chamber by wrong; that useth his neighbor's service without wages, and giveth him not for his work; that saith, I will build me a wide house and large chambers, and cutteth him out windows; and it is ceiled with cedar, and painted with vermilion. Shalt thou reign, because thou closest thyself in cedar? did not thy father eat and drink, and do justice and judgment, and then it was well with him? He judged the cause of the poor and needy; and it was well with him: was not this to know me? saith the Lord. But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence to do it." Jer. 22:13-17. Therefore, "A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even to the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 25:31-33.

Men and nations may and will ignore these solemn truths, and will be found fighting against God when their sun of mercy sets forever.

The nation that dares to send men of war and armies to the shores of a weaker land for the purpose of conquest, and there begin the awful work of desolating homes, and filling the land with widows and orphans,—that nation has about reached the limit of God's mercy, and will soon feel the overpowering stroke of retributive justice sweep through its own land measuring out that which it has measured to others. May the avenging stroke of retribution be delayed until all who will of this nation, and of all the nations, have an opportunity to fall upon the mercy of God.

*Cripple Creek, Colo.*

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THE only choice which is being offered to poor, bewildered China is whether it is to be eaten with sugar or with salt. The wail of the Chinese empress about the "greedy dogs" of Europe is pathetic, but unavailing.—*N. Y. Journal.*





IN the First Congregational Church of Jersey City, Rev. Dr. Scudder, pastor, a fair was held recently, at which one of the most conspicuous objects was a stack of ballots, with "pasters" containing the names of candidates whose opponents are in the saloon business. Each visitor on coming in was requested to use the "pasters" on election day. This evident mixing of religion and politics caused, report says, "some adverse comment." However, a religion that sanctions a church fair is not likely to be hurt very much by mixture with politics.

\* \* \*

At the Protestant Episcopal Missionary Council, held recently in St. Louis, a clergyman from New York said that the English Church has a great advantage over the American Church because of its connection with the government;" adding that he would like to see the union of church and state in this country, and also, "I think that our flag would look better if it also had a cross on it."

\* \* \*

A religious symbol on the flag would be altogether appropriate if this country maintained a union of church and state, for just this is what such a symbol would signify. But a cross or other religious symbol on the flag would not make the flag Christian; nor would union of religion with the state make the state Christian. Religion joined with civil force—a cross uplifted amidst the thunder and carnage of military combat—what effect do they have for Christianity? Manifestly the only effect of such incongruous unions is to discredit Christianity as a religion of persuasion and love.

\* \* \*

This plea for an American union of church and state does not appear to have elicited from the council any strong expression of disapproval.

\* \* \*

THE *Haverhill Gazette* (Mass.) thinks that only a few relics of the old days of church-and-state union are left in that State, and that these will ere long be done away. "It is hoped," it says, "that the next legislature will take steps looking in the direction of the abolition of legislative chaplains." We hope so.

THE *Ram's Horn* says it believes General Funston "hit the mark in the center," when he said:—

"If Congress would drive out the friars and confiscate every inch of church property in the archipelago, the bottom would drop out of the insurrection within a week."

\* \* \*

"This," says the *Ram's Horn* further, "may strike us as a drastic suggestion, but it is undeniable that the Filipinos hate the friars more than they hated the Spanish soldiers and civil governors, and that it is the support of the church by American authority that embitters them and produces distrust and dislike of our authority. It is certainly natural that they should suspect that we are fighting the battle of the Roman Catholic friars, when they see such representative Romanists as Archbishop Ireland and Chappelle holding daily conferences with our authorities in Washington, and after each visit of these ecclesiastical dignitaries to the Secretary of War, the order goes forth to prosecute the war with greater vigor."

\* \* \*

NOT long ago a congress of labor associations in Montreal passed this resolution:—

"Resolved, That this congress protest against the inhuman practice of compelling men to work seven days in succession, and affirm that one day's rest in seven is a natural law and absolute necessity of human life, and cannot be broken with safety; therefore, be it resolved that it be an instruction to all organizations affiliated with this body to co-operate to secure legislation for one day's rest in seven."

\* \* \*

Analyzing this statement, we notice, first, that the practise of compelling men to work seven days in the week is declared to be "inhuman." But the "compulsion" here meant is not compulsion in the ordinary sense of the word, or in any true sense; but is only the fear of losing one's "job" by observing a weekly day of rest. From the Christian standpoint, the question is whether a person shall obey the Sabbath command or not at the expense of financial loss; and the resolution declares that to maintain such a condition of things is inhuman. Yet it is just the condition of things that is necessary to the development of Christian character; and the Christian will not complain of it. The Christian is required to sacrifice much more than this for the sake of obedience to God. He must give up not only his financial prospects, but his very self and all that goes with self. He must lose his life, in order that he may save it. He must be "crucified with Christ," and be "dead," with his life "hid with Christ in God." And the Christian does not count all this as being anything inhuman, or to be complained of, but accepts it all joyfully, because the Lord gives to him in exchange infinitely more than all he is required to give up.

Secondly, the resolution states that "one day's rest in seven is a natural law." Now the discovery of "natural law" has been going on in the world for centuries, and all the natural laws that seriously affect our lives are well known and susceptible of scientific demonstration. They have mostly been deduced from the observed phenomena of nature. But where in nature is the evidence of a law for one day's rest in seven? Nature does not rest on the seventh day any more than on the sixth or fifth days. All the functions of the body go on as usual, and nature in all her fields is as active then as at any other time. The sun does not stop shining, the earth does not cease revolving, the trees and all vegetation continue to grow, the streams flow and the winds blow as usual, gravitation is not suspended,—nowhere is there any *natural* evidence when the seventh day is reached that it is one which is different in character from the six days that have preceded it. It may be asserted that the physical nature demands extraordinary rest at the end of six days of work; but no proof whatever can be produced that there is any natural demand for more rest than at any other time. Nature's only indicated time for physical rest is night; and if people would improve the night for rest, as they ought to do, they would not need physical rest at any other time. To make the seventh day a day of physical and mental inactivity would be to make it, from the standpoint of natural law, the worst day in the week.

\* \* \*

A SUNDAY-CLOSING campaign has been started in Haverhill, Mass., as appears from this item which we note in the *Haverhill Gazette*:—

"The police began their active enforcement of the Sunday closing law yesterday, when Martin Marsdougian was arrested. He runs a fruit store in the 10-footer at the corner of Winter and White Streets. A week ago the police notified all the fruit dealers and candy stores to keep closed on Sundays and not to make any sales. It seems that the dealers had made complaints against each other, and it was decided to close all up. The complaints were due to the fact that a few wanted to close, while others wanted to remain open all day. The order for the closing of all was the result. Those who sell papers, however, open, claiming that right. Yesterday a complaint was made against the dealer arrested. He has been selling papers also, but it is alleged that he made a sale of fruit, and the complaint followed."

\* \* \*

SUNDAY bull-fighting in Havana, which prevailed under Spanish rule, has given place under American rule to Sunday horse racing, and this is with the approval of the military authorities. Some criticism on this desecration of Sunday, uttered by the *Washington Post*, called out this statement from Havana, dated November 12:—

"There is considerable editorial comment in the local newspapers regarding some criticism of Sunday racing here made by the *Washington Post*. The papers here agree that if horse racing is to take the place of bull-fighting as the popular Cuban sport, Sunday is the only day on which the meetings can be held. There is no wealthy leisure class on the island and week day racing would not be supported. The papers approve the action of the American officials in endorsing Sunday racing."

Wherever the sport-loving American cannot have horse-racing on any other day, we may be quite sure it will be had on Sunday.

\* \* \*

FRICION between church and state has been increasing of late in Italy. The archbishop of Sorrento recently reprimanded publicly a priest of Vico Equense for urging the young people of his parish to take for their motto, "Religion, Italy, and the House of Savoy." Thereupon the Minister of Public Worship stopped the salary paid by the state to the archbishop. Cardinal Celesia, archbishop of Palermo, has suspended a priest for praising Italian unity and the work of Crispi.

### Religious Persecution in China.

ACCORDING to report received by the American Bible Society, persecutions of missionaries and Bible colporteurs are occurring in different parts of the interior of China. In one instance, it is said, "the viceroy was forced to telegraph for troops" to give protection from the mob.

A statement sent out by the Bible Society describes the experiences of six Bible colporteurs in one of these interior Chinese towns, where they were seized by the mob and beaten with clubs until they had received very serious bodily injury. Some friends by means of diplomacy and the payment of money rescued the victims and conducted them out of the place.

The account closes with the statement that "it is understood that the agents of the Bible Society will endeavor to obtain redress from the Mandarins of Lo Yang Hsien, the city in the province of Yan Suh, which rules the town where this disturbance took place."

But by this demand for redress, what power will the missionaries identify themselves with in the eyes of the heathen? How can they follow the example of Him whose gospel they have come to proclaim, in demanding redress when they have suffered persecution?

—♦♦—

THE Jesuit "fathers" at Manila, to the number of about sixty, many of them old men, have undertaken to master the English language in order that they may not be handicapped by ignorance in endeavors to maintain their hold on the natives under American rule.

### No State Aid for Religious Purposes.

UNDER this heading the *Chicago Times-Herald* of November 8 prints the following, in answer to a report that Archbishop Ireland had requested the Government to pay transportation for Catholic priests to be sent to the Philippines. It is worthy of note in this connection that Rome is steadily pressing for new concessions from the Government, and that she has an advantage in the precedent already established by the Government's support of chaplains for the army and navy, etc. On principle there is no reason for agreeing to support one army chaplain, and then refusing to support other proffered chaplains, Protestant or Catholic, under the plea that it would be contrary to the Constitution. There is no principle which allows the Government to maintain religious offices in the army and navy, and refuse to pay the costs of transportation in the cases in question. When the Government has taken one step in supporting a religious office, it violates no principle by taking additional steps in the same direction, no matter how far it may go. The principle was violated in the very first step.

The *Times-Herald* states what ought to be the standard of government under the American Constitution, but apparently does not see that this standard is far above the reality which is allowed by the American people. It says:—

"It is reported from Washington that Archbishop Ireland has requested that Catholic priests be sent to the Philippines at Government expense and that Secretary Root has denied the request. There will be no surprise over the secretary's decision, but it certainly is astonishing that a man of the archbishop's intelligence should ever have made any such suggestion.

"The only justification for the plea, apparently, was a reference to the lack of chaplains in the army. His grace proposed that they should be recruited from his church, which was very meagerly represented, and promised that the church would care for the new men after they had arrived at their destination. In his reply Mr. Root said that the question of future support was of no consequence and that the law on the subject was prohibitory. Chaplains could be sent out only under an express provision, and they were already numerous enough if those in the service would obey the War Department and proceed to the islands when they were ordered there.

"There is in all this no discrimination against any particular religious denomination. It applies to Presbyterians, to Methodists and to Baptists as well as to Catholics, and the promise in explanation of the plea weakens instead of strengthening it. This it does because it suggests an ultimate purpose, which has nothing to do with the army. The Government is virtually asked to pay the transportation charge of missionaries. That would surely be a very questionable precedent to establish. Missions are maintained by all denominations in all parts of the world, and there could be no distinction between them. Priests and ministers, Catholic and

Protestant, would be encouraged to demand of the treasury that it should pay their fare to every part of the known world.

"The proposition thus broadly put would provoke a protest from all believers in the American principle of the separation of church from state, and as it is more narrowly stated by the archbishop, it would start a war among the denominations themselves. In either case it is indefensible, nor would its acceptance, if that were possible, be of any advantage to church work. Missionary effort to be of any real value must have its origin in absolute self-sacrifice and devotion. It should seek nothing from the Government, everything from the individual and society. State aid is always significant of sinecures and the absence of earnest and thoroughly sincere endeavor."

### Why Men Do Not Go to Church.

*From the "Homiletic Review."*

MEN stay away from church because they do not want to go; that is the simple, naked truth about the matter. The question, Why do they not want to go? is another matter. Various answers may be given to it.

Many have doubtless become so secularized as to have lost out all sense of their sinfulness and lost condition, and so, all sense of need of salvation. These men are not under any such moral pressure as would lead them to attend church. They have nothing to go for. Indeed, they usually have some other place to which to go—to the clubs, the races, etc.—and the going to which shows that it is not "overwork" that keeps them from church.

There are other non-churchgoers, who have some appreciation of sin and salvation, who have been churchgoers, but who find nothing in the church services that meet the needs of their lost souls. They become weary of moral essays, reform harangues, political diatribes, socialistic platitudes, and sensationalism generally, and so let their wives and daughters do the church-going.

Another reason doubtless is that the religious atmosphere and the newspapers are so permeated and saturated with the new infidelity that discredits the Bible and practically dispenses with sin and salvation that multitudes have been turned against the churches that still hold to these vital truths and regard the Bible as the Word of God. Why should men go to church if the Bible is a mass of myths and legends, if there has never been any fall "except a fall upward," and if sin is only an incident—praiseworthy rather than otherwise—in the evolutionary struggle for progress and perfection?

And this calls up still another reason, and that is that much of the preaching has lost its grip on the souls of men, because there is nothing in it concerning the vital Bible doctrines of sin and atonement that always

stir men's souls. What does the preacher stand for, if not for salvation? Whatever his culture, his brilliancy, his smartness, he will in due time preach out his congregation, if he fails to appeal to this deepest need of human souls.

### The Irony of "Civilized War."

*New York "World."*

THE Boers kill General Symons, and the leader of the Boers at once sends a telegram of condolence to the widow. Joubert finds that he has not ambulances enough to carry off the wounded after the explosion of British shells, so he sends over to the British and borrows ambulances. Briton and Boer spend the day in slaughtering one another, and late in the afternoon sit down to "swap" medicines, nurses, and other ameliorations of warfare.

What could be more supremely ridiculous? Does it not reduce warfare among civilized peoples to the utterly absurd? Does it not show how completely the masses of mankind have outgrown the instinct for the "man-hunt?"

To stab one's enemy and then put one's arm about him and fall to with the medicine bottles and the surgical instruments to undo what one has done, weeping the while and saying, "Poor fellow! so sorry! It breaks my heart!"—then, as soon as the poor wretch is able to get upon his feet, to fall upon him with knife and pistol—

Really, the human animal has only a surface sense of humor!

### Why?

*From "The Broad Axe," St. Paul, Minn.*

If the United States flag stands for freedom, why does it wage war on the Filipinos who are fighting for freedom?

If Aguinaldo represents only a small minority, why not let the Filipino majority crush him?

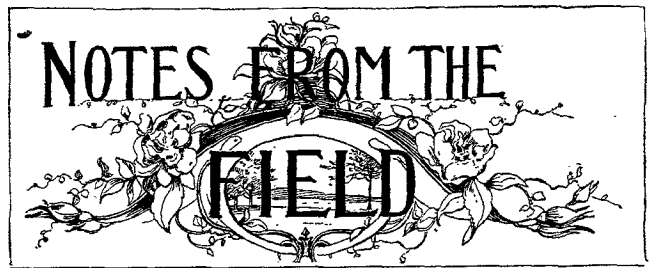
If the Filipino war against Spain was unjust, why did we stop Spain in her efforts to crush it?

If the Filipino war against Spain was just, why isn't their war against us just when we take Spain's place in the fight?

If the Constitution gives Congress the sole power to declare and prosecute war, why does Mr. McKinley violate the Constitution by an executive war instead of calling Congress together?

If McKinley establishes the precedent of an executive war, why won't other presidents have the same right?

If the Filipinos are not fighting for freedom, why do they fight? If they are fighting for freedom, why isn't their flag a flag of freedom? If their flag is a flag of freedom, why does a flag of freedom oppose it?



#### VERMONT.

WHILE there has been no real outbreak against religious liberty in Vermont, yet it is as plain as can be to a close observer that the spirit of Puritanic intolerance lingers here in the hearts of many. That spirit of persecution is a smouldering fire, which only awaits the opportunity to be fanned into a blaze. We hear a few murmurs and threats against those who believe in the "divine right of dissent" from the religion of the majority; still no arrests have been made of late for violating the Sunday law.

GRANT ADKINS.

#### MAINE.

THE year 1899 has marked a new era in the history of the "reform" movement in Maine. In 1897, the Christian Civic League of Maine was formally organized as a means of uniting the churches and all other "moral" forces throughout the State in an effort to promote "civic righteousness." The "reform" forces have been falling into line, auxiliary leagues have been formed in various communities, and in May of this year, the League had acquired sufficient strength to put a secretary in the field.

So popular is the movement that the secretary of the League declares that he "is constantly busy responding to invitations to give addresses in all parts of the State." The churches, the Roman Catholic not excepted, are promoting the work of the League in a public manner. The leading educators of the State give the plan their support, letters of indorsement having been given by the presidents of four colleges of Maine, and the press is, of course, giving the prospering movement its sanction.

The League has instituted a vigorous campaign for educating the people in a "reverence for law," and for enforcing present laws relating to Sunday.

H. E. OSBORNE.

#### MISSISSIPPI.

COLUMBUS.—On a recent Sunday I listened to a sensational sermon from the text "A good soldier." The speaker described a soldier in the United States regular army. He surrenders his will to the Government and promises to obey the orders of his superior officers. Several illustrations were given of the implicit obedience of true soldiers in the army, such as "The Charge of the Light Brigade," as described by Alfred Tennyson, quoting the words:—

"Theirs not to reason why  
Theirs not to make reply  
Theirs but to do and die."

This was presented as a parallel to what is expected of the members of the Methodist church to its officers,—the bishops, presiding elders, pastors, deacons, etc. As applied to God our Sovereign Ruler, or to Christ the Captain of our salvation, I could admire the illustration; but putting the officers of the church in the place of God, clothing them with absolute authority, enjoining upon the members the surrender of their private judgment and their unquestioning obedience, appeared to me like following in the footprints of the papacy.

I could not help contrasting this sentiment with the teaching of Christ in Matt. 20:25-28: "We know that the princes exercise dominion over them and they that are great exercise authority upon them; but it shall not be so among you; but whosoever will be great among you let him be your minister; and whosoever will be chief among you let him be your servant. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

"One is your Master even Christ; and all ye are brethren."

RODNEY S. OWEN.

#### MASSACHUSETTS.

A CRUSADE against the opening of the barber shops on Sunday has been opened in Boston, and warrants have been issued against three shops connected with hotels for violation of the Sunday laws. This is the result of a united effort on the part of the International Barbers' Union, the Boston Barbers' Union, the United Labor Union, and the New England Sabbath Protective League. Several arrests have also been made in Lynn recently for violation of the law against fishing and gunning on Sunday.

The rapid advancement of the Sunday law movement over the country carrying along with it many of the labor organizations, under the deception that they are to be benefited by it, by having their inherent rights curtailed by law, ought to be a cause of serious alarm to all lovers of liberty. Many fail to see the true character of this Sunday movement from the fact that it is covered up under the plea of "The Civil Sabbath," "Humanitarianism," etc. In conversation recently with one of the leaders of the Sunday movement in New England upon the efficacy of a law compelling employers to give their employes a day of rest one day in seven, which he favored, and which would meet every requirement of humanitarianism, which is so strongly emphasized by Sunday law advocates, the question was asked whether if such a law could be passed he would favor the abolition of the Sunday laws. His reply was, "No; their purpose is to maintain the Christian Sabbath." And there is abundant evidence to show that that is the sole purpose of all Sabbath organizations in the country.

A law that would meet every demand of a "civil sabbath" by giving an opportunity to rest one day in seven, but which does not enforce the observance of any day as a sacred day, is not what the Sunday law advocates want; what they want is to have their own views of what they believe to be the sacred character of a particular day of the week, which they call the Christian Sabbath, enforced by the power of the State upon every one. The right of belief, or choice, is denied by them to every one who does not agree with them. This is intolerance. They cannot tolerate a course of action in others that is not in harmony with their own belief as to the sacred character of the first day of the week.

The rapid revival of this spirit of intolerance in the country bodes it no good, for it will not be satisfied with Sunday laws alone, but will only be content when the civil and religious rights of the people are entirely subverted.

GEO. B. WHEELER.



Men are civilized to the extent that they can dispense with arms.—*Bourke-Cochran.*

From all present indications the world will get its fill of bloodshed before the winter closes.—*Lowell (Mass.) Citizen.*

So DEEP-SEATED, so universal is the human passion for liberty that all tyrants have been compelled to cloak their tyrannies behind pleas of defending the liberties of the people. And even a tyrant rejoices at news of the victory of a people engaged in a struggle for liberty in which he has no personal interest.—*N. Y. World.*

"The belief grows," said the *New York Press* the other day, "that we shall annex Mexico." Various facts indicate to that jubilant advocate of destiny "that we shall go on expanding until both continents are ours." Yet whenever some South American state shows signs of uneasiness over the possible extensionist designs of American imperialists, the great organs of imperialism gravely assure it that its apprehensions are groundless.—*Springfield Republican.*

THERE seems, to say the least of it, something undignified in the spectacle of the pope, who claims to be the representative and vicegerent on earth of Him who said, "My kingdom [is] not of this world," sulking by

turns, and by turns raising protests and lamentations because he has had, at length, as king, to share the fate of all dynasties which have gone before. If Leo XIII. is prepared, for the sake of peace, to throw over the political claims of others, why should he so persistently cling to his own?—*St. James (London) Gazette.*

A NATION, nominally Christian, professing to accept a divinely-appointed mission to a benighted nation beyond the seas, and assuming that it has, providentially been called to be the guardian of a people incapable of developing its own Christian civilization, uses, as its missionaries, beer and bullets, and not Bibles. The Christian Church utters but feeble, if any protest, and appears to be blind except to visions of military and political glory? My protest may be without force, but I place it on record. May God save our nation from itself, its own worst enemy.—*Henry B. Metcalf.*

APPARENTLY Macaulay's Maori is not to have the privilege of surveying the ruins of London. The recent report of the registrar-general of New Zealand shows that that fine race is going the way of all primitive peoples touched by the blight of civilization, and will be extinct in a few more decades. Debauchery and unsuitable European clothing are among the causes assigned. It would be well to stop canting about the elevation of inferior races long enough to point out a few that have been elevated. The frontiersman's grim prescription for making good Injuns prevails everywhere, and when gun-powder fails drink and the devil do for the rest. The Kanaka is going, even the Eskimo in his icy citadels is going. If Japan is saved it will be at the muzzle of well-aimed 13-inch guns. The white man's civilization is poison to "inferior" races.—*Springfield Republican.*

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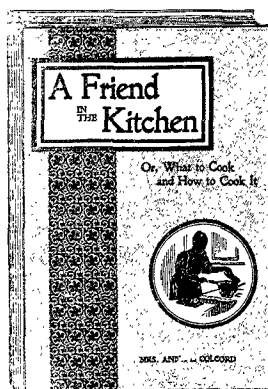
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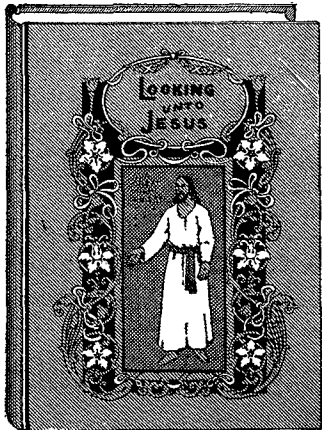
Remember it contains about 400 carefully tested recipes. The binding is a new preparation resembling leather, is almost as durable, and may be washed the same as oilcloth. Price 60 cents postpaid.

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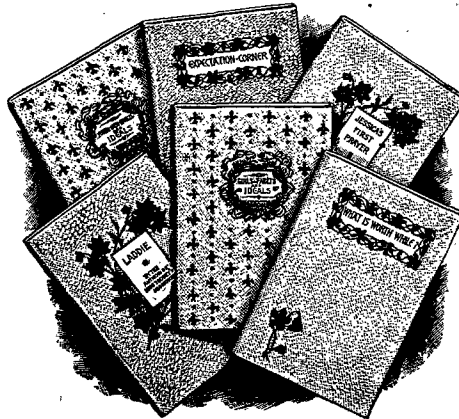
Christ in type and antitype, by Uriah Smith. It is an original and exhaustive treatise on the sanctuary question, showing the present work of Christ and its significance.

The book is profusely illustrated with original half-tone engravings, together with a beautiful three-color representation of the interior of the sanctuary. It contains over 300 pages, and is bound in buckram cloth, stamped in gold, and with full gilt edges. Price, \$1.50

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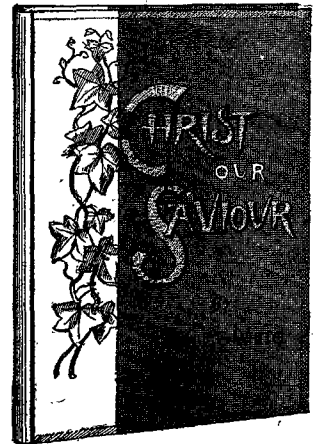
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NEW YORK, NOVEMBER 16, 1899.

Not the least remarkable thing about the late Peace Congress is the peculiar echoes of it that are now being heard over the eastern hemisphere.

THE report which we print this week concerning religious persecution in Turkey, written by a converted Armenian who has for several years been laboring among his brethren in that field, throws light on the nature of Armenian "Christianity." It is to be noted also that in that country, where there is no public sentiment to be reckoned with, the opponents of the seventh-day Sabbath sought not only to prevent the observers of that day from doing work on Sunday, but also to force them to make the seventh day an ordinary day of labor. It is only public sentiment that stands in the way of the like undertaking in some parts of the United States.

RECENTLY in this city, under the law which regulates "boxing contests," a "world's championship" battle was fought between two leading pugilists, in which one of the contestants had a rib broken, and was badly disfigured, while both were pounded in the severest manner. All this was *lawful*; but a few nights later, in the same city, one of these same pugilists was arrested under the *same law* for giving an exhibition as part of a theatrical performance, in which no real blow was struck or intended. And yet a certain class of persons never tire of telling us that because anything is "the law of the land," it must be bowed down to with all reverence and obeyed without question. Some statutes are not entitled to any-

thing but contempt. The important question in any case is not, Is it the law? but, Is it justice?

THE Golden Rule in politics—as far as that principle is ever likely to get into politics—was illustrated in the late campaign in Ohio, where "Golden Rule" Jones was an "independent" candidate for governor, and received some less than half the number of votes cast for the successful aspirant. It is surmised that if Mr. Jones had not been in the race for the governorship, a Democratic instead of a Republican governor might have been chosen to the office. However this may be, it is certain that at most the only result of Mr. Jones' "Golden Rule" politics was to shift the balance of power from one of the leading parties to the other, leaving the purification of politics and the overthrow of "boss" rule as far from being realized as it was before. There is a more hopeful way than this to work for the establishment of the Golden Rule in the earth, and that is to work for its establishment in the individual heart by the power of God. This is God's way, and his way is not going to fail.

THE idea that Christians should not engage in politics is to some good people quite horrifying. What! the best people in the land withdraw and let the country's politics be run by the very worst! Dreadful! What would become of the government! etc. The thought brings up in their minds pictures of anarchy, barbarism, and governmental chaos.

But, good friends, the truth is the government would not be affected at all by the withdrawal of Christians from politics; for the simple reason that real Christians in this country—or in any country—are too scarce to make any impression, *politically*, upon the government. Real Christian people have not been running the government at all; it is the bad people who have been running it all the time. Anybody who denies this must be prepared to

prove that Christians in this country are in the majority, in defiance of all statistics and the commonest facts of observation.

Take the State of New York and the City of New York, for examples. What would happen if the Christians in this city should withdraw from politics? Imagine the consternation that would seize upon Tammany Hall if that organization should be apprised that at the next election it would lose the Christian vote!

Would the withdrawal of Christians from politics in this city shake the throne of the Democratic "boss" who has so long ruled in the city government? or would the like proceeding in the State affect the sway of the Republican "boss" who controls in State affairs? If it would, then Christians might well be urged to stand aloof in the political arena not only for their own but for politics' sake as well!

It is admitted by Christians that "boss rule" and "ring" rule represent the worst form of government in this country. What worse government then could be feared from the withdrawal of Christians from politics altogether? and how could the country thereby be turned over to be "run" by the worst classes any more than it already is?

No; there is no danger that Christians will ever outvote the sinners and so get control of the government, in this or any other country on the earth. But there is danger—great danger—that through politics Christians will be drawn down from the plane of Christianity to that of the world, and lose all that Christianity has to give them,—a loss they cannot, under any circumstances, afford.

THE important question is not, Shall there be an extension of American territory? but shall there be an extension of American principles of government? An extension of the former by conquest means a fearful narrowing of the latter.