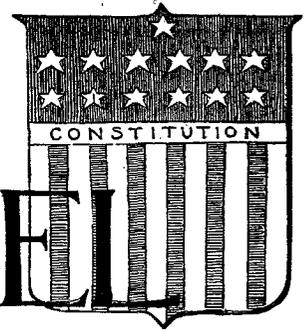


AMERICAN SENTINEL



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

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THE Church to-day wants power. That is evident enough from her own testimony. She realizes that she is not making that stand against the world's tide of sin and corruption that she should, and in various ways she makes confession of this truth.

But no less true than this is it that there is unlimited power in readiness for her use. To deny this is to deny the very foundation of Christianity.

This power is the power of God. To his disciples Jesus said, as he commissioned them for their divine work among mankind: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations. . . . And lo, I am with you alway, even unto the end of the world." Matt. 28:18-20. "All power" is certainly as much power as the Church can want.

There is no necessity, then, that the Church should scheme to get possession of more power. She has but to take the power that God provides. And as God has provided "all power" for his Church, it is certain that the Church needs nothing less than this. And it is equally certain that when the Church schemes and bargains for power from earthly sources, she gets only that which is infinitely less than the power she must have to be successful.

But God does not grant his power as an unconditional gift. He cannot allow his own omnipotence to be exercised independently of omniscient wisdom. To allow the Church to use omnipotent power as she might herself think best to employ it, would produce the worst state of affairs that could be imagined. Finite wisdom directing infinite power would be a thing fearful to contemplate.

The possession of this power, therefore, depends upon

the connection of the Church with God. And this is indicated by the words of Christ, "Lo, I am with you alway, even unto the end of the world." He is the Head of the Church, and by the head all the body is directed. The power which operates through the body is also his. But it is possible for the Church to disconnect herself from her divine Head, and substitute another head in His place, even as has been done by the Papacy. It is possible for the Church to become united to the world and thus separated from Christ. But as decapitation means death, the Church in such a case becomes a dead Church, so far as concerns the purposes of Christianity, and being dead she is without the power of Christ.

It is Christ, the Head of the Church, who works in the Church when it is united to him. But Christ is God; and Christ in the individual, or in his Church, means godliness. The divine power of the Church is the "power of godliness." But there is a "form of godliness" which the Church may have, separate from the power of godliness. This is as the Apostle Paul said it would be "in the last days." See 2 Tim. 3:1-5. All the sins enumerated in this text may go with a "form of godliness;" in other words, may exist in the professedly Christian Church; but with them the Church cannot but deny the power of godliness. Like Peter denying his Lord, she says of this power, I know it not. And she says this by her failure to manifest this power to the world. Claiming to be the Church of Christ, yet having not the power of Christ, she virtually says to the world, that no such power exists.

If, then, the Church finds herself lacking in power, what is the reason? There can be no other reason than that, having become worldly, she has separated herself from Christ. For it is certain that so long as he is with the Church, she has "all power" "in heaven and in earth."

The Church is now seeking political power; but political power is not the power of God. In a sense, all power is of God; but the power of God in His Church must be manifested in godliness. To be seeking for political power is a denial of the power of godliness.

But why will the Church seek for political power? Why will the Christian seek for such power? The Church and the individual Christian are commissioned to preach the gospel, which is "the power of God unto salvation, to every one that believeth." Rom. 1:16. Nothing but the power of godliness can suffice for the Church in any undertaking pursuant to her divine calling; and nothing but the "power of God unto salvation" can suffice to save any individual from sin. There is no lack of this divine power; and God is no less willing to bestow it now than he was to pour it out on his Church at Pentecost. The only question is, Will the Church give Him the opportunity?

A SUNDAY law is a tax upon the people compelling all to contribute one day's time each week for the maintenance of a church dogma. Our forefathers went to war with Great Britain rather than accede to a tax far less grievous than this.

Strangely Inconsistent.

Why is it that the nation is not more interested in cultivating the fighting spirit among its citizens? Why, instead of this, are the national and the State governments, with a single exception, doing everything to repress this spirit? The United States maintains a standing army, presumably for the purpose of fighting when such a thing is required. The States maintain their companies of the militia, and it is fair to presume that it is intended these shall fight when there is a call for their services. The same may be said with reference to the navy.

But what would be the use of an army or company of militia who could not or would not fight? Unless these men are both able and willing to fight, the sooner the military forces of the country are disbanded, the better. But if they are to fight, how should the fighting be done? It should be done well, of course; no one can dispute this. No nation ever wanted an army of poor fighters. Fighting, like everything else, is to be done in the most effective manner possible, if at all. This would be the only sane way of seeking to attain the end sought.

Now it will not be denied that the most effective fighting will be done by the army that is composed of the best fighters; and it must also be admitted that the best fighters are those who have most of the fighting spirit and instinct. Every commander who has had experience in actual warfare knows the value of the fighting spirit in his men for securing the victory. It is often said in praise of men of this kind, in the narrative of a military encounter, that they "fought like demons." These are the kind of men every commander likes to have.

This expression, in fact, gives us the standard of excellence in the line of that which armies and navies are

maintained to do. The nearer the men in them can come to acting "like demons" when fulfilling the purpose for which the Government employs them, the better will they do that which the Government wants done at the time, and the more valuable will they be to the Government in their military capacity.

We say again, therefore, it is strange that the Government should maintain an army and navy (which in time of war would depend for their efficiency upon the citizens of the States), and at the same time be against the development of the fighting spirit.

The Hope of the Church.

It is the hope of the Church to-day, according to the testimony of the words and actions of her most prominent representatives, that the kingdom of Christ shall "enter the realm of law through the gateway of politics." And this hope is, in her view, to be realized through her own efforts to obtain control of the world's political power.

Has the Church no better hope than this?

It is certain that no such hope as this is set before the Church in the Word of God. Does that Word then provide no hope to be kept in view by the Church in her earthly warfare?

Every one who has read even a small portion of God's Word knows that this is not so. The Scripture is full of hope for our fallen race. It was given the race that they might have hope, in place of the despair which is the fruit of sin. No Christian need be told of the "Christian's hope." No brighter hope was ever cherished than this hope. No hope ever rested on a more secure foundation, or was more sure of realization by the faithful seeker. And the Christian's hope is the hope of the Christian Church.

What, then, is this hope? Many portions of the inspired Word furnish the answer. By the Apostle Paul it is referred to in his epistle to Titus, in his exhortation that we "should live soberly, righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:12, 13. The same apostle, when under arrest before the Roman governor Felix, affirmed his "hope toward God," "that there shall be a resurrection of the dead, both of the just and unjust"; and again, when before King Agrippa, said, "And now I stand and am judged for the hope of the promise made of God unto our fathers, . . . for which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead?" Acts 24:15; 26:6-8.

It would be needless to cite all the passages of Scripture which elucidate this subject. Their testimony leaves no room for doubt or misapprehension. The resurrection of Jesus Christ is set forth as the cardinal truth upon which the hopes of Christians depend. "If Christ

be not raised," wrote Paul to the Corinthians, "your faith is vain; ye are yet in your sins." And he adds, "But now is Christ risen from the dead, and become the firstfruits of them that slept." 1 Cor. 15:17, 19. The resurrection of Christ from the dead is the sure pledge of the resurrection of all those who "sleep in Jesus." And this resurrection is to take place at the second appearing of Jesus Christ in the clouds of heaven, in the glory of his Father, and attended by all the holy angels. At that time the righteous will enter upon their eternal reward, which has been secured to them through the gospel. Matt. 16:27; 24:30, 31; 25:31-34, etc.

We are, then, upon this divine authority, to live "soberly, righteously, and godly, in this present world, looking for that blessed hope"—not of the entrance of Christ's kingdom into "the realm of law through the gateway of politics;" not of the "regeneration of society" through the Church's political supremacy,—but of "the glorious appearing of the great God and our Saviour Jesus Christ;" even as we are exhorted by the Apostle Peter to consider what manner of persons we ought to be, "in all holy conversation and godliness, looking for and hasting unto the coming of the day of God." 2 Peter 3:11, 12. Our hope, the Christian's hope, and the hope of the Christian Church, is that of his coming again to earth in the power and glory of his Father, to raise the righteous dead, terminate the reign of sin and sorrow, and take to himself and to their eternal reward all those who shall then stand justified by faith in him.

Is not this hope sufficient for the Church? Could there be a brighter, better hope to illuminate her pathway and cheer her in her warfare against earth's sin and error? Could she look forward to any better, more satisfactory termination of the long contest of sin and righteousness for the supremacy? Is the hope of "regenerating society" and "purifying politics" through the acquisition of political supremacy, a hope that can bear comparison with this?

Why, then, has the Church turned from this "blessed hope," established by God's own Word, to occupy her time and energies with the miserable and chimerical project of trying to usher in the kingdom of Christ through "the gateway of politics?" How long will she live so far beneath her privilege?

One Law for Rich and Poor.

In the London (Eng.) *Westminster Review*, Mr. R. Spence Watson makes the following pertinent observations on the subject of Sunday opening of museums and Sunday lectures:—

"Two stock objections are made, both to the opening of museums and similar institutions on Sundays, and to the delivery of Sunday lectures; they involve a certain amount of labor, and certain payments are made to lecturers and others. I could appreciate the force of these objections if they did not apply with equal force to

churches and chapels, and to domestic life. I say nothing about the splendid voluntary work which is done here and elsewhere, because that also is true of all these efforts alike. But I wish that those of our opponents who have their own gardens to walk in, their own libraries to read the books of their own choice in, their own pianos to listen to and pictures to look at, would put themselves, in thought, in the places of those whose choice lies between one or two poorly-appointed rooms, the cheerless Sunday streets, and the brilliant and crowded gin palace. Our English Sundays have too long pressed heavily upon those who do not wish to spend morning and evening alike in devotional exercises. To keep them as they have been, I believe to be wrong—altogether wrong—even from the religious point of view."

If people are to be driven by law into the churches on Sunday, why should not the Rev. Mr. Bogus and his contemporaries be obliged by law to furnish preaching that is orthodox and worth listening to?

The "Labor Trust" in Court.

As has been noticed in these columns, the principle of the "trust" is just as susceptible of being used against individual liberty by the organizations of labor, as by those of capital. An instance in illustration of this has come before the public through some decisions of the courts, the last of which was from the court of final appeal. The case is given the following notice in the *New York Times*:—

"For some six years a case has been wending its slow way through the courts of this State, which, reaching the Court of Appeals, has brought out a decision of great importance as to what we have ventured to call the labor trust. It is a suit brought in 1891 by a workman in a brewery in Rochester against a branch of the Knights of Labor to recover damages on the ground that he had been deprived of the opportunity to work because he would not join the local assembly. The assembly pleaded a contract with the brewers' organization by which the latter agreed not to employ for more than four weeks any man who would not join the assembly, pay its dues, and submit to its rules. This the workman refused to do, was discharged, and afterward was unable to secure employment. He won his case in the lower courts, and has now got a decision in the court of final appeal. The court says:—

"Public policy and the interests of society favor the utmost freedom in the citizen to pursue his lawful trade or calling, and if the purpose of an organization or combination of workmen be to hamper, or to restrict, that freedom, and, through contracts or arrangements with employers, to coerce other workmen to become members of the organization, and to come under its rules and conditions, under the penalty of the loss of their positions, and of deprivation of employment, then that purpose seems clearly unlawful, and militates against the spirit of our Government and the nature of our institutions. The effectuation of such a purpose would conflict with that principle of public policy which prohibits

monopolies and exclusive privileges. It would tend to deprive the public of the services of men in useful employments and capacities.'

"Nor will the court admit that the agreement was justified as a means of avoiding disputes. It says:—

"While it may be true, as argued, that the contract was entered into on the part of the Ale Brewers' Association with the object of avoiding disputes and conflicts with the workingmen's organization, that feature and such an intention cannot aid the defense nor legalize a plan of compelling workingmen, not in affiliation with the organization, to join it, at the peril of being deprived of their employment and of the means of making a livelihood."

The argument of the court recognizes that the "labor trust" is conducted upon the same principles as is any other trust, and merits condemnation upon the same grounds as have been set forth against the combinations of capital; only it would seem that it is somewhat easier to deal with the labor trust through the courts than with those which are representative of wealth.

Enforcing the Laws.

At a recent meeting of the Christian Citizenship League, of Chicago, in Willard Hall, for the purpose of examining into the qualifications of aspirants for the office of mayor, the discussion turned upon the subject of the enforceability of the laws. One of the candidates for the mayorship, Mr. Hesing, declared that no mayor of Chicago could enforce the laws. The *Union Signal* quotes Mr. Hesing as saying:—

"I am no hypocrite, gentlemen, and I tell you that many of our laws cannot be enforced. I want to be mayor of Chicago, and, if you vote for me I will enforce such laws as will be for the best interests of Chicago; not for the citizens who meet in Willard Hall; not for the saloon-keepers; not for the Prohibitionists, but for a great city of two million inhabitants!"

In a further description of the proceedings, the *Union Signal* says:—

"A gentleman immediately arose and asked two pertinent questions. First, 'Who is to decide which laws shall be enforced and which shall not?' To which Mr. Hesing replied, 'Common sense.' Then, second, 'Whose common sense?' To which the response came, 'The common sense of the executive officer, after consultation with his advisory board.'"

Upon this the *Union Signal* comments:—

"Surely this is the light we have long sought, the missing link in the dark labyrinth of municipal, State and national affairs. The laws of our cities and our nation are enacted by the people. The executive officers are elected by the people, and one of the requirements made of them is that they shall enforce the laws. Surely, what could be more simple than the chain of logic which seems to deduce that laws made by the people, for the enforcement of which representatives are chosen by the people, must, of necessity, be enforced as the people desire. But,

may, a hitherto unacknowledged quantity comes to the front as a determinative factor, viz., the 'common sense' of the executive officer. The people have made the laws, he is to say whether or not they shall be enforced, and the absolutely infallible test which is to be applied in determining this point is his *personal standard of common sense.*"

The *Union Signal* seems to be striving, in common with many would-be reformers of the day, to establish the principle in the policy of the State and of the nation that anything in the form of law must be enforced, good or bad, simply because it is "the law." This is not a safe principle to follow.

It is a fact, and one too plain to be denied, that measures often get upon the statute books which are not susceptible of enforcement. It is much easier to enact laws than to enforce them; it is, indeed, easy to enact as a law that which cannot be enforced at all. And whenever this is done,—whenever a measure is passed which either cannot be enforced, or which becomes obsolete after a short period of attempted enforcement, the result is highly detrimental to the interests of law and order.

The truth which, more than any other, is emphasized by this, is that greater care and wisdom should be employed in legislation. Only such measures should be passed as have the support of justice and good sense, and are therefore susceptible of enforcement. There is an obvious tendency at this day toward legislation of the "freak" variety. This is largely due to the idea, which has become so prevalent, that legislation constitutes a means of moral reform; and so long as this idea prevails, so long will statutes be enacted which can work only harm within the range of their influence.

What is needed is not more legislation, but greater care in legislating; less heed paid to the clamors of would-be moral reformers, and more paid to the demands of justice; respect for right, rather than for that which claims respect only by having usurped the throne of right.

Only upon this basis can there be in truth a "government of the people, by the people, and for the people."

A SENATE Committee of the Maine legislature gave a hearing March 4, on the following bill for a stricter observance of the "Sabbath":—

"Whoever on the Lord's day fires or discharges any rifle, shot gun, revolver, pistol or other firearm, except as an act of necessity, shall be punished by a fine of \$10 and costs of prosecution, for each offense."

Hon. L. T. Carleton presented the bill and spoke in its favor; and Messrs. Huffman and Lamb, Seventh-day Adventists, appeared against it. Of their opposition and the result of the hearing, the *Bangor Weekly Commercial* of March 12, says:—

"They both carried leather-covered Bibles and quoted Scripture to the committee in support of their position

and to maintain their declaration that the seventh day of the week is the Sabbath day. Elder Huffman had numerous tilts with Mr. Carleton, and the bright Kennebec lawyer, who is something of a student of Holy Writ himself, found more than his match. The crowd which gathered about had a fine entertainment. The committee voted to report the bill with an amendment that it shall only apply to cities, towns and organized places, as the bill as originally drawn would prevent the firing of a gun up in the backwoods of Maine."

THE *Truth Seeker*, a journal opposed to Christianity, in its issue of March 20, inquires: "Can anyone who has read the gospel story of Jesus Christ conceive of him as summoning a policeman to arrest a ten-year-old darkey boy for crying his papers in the streets of Washington, while the pharisees and hypocrites were sitting in the front pews of the churches? Can any stretch of imagination picture him as interfering with a game of ball in a vacant lot, played by lads who had no day but Sunday for recreation?"

Shame on the professed friends and followers of Christ who are doing in his name that which His avowed enemies declare would be entirely beneath His character.

Christ or Creed; Which?

BY W. W. PRESCOTT.

WHEN Christ came to this world as the bearer of life and light and love from God to man, He found that the plain teachings of God's Word had been obscured and even made of no effect through the teachings of those who were the leaders of the people; that religion had been made a burden upon the people; and that what God had given as a blessed means of union and communion with Him had been turned into a yoke of bondage. Much of His example and teaching was directed toward changing all this. He taught the people that religion was a life and not a mere form, ceremony or creed; and He presented the plain teaching of the Scripture as the basis of faith and the rule of conduct, even though it should be in open opposition to the customs and traditions of the time. He Himself *was* the gospel which He preached; and the word which had already been revealed in language, now "was made flesh" (John 1:14), and revealed in life. Thus Christ became the embodiment and the interpretation of all God's thought for man as set forth in the Scripture. But this brought Him into continual conflict with the religious teachers of his day, who placed their own traditions above the clearest statements of the Word of God.

To His disciples He said, "Follow Me," and then He lived before them, and taught them by precept, the Scriptures which He Himself had caused to be written (1 Peter 1:10, 11), "that the man of God may be perfect." 2 Tim. 3:16, 17. And when those who moulded

the religious sentiment of the time asked him, "Why walk not Thy disciples according to the tradition of the elders?" He replied, "Full well ye reject the commandment of God, that ye may keep your own tradition . . . making the Word of God of none effect through your tradition." See Mark 7:5-13. "Why do ye also transgress the commandment of God by your tradition?" was His inquiry. Their ideas of the character of God and of religion, both in form and spirit, had become so distorted that when Jesus appeared among them, "the image of the invisible God," they persecuted Him because He would not conform to their ideas of religion, and even claimed scripture authority for putting Him to death (John 19:7), yet being all the time full of zeal for their creed. The experience of Saul, the Pharisee as told by himself (Gal. 1:13, 14), shows how the true spirit of religion may be wholly disregarded in the settled determination to maintain tradition and creed.

This conflict which was waged in Christ's time and against Him has been continued, in one form and another, ever since. In the Acts of the Apostles we have a record of the struggle on the part of the early disciples to establish the truth of the Bible, as lived and taught by Christ, as against the most determined effort on the part of those who professed to be the people of God to maintain the traditions and creed of the Church. Light was refused, and the power of the Holy Ghost was resisted (Acts 7:51) in the vain effort to put man's idea of religion and man's interpretation of the Scripture in the place of "the truth as it is in Jesus." It was in vain that Paul, the Christian, said: "I continue unto this day, . . . saying none other things than those which the prophets and Moses did say should come" (Acts 26:22), "believing all things which are written in the law and in the prophets" (Acts 24:14), since their zeal for their creed was so much greater than their regard for what the Word of God taught.

These same experiences were repeated in the great Reformation of the sixteenth century. The Church had departed from the plain teaching of the Scripture, and had placed the authority of man and the traditions of the Church above the clearest statements of the Word of God. The sole and infallible authority of the Word of God was the primary and fundamental principle of the Reformation. Said the Reformers:—

"The Christians receive no other doctrines than those founded on the express words of Jesus Christ, of the apostles, and of the prophets. No man, no assembly of doctors, has a right to prescribe new ones."—*D'Aubigne's History of the Reformation, book 3, chapter 9, par. 4.*

When Luther at the Diet of Worms was asked to retract all that he had written contrary to the traditions and the creed of the Church, he appealed to the authority of the Bible, and said:—

"For this reason, most serene Emperor, and you most illustrious Princes, and all men of every degree, conjure you, by the mercy of God, to prove from the writings of the prophets and apostles, that I have erred.

As soon as I am convinced of this, I will retract my error and be the first to lay down my books and throw them into the fire."—*D'Aubigne, book 7, chapter 8, par. 50.*

But the conflict is not ended, and the platform upon which the Reformers stood is the platform upon which to stand to-day,—an appeal to the plain teaching of the Word of God. All the truth was not seen by Luther and his associates, and their teaching can be safely followed only so far as it is in harmony with the principle which they themselves laid down, the appeal to the Word of God. The principle which is openly avowed by the Roman Catholic Church ("Tradition is to us more clear and safe"—*Catholic Belief, p. 45*) has received altogether too much sanction in some Protestant churches, and there is need that we "should earnestly contend for the faith once delivered to the saints," and should build only "upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone."

Dr. Adolph Saphir has well said:—

"If we have the Spirit's teaching *in* the Book instead of the Spirit's teaching *by* the Book, men wish to have it extracted, simplified, reduced to a system, methodized. And then, practically speaking, the creed is above the Bible."

The following statements by Dr. George F. Pentecost are also well worthy of thoughtful consideration at this time:—

"The Church at the time of Christ's ministry on the earth had well nigh lost sight of the Scriptures by the accumulation of creeds, glosses, commentaries, and the like, so that they were more given to creeds and traditions and doctrines of men than they were to the Word of God. We are in the same danger now. . . It is a woful evil to substitute the *authority* of creeds and confessions of faith for that of the Word of God, which is the only rule of faith and practice for His people, and the only writing that is of binding authority upon the conscience. . . Whenever anyone yields obedience to the creeds of the churches, and surrenders the God-given right of personally searching the Scriptures to find out for himself the truth, then he indeed becomes a slave. . . Never surrender your conscience to any save God, and that on the sole authority of *His Word*."—*In the Volume of the Book, p. 45.*

Let every one heed these words, and follow the example of the "more noble" Bereans (Acts 17:10, 11), who "searched the Scriptures daily." All teaching is to be subjected to the test of the Word (Isa. 8:20), and only truth received. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. 2:8. "He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 2:6. "If any man willet to do His will, he shall know of the teaching." John 7:17, R. V. "He that followeth Me shall not walk in darkness, but shall have the light of life." John 8:12. Are we ready to follow the plain instruction of the Bible, as interpreted by the example and teaching of Christ, even though it be contrary to creed and tradition? This is the test of our Christianity.

A Wrong Diagnosis.

ONE of the worst mistakes that can be made in the treatment of disease is that of failing to correctly diagnose the nature of the malady from which the patient is suffering.

The would-be doctors of the body politic should take this fact into careful consideration. That there is something wrong, and that the patient is getting worse instead of better, is evident; and the remedy which they propose is that of religious legislation, in order to make it, as they say, "hard for people to do wrong and easy for them to do right." In this they are making the mistake so common to medical practitioners, of treating the symptoms instead of the disease.

They should have wisdom enough to discern that the symptoms indicate a malady too deeply seated to be reached by any remedial power in legislation.

There is abundant evidence indicating that the seat of the disease is in the heart, the very fountain of life, and not in the hands or feet. In other words, the malady is working insidiously but with deadliest results in the strongholds of morality, from which come the remedies that aim at moral reformation.

The Church is striving to reform politics, but she herself is most in need of reformation. Her representatives are loth to admit this; but many of them see it, and some candidly avow it. Among the latter is the well-known evangelist, Rev. A. B. Simpson, who says:—

"In my opinion the most discouraging features of the times are to be found in the fashionable religion of the day. There are too many loose views in churches themselves in regard to the inspiration of the Bible. There is also the all too prevalent habit of permitting the introduction of worldly things into the churches. There are too many entertainments in the churches themselves to raise funds—entertainments which sometimes are little better than theatrical performances."

Of those features that are not the "most discouraging," the same writer says:—

"We have missionaries in all lands, so I speak with authority when I say that I am convinced the world is wickeder than ever. As civilization advances, sin spreads. Civilized nations are wickeder than the uncivilized. New York and San Francisco are more sinful than Pekin and Singapore. I speak from personal observation, for I have been in all four cities.

"The desire for novelty is such that all kinds of new inventions in crime are taking place. Within a certain period there were 10,000 murders in the United States, and but 300 executions. Divorces are doubling every year or two. Society is getting worse and worse all the time. Public entertainments are becoming lower and lower in tone. I don't care to discuss notorious things, but society is ripening for judgment just as piety is ripening for the coming of the Lord."

Mr. Simpson does not, however, see a remedy for this state of things in legislation. On this point he says:—

"The only measures that I feel called upon to adopt

to stem this tide of wickedness are wholly spiritual ones, such as the holding up of the divine truth. I believe, however, that it is quite right for law-abiding officials and public-spirited men to use all the restraints of government to check this onslaught of sin, but on the other hand I believe that the Government is no better than the society it represents. The real remedy is to be found in the religion of Christ.

"My remedy is to have not only churches and preachers, but to make the churches and preachers abandon all these worldly things and follow in the footsteps of Christ and his disciples.

"I do not believe that a mere transient revival, such as takes place at Cooper Union or Carnegie Hall, is going to accomplish all the needed reform. These revivals are good as far as they go, but what we want is a higher standard and a revival all the year round."

Could the Church expend her energies in any more profitable manner than that of seeking a deeper and more permanent revival and the erection of a higher standard of righteousness, in her own midst? Or is it better that she expend them in getting control of legislative power and through that seeking to reform politics? What, reader, is your opinion?

Why the Powers Favor Turkey.

THERE is something seemingly quite anomalous about the situation which has been reached in the Cretan difficulty. The "Christian" powers of Europe have taken the side of Mohammedan Turkey against "Christian" Greece; and this, not because the latter nation have been horrifying the civilized world by slaughtering defenseless and innocent men, women, and children in Crete or in any country; no charge can be brought against Greece of having violated the etiquette of "civilized" warfare. The Cretans, furthermore, are said to be mostly Greek Christians, who long to exchange Turkish misrule for the dominion of their own race, and who therefore welcome the attitude which Greece has taken.

When the Turks were slaughtering the Armenians, sparing neither sex nor age, and perpetrating upon their victims every cruelty in which a fiendish nature could take delight, while a cry of horror and indignation went up from other lands the world over, these "Christian" powers could not be prevailed upon to do more than threaten the Sultan and demand his acceptance of certain schemes of reform, which afforded at best only a promise of relief for the situation. But now, when Greece persists in her course, not of massacre and rapine, but of establishing the independence of Crete against the Turk, these same "Christian" powers quickly arrive at a plan of concerted action and force Greece at the muzzle of their guns to desist.

Why is this? Why do the great powers of Christendom act as though the Turk were a being sacred from interference even in the name of justice or humanity, while at the same time they promptly block the way

against a "Christian" power engaged in a seemingly laudable undertaking?

The only possible explanation is that for some reason it is believed that interference with the Turk means war, in which the powers themselves would become involved; and the powers are not yet ready for the outbreak. We say, not yet ready; for it is certain that the powers are not averse to war in itself. If they were, there would not be any war. When two nations are both anxious to keep the peace, there is no more danger of war between them than there would be between two peace-loving individuals. Even if one or even two of the "Christian" powers were anxious to fight, if the rest were averse to war, they could by their combined power easily coerce the two belligerents into maintaining the peace. Hence, so far as war in itself is concerned, there is no reason for the persistent and extraordinary friendship of the powers for the Turk.

But with a general war, there will come an alteration of the map of Europe; and this is the overshadowing consideration with the powers. Some nations will gain by the change and some will not. It is generally agreed that the European domain of the "sick man" will be "thrown open to settlement" by the powers, and possibly some valuable territory in other quarters; and the supreme question is, which of the powers will be most successful in the "grab" for these new possessions. They are in no danger of losing territory that they now own; they do not fear any invasion of that, save as a possible result of quarreling over a division of the spoils. No one of the powers cares to go to war with any of the others, save as a last resort. But they do want new territory and new sources of revenue, and these are to be obtained out of districts which none of the powers now rule. Each one is determined to get its "share" of the spoils, and each is determined that the others shall have only what it considers their "share." Each one wants to define its own share and also the shares of the others. Each one covets the same prize. Each one is determined that above all things, it must not be behind in the race for territorial aggrandizement. This is a misfortune to be avoided at any cost.

As the situation now stands, the powers are afraid, individually, that they are not prepared to get what they want should the redistribution of territory now take place. They want no war just now, but a little longer time to prepare, by diplomacy and an increase of armament, to reap the fullest advantage when the fateful hour arrives.

In a word, it is covetousness that constitutes the secret spring of action in the strange friendship of the "Christian" powers for the "unspeakable Turk." Covetousness is the dominating principle in "Christendom" to-day.

WHEN the Church intermeddles in the affairs of the State, she forfeits the right of protest if the State intermeddles in the affairs of the Church.

Notes of the Week.

THAT decidedly objectionable practice of "slumming," which, a few years ago, was quite a popular "fad," has just been revived in this city by a party of Yale students of theology. It is gratifying to read that they were "surprised" at the discovery that there were no "real slums" in New York; that they paid twenty-five cents each for a bed in a down-town lodging-house, and the beds were clean, and the breakfast next morning was "substantial" in quality and well cooked. But the question still remains—what were these students of theology doing to help themselves to improve their characters as future spiritual guides of their fellowmen, to make the world better and purer and happier, by their "slumming"?

* * *

PERHAPS the "slumming" was of a mild order. Perhaps those under whose guidance the slummers were might have shown them many sights more repulsive than those clean beds, and taken them into many places where crowds of people manage to subsist on meals by no means substantial, or well cooked, and simply did not choose to do so. If this were the fact, they were truly kind to the young theological students. Nothing good ever yet came of clerical "slumming." There can be no manner of doubt that one of its direst results is "sensationalism" in the pulpit. But the greatest objection to it is that it is usually the prelude to that interference by preachers *as* preachers in the work of legislation and police management which constitutes one of the most objectionable manifestations of the union of Church and State, as it exists among us at the present time.

* * *

OF course, this interference is based on the idea that, somehow or other, men can be legislated into righteousness. Time seems to accomplish but little in the way of getting this notion out of the head of average mankind. The fact that the Master talked to individuals alone; that salvation and redemption are in their very essence matters which belong to the relation between each separate soul and its Creator, and that neither the laws nor the force of the community can affect that relation in any manner or to any degree whatsoever—this simple truth is ignored now to pretty much the same extent that it was ignored when the first union of the self-styled Christian Church with the State was consummated under the pagan Emperor Constantine. Clergymen who "slum" and follow their slumming by sensational activity in civil affairs, are the intellectual descendants of the bishops who persuaded the pagan emperor to enact the first Sunday law.

* * *

WHATEVER the result of the Cretan complication, it is to be borne in mind that it will have nothing whatever to do with differences of religion. The "Powers," as they are called, will settle the matter—probably without war

—on a political basis alone, and with reference to their own selfish interests. It is safe to say that neither the fact that the Cretans "profess and call themselves Christians," while the Turks are of a different and a hostile faith, nor the real merits of the original controversy—whatever these last may be—will play any conspicuous figure in the final settlement of the matter. The "Sick man of Europe" has long lain at the mercy of these "Powers." They would have killed him years ago, if they could have agreed among themselves just how his property ought to be divided up. Upon this point they seem as far from a common conclusion as they have ever been. But whether he is to owe a further prolongation of his existence to their inability to "come together" now, as in the past, or whether he is ultimately dismembered forever, benefit to Christianity may be an incidental outcome, but will form no part of the design. Christianity, as represented in modern statecraft, finds its expression in the blessings of battle-flags, and in profound thanksgivings for the slaughter of hostile armies, not in the application of the Golden Rule.

* * *

DISCUSSION continues about the recent order of the commissioners of the District of Columbia, forbidding newsboys to cry the names of their papers in the streets of Washington on "the first day of the week, commonly called Sunday." These commissioners are three of the most absolute despots that modern times have known. The people over whose conduct and property they exercise an arbitrary and capricious control have no voice whatever in their selection. They are appointed by the president, "by and with the advice and consent of the Senate of the United States." No amount of tyranny, no acts of wantonness, no abuse of their enormous power imperils their places, unless the strangers to whom they are indebted for their elevation choose to pay attention to their proceedings. It is surely an anomalous state of affairs. Here is a government "of the people, by the people, and for the people," this great United States, based on the principle of suffrage; here is a country which fought for and won its independence to vindicate the doctrine that all civil authority derives its sanction and its exclusive sanction from the consent of those over whom it is exercised. And this unalterable principle, this undeniable doctrine is ignored at the very capitol of the nation! Suffrage abolished, consent repudiated, irresponsible authority enthroned in Washington City!

* * *

THE silly and cruel "regulation" in regard to the crying of Sunday papers is only one of many petty outrages which the three arbiters of Washington's destiny have from time to time inflicted upon their fellow-citizens. One has to live in that unfortunate city fully to appreciate the opportunities these men have of annoying their "subjects," and the eagerness with which they avail themselves thereof. Nor is there any hope that this last unnecessary and unwarrantable infringement upon the

right to the pursuit of life, liberty and happiness will be abandoned. The motto of the District Commissioners is "no step backwards." Their regulations are like those famous "laws of the Medes and Persians," which, it is said, could never be repealed or modified.

* * *

THE President takes "an oath of office," placing his hand on a Bible. Why? If he broke that oath, he could not be indicted for perjury. The ability of the law to punish him for malfeasance or misfeasance in the discharge of his high and important duties as the chief executive officer of a land containing seventy-five millions of people is in no wise affected by the question of whether he has or has not taken an oath faithfully to perform those duties. His assumption of them, as the sequence of his election, fairly made and duly announced, according to the Constitution and the statutes, is sufficient to expose him to all the worldly penalties that can be attached to any dereliction in their discharge. What, then, is the object and purport of this "official oath," which is taken by our State administrators, from august President down to petty "deputies" of country villages?

* * *

THE answer is plain to those who are fair-minded enough to look the matter squarely in the face. But one answer will be given by all who are also candid enough to confess the truth. The administration of an official oath is simply and solely the recognition of a religious dogma in this free American Union of ours, and an attempt on the State's part or the part of the United States, as the case may be, to avail herself of certain supernatural terrors, in order to secure fidelity and scrupulousness among her servitors. That is to say, the Government invokes in its own behalf and for its own protection a certain belief as to "the hereafter" which is plainly a matter exclusively of ecclesiastical cognizance. This is traveling altogether outside of the proper limitations of governmental action, according to what is affirmed to be the American theory of government.

* * *

NOR is it any answer to this objection against the administration of official oaths, to assert, as some do, that the State does not undertake to threaten the new official with any particular punishments in the next world, when he "swears him into office," but leaves that matter to the conscientious anticipations of such swearer. The point is, that she recognizes, in this performance, the existence of religion, and its existence as a factor in human conduct, and thereby sets up a distinction between a religious citizen and a non-religious citizen, and thereby again violates that fundamental equality of all religions and of no religion before the law which is the very cornerstone of American institutions.

* * *

NOR is it any answer to this objection, to instance the case of a man who "affirms," instead of swearing, when he enters on the discharge of public duties. The

utter silliness of this proceeding is so patent that, if we could get rid of the oath, the affirmation would soon follow. The responsibility of a State officer for the proper and thorough performance of his obligations to the community does not depend in the slightest degree on his "affirmance" of an intention to do his duty. If he were indicted for failure therein, nobody would dream of resting his responsibility on such an affirmation. It would be utterly superfluous to allege that he made it or to put it in evidence. His responsibility would arise out of his assumption of the functions of his place. The "affirmance," then, of a newly inducted official, amounts to nothing whatever; the oath to nothing more, except as an appeal by the State to considerations with which she has no concern whatsoever, and with which she has no right to intermeddle. Let us get rid of them both.

* * *

THE war in Cuba still drags its slow length along. Nowhere in history do the terrible evils of a united Church and State more strikingly manifest themselves than in the misgovernment of Cuba by the dominant Spaniards. Spain, as is well known, has an expensive and extravagant State church at home, which must be supported by taxes wrung from a distressed and impoverished people. Millions of money going to the maintenance of its priesthood in lines of idleness and luxury are annually contributed by the unwilling inhabitants of Cuba. This oppression has before now proven unbearable, and desperate efforts have been made to shake off the galling yoke. If there were no other reason, this should be sufficient to enlist the sympathies of all true Americans on the side of the insurrectionists. But, *query*, if—or, let us say *when*, they are free, will they saddle themselves with the yoke of a domestic established church, like unto that of the foreign country which now holds them down under its heel?

Raising Church Revenue.

It is quite well known that secular entertainments play an important part in church economy as practiced by the popular churches to-day, but the recent action of a Baptist Church in Brooklyn speaks with a startling emphasis upon this point. The facts, as set forth in a prominent New York daily, are as follows:—

"The trustees of the Lenox Road Baptist Church, commonly known as the First Baptist Church of Flatbush, will apply to the Supreme Court for permission to sell the church building and the real estate connected with it.

"This move was taken on account of dissatisfaction with their pastor of part of the society, and is the outcome of the Rev. H. J. Guller's refusal to allow any church entertainments.

"The meeting of the trustees last night, when the decisive action was taken, was stormy. The Rev. Mr. Guller had friends there, and they fought hard to have him retained, but before the meeting was ended they had been

whipped around into line and at last gave their consent to the sale of the church property.

"They were confronted with the payment of a \$9,000 mortgage and an arrearage of \$500 in the pastor's salary. Mr. Guller's friends urged that the church's expenses be reduced by one half in order that they might 'worry along.' The opposition, however, insisted on the sale of the church and its property and an immediate liquidation of its debts, the dismissal of the pastor and the holding of services in a hall. The society will not be severed.

"One trustee said: 'Our pastor has been with us for two years. He refused to allow any church entertainment of any kind, and, as a result, our revenue fell off to such an extent that we have to sell out. Our little entertainments brought in a good deal of money, and the pastor's action was decidedly unpopular.'"

Surely there has been a most wonderful evolution—and revolution—in the method of providing church revenue, since the days of the apostles. Imagine the early Christian Church, as described in the Book of Acts, being on the point of financial disruption because of the refusal of Paul or Peter to sanction church theatricals as a means of providing funds for church work! And the sad meaning of this is that there has been an evolution from the spirit of self-sacrifice possessed by the early church, to a spirit exactly its opposite. There is no reason why, with the possession of the Christian spirit of self sacrifice, an abundance of church funds cannot now be raised in just the way that means were raised by the church in the days of Paul.

However, when the churches get control of the Government, as it now seems that they shortly will, they will perhaps have possession of sources of revenue, which will enable them to dispense with church "entertainments."

Reasons for Disestablishment.

WHILE the churches in this country are seeking for closer union with the State, in England, where the church is "established" and controlled by the State, there is a strong sentiment in favor of severance of the bonds between them. This sentiment finds expression from time to time in Parliament, in the form of resolutions for disestablishment. Recently, says the *Outlook* (New York), such a resolution was introduced "on the ground that the Church was under the control of the State, its bishops being practically appointed by the Prime Minister, who might be an atheist; that presentations to livings are bought and sold; that it is becoming anti-Protestant, and that it receives an undue and unfair prestige from its alliance with the State. It was also urged," says the *Outlook*, "that the Church had been unfavorable to civil liberty in the past; that the bishops had opposed the anti-slavery movement; and that an established church is an anachronism at this end of the nineteenth century. The mover of the resolution declared that the Established Church must either be mended or ended; that it could

not be mended by a body like the English Parliament, and that, therefore, it must be ended."

These are just grounds of objection to the continuance of Church establishment, and that they are true cannot be denied. It would seem that the lesson they teach should be sufficient to deter enlightened Protestants in this land from an alliance with the State; yet evidently such is not the case.

From a comparison of tables of statistics showing the growth of the Established Church or Church of England, and of the "free churches"—Methodist, Baptist, Presbyterian, etc., the fact appears that establishment has not prevented the latter from outgrowing the Church of England to a very decided extent. "Establishment" is only a misleading name for that which does not strengthen the English church, but is a millstone about her neck.

True to Principle.

THE *Oklahoma Gleaner*, a Seventh-day Adventist sheet published at Oklahoma City, prints the following in its issue of March 3:—

"Sabbath, February 20, Brother T. Alexander was summoned to appear as a witness in a case on trial at the court room. It being the Sabbath he remained at home, whereupon the judge sent an officer, who placed him under arrest, and forced him to appear.

"Brother Alexander remembered the instruction of the Lord, 'Take no thought how or what ye shall speak,' but faced the judge, backed by his faithful friend, the Bible.

"'Why have you contemned my court,' said the judge, 'by remaining away when summoned?'

"'I do not hold your court in contempt,' Brother Alexander replied, 'but this is the Sabbath, and I cannot give testimony on this holy day.'

"'Do you mean to say that you will suffer the penalty of contempt of court rather than testify to-day?'

"'Yes, sir, I will.'"

"'But you are already here,' protested the judge, 'and you will not be giving evidence of your own free will, but by force.'

"'My Bible teaches me to obey God rather than man,' said Brother Alexander. He was fully confident that he would be placed in jail for the offense, when the interested lawyers agreed to postpone the case to a time when Brother Alexander could be present without interfering with his principles of religious liberty, and he was permitted to return to his home."

This country, and every country, needs men of principle. It needs men who will be true to the dictates of conscience. And no legal sanction ought ever to be given to any effort to swerve an individual from these safeguards of his integrity.

A CURIOUS decision is reported to have been made recently by the Wisconsin Supreme Court, to the effect that persons can be properly exempted from the regulations enforcing vaccination, on the ground that they

have conscientious scruples against it. The case came to the Supreme Court from Beloit, where certain "Christian scientists" opposed vaccination as being "a violation of the laws of God." The remarkable thing about this is not that "Christian scientists" should take this position, but they they should be sustained in it by a body of men who are supposed to possess sound judgment.

The Crisis in Theology.

"New York Observer."

IF we are not very much mistaken, one outstanding fact challenges attention at the present time which is full of very serious suggestion as to the spiritual future of America. It is the widespread denial of the supernatural. At the idea of the supernatural, which underlies the whole of the Christian religion, the drive of criticism is tremendous and constant. Never was that idea more uncongenial than it is at present. Scientific theorizings have had something to do with this result, though science has never proved the supernatural out of existence, and now philosophic and religious speculations are helping to swell the outcry against the notion of the miraculous. Much of biblical criticism, too, of the form at present popular, is really in spirit and method the secret foe of supernaturalism.

Of the critical mode of banishing the supernatural from the Bible, Professor Green, of Princeton, has well remarked that it is the most plausible as well as the most effective method of accomplishing this result, because the animus of the movement is concealed, and the desired end is reached not by aiming at it directly and avowedly, but as the apparently incidental consequence of investigations pursued professedly for a different purpose.

It is in view of such facts as these that the gravity of the situation, which even amounts to a theological crisis, appears. That here and there a teacher, perhaps a clergyman, should stand forth as the exponent of radical views of biblical criticism might not be so alarming a circumstance, but when we perceive that such utterances are excused or even applauded by multitudes, that they delude Christians and delight infidels, we are forced to recognize that this radicalism is symptomatic of a widespread decadence of belief in the supernatural. A single miracle might supposably be denied by some individual who reverently accepted others, but it is not to be supposed that when even a single miracle is denied in a rationalizing spirit any miracles at all will long remain credible and accepted. It is the tendency of the thing that makes it to be so full of menace.

It is not so much that a few bold speculators deny these signs and wonders which God showed in the days of old as that multitudes are languidly indifferent to the whole destructive process or are even arousing themselves to apologize for the ruthless iconoclasm. Stripped

of all irrelevancies, with which the critics of the truth love to surround their mystifying discussions, the great philosophic effort of the day, from the side of unfaith, is to prove the needlessness, even the ridiculousness, of the supernatural. And if in many cases this effort amounts to an assumption rather than an argument, and is more a drift than a discussion, the seriousness of the situation is thereby not relieved, but rather increased. That is not a real faith in the Scriptures which empties the Bible of its miracles. And with reference to these people who are picking and choosing in their methods of Scripture study a New York newspaper pertinently remarks that "such men do not believe in the Bible. They only believe in the things in the Bible which commend themselves to their belief." They only believe in it as they believe in any other book. It is well worth while to consider whether these things are so. Are we not passing through a serious theological crisis?

SECULAR preaching has taken the place of gospel preaching in too many pulpits of all denominations throughout the country. — *Martinsburg, Pa., Weekly Herald.*

"They Had Done These Things Unto Him."

BY T. E. BOWEN.

WHAT the Lord did while here on earth had, to a great extent, been written out beforehand. Having himself become thoroughly familiar with these writings of the prophets, he was aware that at different points in his experience what he did was fulfilling Scripture. His disciples were not so conversant with the then written word, and therefore were not aware that the things Jesus did fulfilled the things written of the Christ to come. Had they known—as it was their privilege—it would have been much easier for them to have believed him the true Anointed One—the sent of God.

It was an enemy's work to blind their eyes to the true meaning of the Scriptures referring to Christ's earthly mission. As a result their enemy knew it would be an easy thing to cause them to stumble along in unbelief. "These things understood not his disciples at the first, but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him." John 12:16. Yes, they had been fulfilling the Scriptures and did not know it. In this instance it was a good thing they had done, that of waving palm branches and spreading their garments before him as he rode into Jerusalem; but this was not always the case. Sometimes in their unbelief they were found on the wrong side fulfilling Scripture.

Judas' case represents this point. It had been foretold that one who had often gathered about the same board with Christ should lift up his heel against his Lord.

Again of the betrayal scene Zechariah had written: "And I [Judas foreseen in the act] said unto them [chief priests], If ye think good, give me for my price thirty pieces of silver." Chap. 11:12. Did Judas realize he was fulfilling this Scripture when he "covenanted with them for thirty pieces of silver"? No. But Jesus knew the prophet's words, and while Judas might have known and been saved, still his eyes were blinded by covetousness, and he rushed on to his fearful doom. When too late he saw what he had done.

The lesson is for us. Scripture is still being fulfilled and will be unto the end. God's Word speaks of oppressive religious laws which will be in force when Christ comes. Some of these laws are now in existence, and some no doubt are still to be made. Men of influence will act a part in these things. Their voice may be raised in support of enactments which will result in crushing out individual liberty to serve God "according to the dictates of conscience," and which are also in direct opposition to the principles found in God's Word.

Reader, search the Scriptures, lest when too late you find out "that these things were written of him," and that you have "done these things unto him" in the person of his followers: for "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The "Sixteenth Amendment" Again.

THE following joint resolution was introduced in Congress by Senator Gallinger, of New Hampshire, March 18. It was read twice and referred to the Committee on the Judiciary:—

"JOINT RESOLUTION"

"Proposing an amendment to the Constitution of the United States respecting an establishment of religion or the free exercise thereof.

"Resolved by the Senate and House of Representatives of the United States of America in Congress assembled (two-thirds of each House concurring therein), That the following amendment to the Constitution of the United States be proposed for ratification by legislatures in the several States, which, when ratified by legislatures in three-fourths of the United States, shall be valid as a part of the said Constitution, namely:—

"ARTICLE XVI.

"Neither Congress nor any State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use the property or credit of the United States, or of any State, or any money raised by taxation, or authorize either to be used, for the purpose of founding, maintaining, or aiding, by appropriation, payment of services, expenses or otherwise, any church, religious denomination, or religious society, or any institution, society, or undertaking, which is wholly or in part under sectarian or ecclesiastical control."

This proposed "sixteenth amendment" has been be-

fore Congress on several previous occasions. It is aimed chiefly at the appropriations of public funds for sectarian schools, which Congress seems very reluctant to discontinue.

Gathering the Fruit.

In the *Catholic Standard and Times*, of March 6, "Father" David, a high authority among English Catholics, gives his answers to a questioner relative to the result of the Pope's recent decision on "Anglican orders," as follows:—

"Did the decision on Anglican orders bring you a notable windfall?"

"Yes. There has been a rush since. The clergymen have shown that they only wished to get Rome's confirmation of their opinion and status and not reunion. Very few, half a dozen only, of them have come over. But many of the people whom they kept back with unreal assurances about the validity of orders have made a rush."

"And the others?"

"The others are still held back, many of them not for long. The question is: How long the High Anglicans or Ritualists will be able to restrain the tendency towards Catholicism. Men are breaking from the lines daily. Were there a commotion a body might pass over. There are only two million communicants in the Church of England, though she counts about twelve million adherents. Of these two millions the Ritualists are sixty thousand. They are no power at all in the country, but a strong influence in the towns. A hundred chances may make their position untenable. They may grow and acquire more and more influence, but their progress is only a better omen. Eventually there must come a breakage. Already the dyke which their clergymen have formed strains under its burden of waters. A chance impulse from behind may make it break. Their position is logically untenable and practically precarious."

No Authority for the Puritan Sunday.

OUTSIDE of England and America, no one—Protestants no more than Catholics—pretends that Sunday is the Sabbath commanded in the laws of Moses. . . . The Spanish, Portuguese, Italian and all Slavonic languages have for Saturday a name derived from "Sabbath"—such are Sabado, Sabbato, Sobota—and the French *Samedi* and German *Samstag* are drawn from the same root. The very Sabbatarians of England and America call Sunday the first day of the week, in the same breath in which they quote the fourth commandment in Exodus 20, for the sanctity of the seventh day. Moreover, the day there commanded must in its very nature begin with sunset: for a man is enjoined to *remember* it, to keep it holy, in plain English to greet its advent, and that can hardly be done with the Sunday-Sabbath which begins at twelve o'clock at night, when most good Christians are asleep.—*American Hebrew*.

THE following dispatch which was sent out from Ottawa by the Canadian authorities, March 9, should be set over against the claim made in the Pope's latest encyclical, that it is a most grievous injustice to the papal church to represent that she interferes in the affairs of the State: "The government has decided to withhold issuing the writ for an election in Champlain County, Quebec, until Parliament meets, when it will be announced to the House that owing to the attitude of the Roman Catholic bishops it would be impossible to hold a free election. Parliament will be asked to amend the criminal code to make it a criminal offense to exercise spiritual intimidation or influence in elections."

SPEAKING of the revival work carried on by a prominent Brooklyn clergyman at Cooper Union every afternoon, the *New York Journal* says: "In this work the Rev. Mr. Dixon has adopted the plan of carrying religion into secular places instead of expecting the people to come to church for it, and yesterday he said that it was proposed to hire during the summer every theatre in New York on Sunday nights for preaching, for it had been found that the people would go to a hall or a theatre to hear of religion, but would not go to church. This is a curious indictment of the church."

It is little wonder that the cause of Christianity moves so slowly and seems to demand the "help" of legislation when affairs are so managed in the churches that the "house of God" is one of the last places the common people can be induced to enter.

THE *Kansas City Star*, of March 10, reports that the Supreme Court of Kansas will soon render a decision on the question of the constitutionality of Bible reading and religious worship in the public schools of that State. The father of a young boy in one of the schools of Barber County has brought suit against the school directors over the expulsion of his boy from school for refusing to take part in the religious exercises with which the school was opened. The case was first carried to the District Court, which granted a writ compelling the board of directors to cancel their decree of expulsion. Now both parties will now contest the matter before the highest State tribunal.

AS IF to prove that the "trust" idea is susceptible of universal application, the *Memphis Commercial Appeal* outlines a plan for "farmers' trusts," by which, it says, "farmers would be better able to dictate the prices of their products." Farmers owning land in the same vicinity should, it says, "make a pool of their acres; the amount and quality of land, the stock, implements, etc., will represent the shares each man puts into the firm. Then, having agreed upon each man's position as to work and returns, the lands are carefully examined and such portions as are specially suited for different crops are portioned off for that purpose; thus the land that A

has been putting into cotton and getting poor results from may be found just the soil for potatoes, and B's pasture may make an ideal cornfield. With so much space to cultivate no seed need be put into the wrong soil and, receiving sufficient attention, the yield will be what it should. This is one benefit to result from the partnership. Another is the immense gain of purchasing by wholesale instead of in small quantities, as the farmers now buy their supplies not raised at home. The division of labor, too, would have its advantages, for few men are good at all things, and in the 'combine' each one would undertake that for which he is best fitted."

Of course, there would be in this the same submersion of individuality in the interests of the "combine" that exists in any other trust. All trusts are, from their very nature, destructive of the spirit of independence.

At a recent monthly meeting of the Cleveland City Ministers' Union, the subject of Sunday ball playing was considered, and a committee was appointed to wait on the city authorities and demand the enforcement of the law against Sunday desecration. In case the authorities refuse to act in the matter, the ministers of the city will be requested to preach on "Sabbath observance" the fourth Sunday in April.

A SETTLEMENT of the Manitoba school controversy seems to have been reached by the action of Archbishop Langevin, who has determined to establish separate Catholic schools at Catholic expense.

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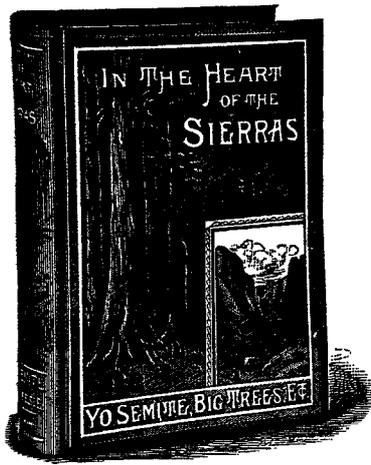
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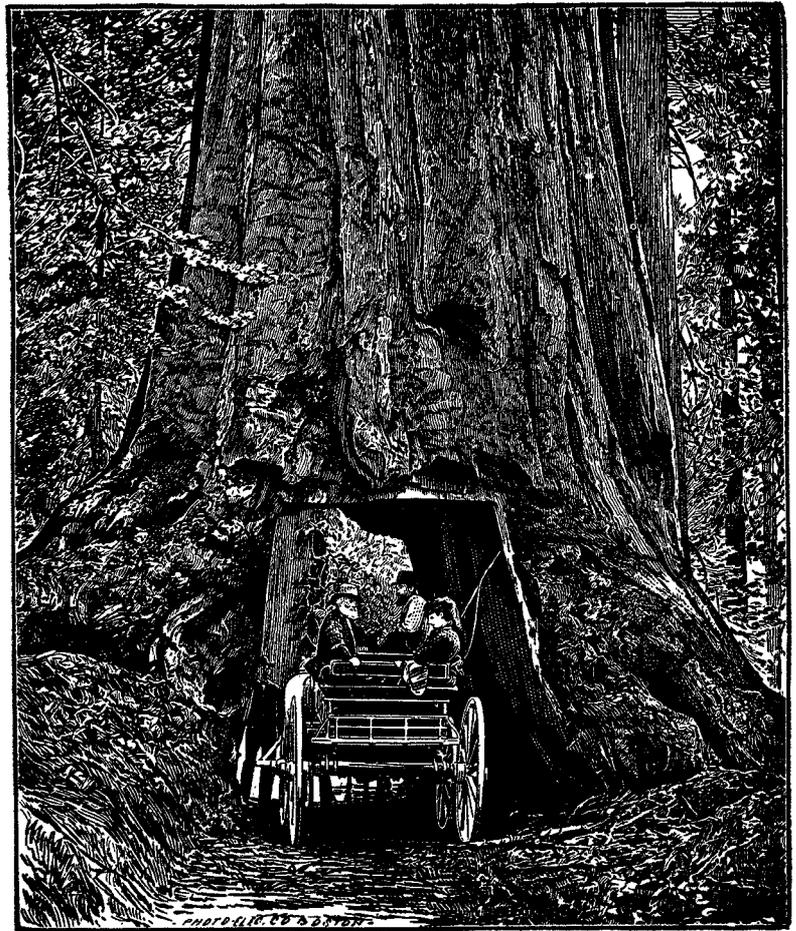
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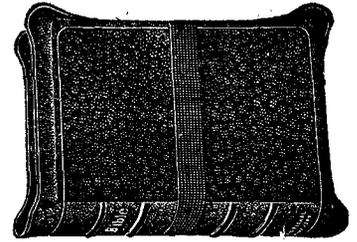
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gavest before them, neither turned they from their wicked works.	B. C. 445.	25 Rē'hūm, Hā-shāb'nah, Mā-a-sē'-jah,
36 Behold, ^d we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:	^d Deut. 28. 48. Ezra 9. 9.	26 And Ā-hī'jah, Hā'nān, Ā'nān, 27 Māl'luch, Hā'rim, Bā'a-nah.
37 And ^e it yieldeth much increase	^e Deut. 28. 51.	28 ¶ ^e And the rest of the people, the priests, the Lē'vites, the porters, the singers, the Nēth'i-nīms, and all they that had separated themselves

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