

open the way for the Gospel to enter a country, but it cannot itself extend the spiritual dominion of Christ. Not only that, but it interferes with the play of those spiritual powers on which the progress of the Gospel depends, and it arouses passions that make the hearts of men impervious to the appeals and claims of love. War may sometimes have helped civilization but it has only done blunderingly and ruthlessly what the Gospel would do perfectly. The true pioneer of civilization is the Bible, not the sword. The church's ideal is not a universal empire upheld by force, but a spiritual kingdom founded on love. And if believers be true to their ideal and to the spirit of their Master they must steadily work towards the time when men "shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

In view of these things and of Christ's command to resist not evil, Count Tolstoi says that a Christian should not fight under any circumstances. The general practice of such a theory would be its own destruction. War will be necessary and, therefore, justifiable as long as there are evils worse than war, and which war can best prevent or abolish. When such conditions arise, Christians are readiest and ablest to maintain the right. But against wars of injustice and aggression; against the national jealousies and strifes that lead to conflict; against allowing politicians to play with fire over a powder magazine, as the statesmen of Europe are doing; against resorting to the arbitrament of arms before every other means has been exhausted; against the sacrifice of valuable lives for principles that are worth nothing when maintained and possessions that are worth nothing when gained, the Church should resolutely set her face. The success of the Christian public in preventing war over the Venezuelan difficulty shows that even when national honor is at stake peace may be preserved if the Church be emphatic in her demands for it. The same strong demand for peace from the religious authorities would relieve the Empire's strained relations with France and, perhaps, prevent the unspeakable