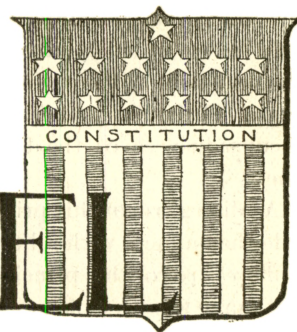


AMERICAN SENTINEL



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

ALONZO T. JONES.
EDITOR.

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WE are obliged to ask our readers to allow us briefly to review the position and work of the AMERICAN SENTINEL.

The reason for this will be made apparent presently, and, we think, will be sufficient to justify this request which we make.

The AMERICAN SENTINEL was established particularly to defend the American principle of separation of religion and the State: because the peo-

ple who established this paper are Christians, and separation of religion and the State is Christian.

Primarily, of course, this was in the interests of Christianity. But as it is a fundamental principle of the national Government in defending and preserving this principle, in the nature of things this is in the interests of the State.

In other words, as this Christian principle of separation of religion and the State is the fundamental princi-

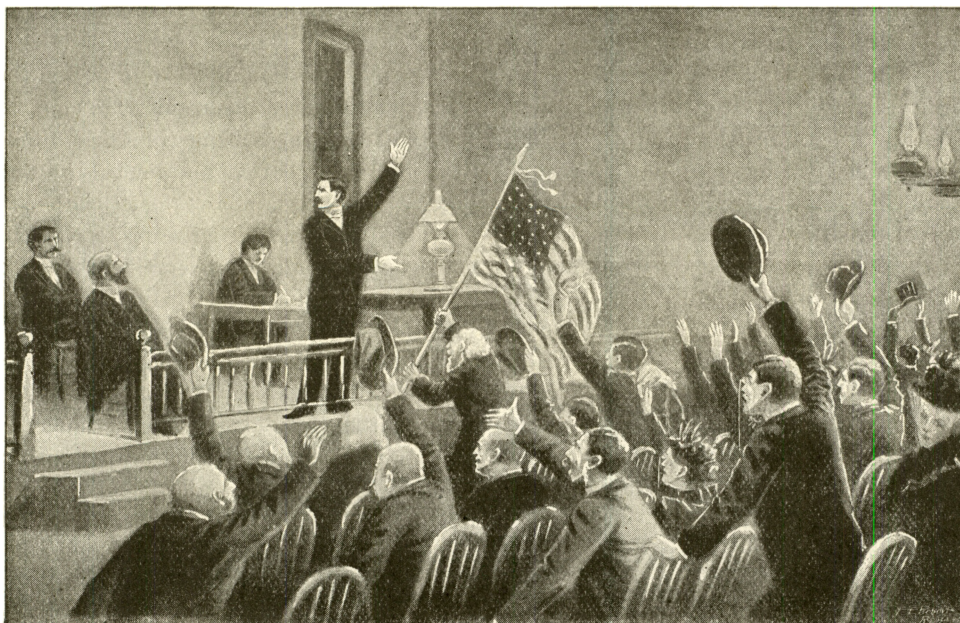
ple, the chief characteristic, of the national Government, and was intended to be so by those who established the Government, it is plain that to work as Christians for the maintenance of this great principle is, in every sense of the word, to work for the highest possible interests of the State.

The establishment of the SENTINEL, and its work in behalf of this Christian principle, was timely, as we then knew and as the great mass of the American people have discovered since; because there was a religious combination calling itself the National Reform Association, that

was determined to subvert this principle of the Government, and, by whatever means would accomplish it, to carry the Government into a union of religion and the State, patterned exactly upon the system of the Dark Ages.

From the beginning we insisted, and we still insist,

that for the American people to allow this religious combination to succeed in its endeavors would be to allow the setting up in this nation of an order of things that would be in the exact image of the papacy,—not merely because the papacy was the papacy, but because the papacy, with all the manifold evils inherent in it, was but the consequence of the disregard and subversion of the very Christian principle that is the fundamental principle of the Government of the United States. And for a reli-



MAKING THE CHARGE OF SEDITION.

gious combination again to disregard this principle would be to start upon a course whose end could not be in any wise different from that which went before; for the Christian principle is for ever the same, and the consequences of the disregard of it will be ever the same.

As disregard of this principle in the fourth century made the papacy, with all that it has ever been since, so the disregard of this principle in the nineteenth century must make the very likeness of the papacy in all its aspects. The papacy has been in history what it has been, not because the men who made it and have been connected with it were worse than all other men. The men who made the papacy, and who have ever been connected with it, have always been simply human beings, just like all other human beings. What the papacy has been in history is not because of the men, but because of *the principles* which actuated the men.

Take men from any place on the earth, and let them espouse the principles of the papacy, and the history of the papacy will be reproduced just as far as the men have power to do it. In all our discussions of the papacy our attacks have not been upon the men, as such, who were connected with it; but upon the principles which characterize it and which have caused the papacy to present to the world the history that it has.

Therefore, in pointing out that the success of the National Reform Association would produce in the United States the living image of the papacy, and insisting always that this must be the inevitable consequence, we have done so solely because that the principles which actuate the National Reform Association, and which that Association were determined to fasten upon the Government of the United States, are the identical principles that have produced the history that has been made by the papacy. It is the disregard of the Christian principle announced by the Lord for the guidance of the Church and the State as respects their attitude toward each other.

And in all this we have been maintaining the principle upon which the Government of the United States was founded. For those who made the nation, with its fundamental principle of separation of religion and the State said that "it is impossible for the magistrate to adjudge the right of preference among the various sects that profess the Christian faith, without erecting a claim to infallibility which would lead us back to the church of Rome." Whether they meant in this, to say that such a thing would lead the country back to the domination of the church of Rome itself, or whether they meant that it would lead back to the principles of the church of Rome in the hands of some other sect, is immaterial; because the distinction is so slight as to be indeed immaterial.

We have always said that ruin would come to the nation as certainly as this National Reform scheme should be allowed to succeed; because of the hypocrisy and general deviltry that by it would be made to prevail.

We have pointed to the ruin that came upon the Roman empire as the consequence of just such a movement in the fourth century. It can never be too often repeated, and it must never be forgotten, that it was the "*Christian*" Roman empire that perished under the barbarian raids of the fourth and fifth centuries. It was more than sixty years after the Roman empire had become "*Christian*" before the flood of barbarians broke upon the empire. It was more than ninety years before the barbarians invaded the Western empire. It was more than thirty years after the three emperors, by a special decree, had required "all subjects of the empire, of whatever party or name, to adopt the faith of the Catholic Church and assume the name of '*Catholic Christians*,'" and had thus made the whole empire "*Christian*," before any nation of the barbarians fastened itself permanently upon Roman soil.

Thus all the evidence shows that it was the "*Christian*" Roman empire, and not the Pagan, that perished under the invasions of the barbarians of the North;—and this because the so-called Christian empire was worse than ever the Pagan had been. For under the system of an established church, of enforced religious dogmas, hypocrisy had been added to the natural cussedness that already prevailed; and even as Dr. Schaff has stated, "Nothing but the divine judgment of destruction upon this nominally Christian but essentially heathen world could open the way for the moral regeneration of society."

A like course can not be followed in the United States without reaching a like result. So that the success of the National Reform scheme of Christianizing the United States Government; of making this a "*Christian nation*;" placing all Christian laws, institutions, and usages on a legal basis, and requiring respect to them as legal by all the people, would be the surest token of impending ruin. This is as certain as the law that "like causes produce like effects."

But this evil is not, and cannot be, confined merely to the United States. We have pointed out that the influence of the United States Government, while it adhered strictly to the principles upon which it was founded, has been powerful to lead all the nations toward religious freedom; so that by foreign publicists this nation has been called "the classic land of religious liberty." And when, under the influence and power of the National Reform combination, this country shall be led to the subversion of these principles, to the recognition of religion in national affairs, the influence of this perversion will be equally powerful to carry the other nations backward again to religious despotism, and thus the evil thing becomes world-wide. Then when "the divine judgment of destruction upon this nominally Christian but essentially heathen world" shall again fall, as surely it must fall, the destruction will be world-wide. And all nations being involved in the evil, it will be impossible for the Lord to find on the earth any new nations by whom to sweep away this earth-breaking curse; and nothing remains

but for him to employ the armies of heaven to accomplish the inevitable result, even as it is written:—

“Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. . . . And the Lord shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the Lord is great and very terrible; and who can abide it?” Joel 2:1, 2, 11.

And so, in the nature of things, the end of the world must come.

In view of all this, we have said, and we still say, that when the National Reform combination succeeds in its endeavor with respect to the United States Government, then the only safety, the only deliverance from certain ruin, for any man, will be to separate utterly from the whole wicked alliance, even as again it is written:—

“And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. . . . Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.” Rev. 18:4, 5, 8.

Such, in brief, has been the position and work of the AMERICAN SENTINEL from the first number that was printed until this present issue. And such the position and work of the SENTINEL will continue to be, until the last number shall have been issued.

Now we are ready to tell why it is that we have asked the indulgence of our readers while we should restate the position of the SENTINEL; and that is that the men who have been engaged in this evil work of subverting the Christian principles upon which the Government of the United States was founded, and in bringing about this system which, in its turn, can bring only this ruin,—these men are charging us with “sedition” and with “turning away the hearts of citizens from the United States Government.”

One of these, in particular, out in the Western Re-

serve, is making specially prominent this charge. He was born and bred a National Reformer. He has been a leader in the National Reform movement ever since June, 1887, when the National Reform convention held that year at Pittsburg appointed him as chief of their “prayer league,” to pray at noon every day for their religious-political “kingdom of God” to come on the earth.

This man is making himself now prominent as a special defender of the flag. It seems he carries with him a United States flag; and before his audiences enters against us the charge of “sedition,” of “turning away the hearts of citizens from the United States Government;” and thus, with “disrespect for the flag.” He gathers, if possible, a number of veterans of the late war, and puts them upon the front seats; and then, by systematic misrepresentation both of us and his own position,

he uses the arts of the demagogue to turn their love for the flag, into the fire of bitter hatred for those whom he has thus set before them as “seditious.” Then he caps his climax with drawing forth his flag and handing it to one of the veterans, and has him wave it while he himself leads the audience, or as many of them as he has succeeded in bamboozling, in giving a grand “Hip! Hip! Hurrah! Hurrah! Hurrah!” for the flag. And this “Hurrah” for the flag is expected to be led with the spirit to “kick out of all loyal fraternities” every one of us who “teach sedition” and “turn away the hearts of citizens from the United States Government.” The



BARBARIANS DESTROYING THE CORRUPT ROMAN EMPIRE.

cut on the first page of this paper is a photograph of one of these scenes that he thus worked up not long ago out at Ellsworth, Ohio.

The trick in this is that our opposition to the National Reform movement, our warning against the iniquity and the ruin that must certainly come from the success of that movement, and our calling upon all people to keep themselves separate from the whole scheme and all its workings if they would escape the ruin that it must certainly bring,—this he takes and deftly turns so as to make it appear that it is all aimed against the Government itself.

In other words, all our opposition, and all our warnings, against the National Reform government, he takes up and so turns as to make it appear that they are all against the United States Government as it was originally founded: when the truth is, and as all fair readers of the SENTINEL know, that the very object of the exist-

tence of the AMERICAN SENTINEL is to maintain the principles upon which the United States Government was originally founded, and in this, in the best possible way to preserve the integrity of the Government itself as it was originally founded, and as our fathers hoped it would forever remain.

And now these men who have removed the very foundation stone of the noble edifice erected by our fathers; and who are now diligently and zealously engaged in remodeling the whole structure so as to make it altogether another government, modeled upon the principles of the church of Rome which our fathers hoped particularly that we should forever escape,—*these men* are they who charge us thus with “sedition,” with “disrespect for the flag,” and with “turning away the hearts of citizens from the United States Government”!

It may not be amiss to give to our readers some of the specifications as samples of how this man “proves” against us his charge of “sedition.” There are three specific counts upon which he does this.

“First,” he says that we “arouse discontent against the United States Government, disturb public tranquility, etc., by teaching that the Bible identifies this Government with pagan Rome.”

Every reader of the AMERICAN SENTINEL knows that this is altogether a mistake. No such suggestion has ever been made by any Seventh-day Adventist. Our friend simply doesn't know what he is talking about.

His “second” specification is that “they arouse discontent against the United States Government, disturb public tranquility, etc., by teaching that the Bible identifies the United States Government with the papacy.”

This is another mistake just like the one before. It simply is not true. We have never identified the United States with the papacy. We have never even connected it with the papacy, except in the way that we have pointed out in this article: that is, through the mischievous working of the National Reform scheme of which this man himself is now a zealous champion,—this scheme by which they, adopting the principles of the papacy, subvert the true and Christian principles of the Government of the United States, and thus establish here a system of things in the exact image of the papacy.

An image of a thing cannot be identified with the thing itself, except in its relations. This is the only way in which we have ever identified the United States Government with the papacy. And that we are not in any wise amiss in this part of it, will be evident to every one who will read the following statement of fact concerning the National Reform combination in its different stages.

August 31, 1881, these National Reformers published in their official organ the following words:—

“This common interest [‘of all religious people in the Sabbath’—Sunday] ought both to strengthen our determination to work, and our readiness to cooperate in every way with our Roman Catholic fellow-citizens. We may be subjected to some rebuffs in our first proffers, and the time has not yet come when the Roman Church

will consent to strike hands with other churches—as such; but the time has come to make repeated advances, and gladly to accept cooperation in any form in which they may be willing to exhibit it. It is one of the *necessities* of the situation.”

December 11, 1884, in their official organ, they published this:—

“Whenever they [the Roman Catholics] are willing to cooperate in resisting the progress of political atheism, we will gladly join hands with them.”

In his Encyclical of 1885, Pope Leo XIII. addressed to Catholics everywhere the following words:—

“We exhort all Catholics who would devote careful attention to public matters, to take an active part in all municipal affairs and elections, and to further the principles of the church in all public services, meetings and gatherings. All Catholics must make themselves felt as active elements in daily political life in the countries where they live. *They must penetrate wherever possible in the administration of civil affairs*; must constantly use their utmost vigilance and energy to prevent the usages of liberty from going beyond the limits fixed by God's law. *All Catholics should do all in their power to cause the constitutions of States, and legislation, to be modeled in the principles of the true church.* All Catholic writers and journalists should never lose for an instant from view, the above prescriptions. All Catholics should redouble their submission to authority, and unite their whole heart, soul, and body, and mind, in the defense of the church.”

In an official report of a conference of leading National Reformers held at Saratoga, N. Y., August 14–17, 1887, the following occurs:—

“REV. DR. PRICE of Tennessee—‘I wish to ask the secretary, Has any attempt ever been made by the National Reform Association to ascertain whether a *concensus*, or agreement, could be reached with our Roman Catholic fellow-citizens, whereby we may unite in support of the schools, as they do in Massachusetts?’

“THE SECRETARY—‘I regret to say there has not. . . . But I recognize it as a wise and dutiful course on the part of all who are engaged in or who discuss the work of education, to make the effort to secure such an agreement.’

“DR. PRICE—‘I rise to move that the National Reform Association be requested by this Conference to bring this matter to the attention of American educators and of Roman Catholic authorities, with a view to securing such a basis of agreement, if possible.’”

The motion was seconded, and adopted. In November, 1888, the then most prominent leader in the National Reform combination, by personal request, secured the cooperation of Cardinal Gibbons with them in urging upon Congress the enactment of a national law to “promote” the observance of Sunday “as a day of religious worship.”

November 12, 1889, at the Congress of Catholic laymen of the United States, the following statement was made:—

“What we should seek is an *en rapport* with the Protestant Christians who desire to keep Sunday holy.

... We can bring the Protestant masses over to the reverent moderation of the Catholic Sunday."

At that time the American Sabbath Union was the leading element in the National Reform combination, and of this word of counsel of the Catholic laymen, the American Sabbath Union said:—

"The National Lay Congress of Roman Catholics, after correspondence and conference with the American Sabbath Union, passed its famous resolution in favor of coöperation with Protestants in Sabbath reform. . . . This does not mean that the millennium is to be built in a day. This is only a proposal of courtship; and the parties thus far have approached each other shyly."

operation of the papacy in this country in bringing the United States Government under the domination of the religious power after the image of the original of the papacy itself. These facts demonstrate that by such means the National Reform combination did at last secure the coöperation of the papacy in its bad endeavor to subvert the original principles of the Government of the United States, and commit this Government to legislation in behalf of religion and in the service of the Church, exactly after the image of the papacy.

It is a fact also that, as the consequence of this very work of the National Reformers which they pride them-



NATIONAL REFORMERS SUPPLICATING ROME.

"This common interest [of all religious people in the Sabbath—Sunday] ought both to strengthen our determination to work, and our readiness to co-operate in every way with our Roman Catholic fellow-citizens. We may be subjected to some rebuffs in our first proffers, and the time has not yet come when the Roman Church will consent to strike hands with other churches—as such; but the time has come to make repeated advances, and gladly to accept co-operation in any form in which they may be willing to exhibit it. It is one of the necessities of the situation."
—*Christian Statesman*, August 31, 1881.

In 1892 the National Reform combination, in co-operation with the papacy in this country led by Archbishop Ireland, Archbishop Gross, and Archbishop Riordan, did, under threats of political perdition, secure from Congress legislation setting up Sunday as the Christian Sabbath in the place of the Sabbath of the fourth commandment as it was read in Congress from the Bible, and as God spoke it from the top of Sinai.

All this is sober fact. And these references demonstrate that the National Reform combination did certainly for eight years, openly bid and work for the co-

operation of the papacy in this country in bringing the United States Government under the domination of the religious power after the image of the original of the papacy itself. These facts demonstrate that by such means the National Reform combination did at last secure the coöperation of the papacy in its bad endeavor to subvert the original principles of the Government of the United States, and commit this Government to legislation in behalf of religion and in the service of the Church, exactly after the image of the papacy.

It is a fact also that, as the consequence of this very work of the National Reformers which they pride themselves has made this a Christian nation, the papacy has for four years been claiming as her rightful possession this nation as "a Catholic Christian nation." And upon this there comes as a consequence the further fact that to-day there is brewing a contest between the National Reform combination and the papacy, over the question as to whether this is a Catholic "Christian nation" or a Protestant "Christian nation."

And now, in the face of this undeniable history of which this man was a part, he has the brass to stand up before a crowd of American people and charge us with

“teaching that the Bible identifies the United States Government with the papacy.”

If we had really been teaching this, it would have been teaching precisely what he and his fellow-workers were, in principle, both teaching and doing all these years.

And now, as he charges that such a thing is “sedition,” and as he and his fellow-workers have been for years doing their very best to accomplish just that thing, both in principle and in practice, while all these years we have been using our utmost endeavor to prevent the first step toward any such thing, it is as plain as A B C that his charge of “sedition” lies against himself and his fellow-workers above all other people, and not against us in any sense whatever. That is the truth.

His “third” specification is that “they are seditious in teaching that the Bible identifies the United States Government with the archrebel Satan, in opposition to truth and righteousness in the earth.”

To sustain this specification, he cites our teaching with reference to the beast brought to view in Rev. 13:1-11, of which it is said: “I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.” And, as it is plain from the context that the word “dragon” here refers to the devil, this is why he says that we teach “that the Bible identifies the United States Government with the archrebel, Satan.”

Here again he plays that trick of taking what we have said, and all we say, of the Government *after it has been turned into a National Reform government*, and making it apply to the United States Government *as it was originally founded*.

This scripture as above quoted, refers to the Government in both these phases. The United States Government *as it was originally founded*, is beautifully described by the word of the Lord, as a beast coming up having two horns *like a lamb*. That is a correct description of the United States Government as it was originally founded, and as it stood, upon the principles which characterized it,—the two grand principles of civil and religious freedom; separation of religion and the State; no king, and no pope.

Of all the symbols used in the Word of God to illustrate earthly governments, this is the only one that is given the mild and gentle characteristics of the lamb. And this is the word which God has set down as descriptive of the United States Government as it stood in its original beauty, grounded upon the principle which God himself announced, the absolute separation of religion, and particularly the Christian religion, from the jurisdiction or cognizance of the State.

But an anomaly appears; a change occurs. This beast having two horns “like a lamb” comes to speak “as a dragon.” This refers to the change brought about through the working of this National Reform scheme. This anomaly marks the result of the National Reform

subversion of the principles upon which the Government was founded, and its dragging the Government into an espousal of the principles of the papacy. In the first half of the thirteenth chapter of Revelation, the papacy is represented under the symbol of a beast which has by no means the characteristics of a lamb; and which receives its power and its seat and its great authority from “the dragon,” which, in the twelfth chapter, is declared to be “that old serpent, called the Devil, and Satan.” The symbol then, having two horns like a lamb yet speaking like a dragon, shows that the original character of the Government becomes so changed that the spirit of Satan is manifested instead of the characteristics of a lamb.

Our teaching has always been, and it is yet, that the scripture statement that the beast had two horns “like a lamb,” is descriptive of the United States Government *as it was originally founded*. And it has been our constant endeavor to keep the Government of the United States inseparably attached to these principles. Had this been done, benefits and blessings would from this nation have flowed forth to the nations of the earth, beyond the highest dreams of the far-seeing, noble men who, under God, were instrumental in founding the Government as it was founded.

But the people of the United States, forgetting these principles, and losing sight of the high destiny and the wondrous privileges that God had set before them, have allowed these principles to be subverted, and have allowed the Government in its words and laws to be turned aside, so that already the oppressive, cruel voice of the dragon has been heard. And the same scripture goes on to tell how that this voice will yet further be heard in speaking, and causing that as many as do “not worship the image of the beast should be killed.”

Under the deceptive workings of the National Reform principles, persecutions and cruelties after the very image of the system of the Dark Ages will yet be inflicted upon the people of the United States in pursuance of laws of the United States, and in direct coöperation and alliance with the papacy itself in the United States and in the world. And thus a further deception is wrought, and another suggestion of the scripture is detected, in that, while the symbol stands in outward appearance with the characteristics of a lamb, yet it speaks and acts with the spirit of the dragon; and, as it stands in this ambiguous position, is described in another place in the book of Revelation as “the false prophet.”

While pretending to represent the principles of liberty and truth, it actually is made to practice the principles of despotism and iniquity; and this change, which means so much to the people of the United States, and to all the world, and which is so vividly expressed in the Scriptures,—all this is brought about through the mischievous workings of the religio-political scheme of the National Reform combination of which this man has been for years, and now is, a prominent and zealous leader:

And now, after all this, in the presence of all this

which is only undeniable fact, this man in Ohio, *this man*, charges us with "*sedition!*"

Free men, Christian men, of Ohio; free men, Christian men, of the United States; free men, Christian men, everywhere; judge ye between him and us on this question.

Post-Millennialism Makes a Worldly Church.

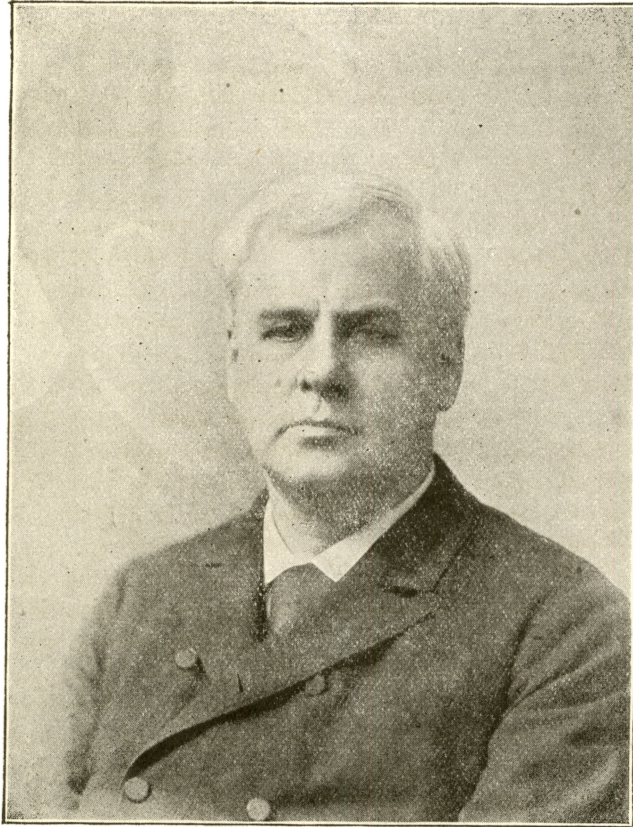
By the late Dr. A. J. Gordon.

"THIS same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" is the parting promise of Jesus to his disciples, communicated through the two men in white apparel, as a cloud received him out of their sight. When after more than fifty years in glory he breaks the silence and speaks once more in the Revelation which he gave to his servant John, the post-ascension gospel which he sends opens with, "*Behold, he cometh with clouds,*" and closes with "*Surely I come quickly.*" Considering the solemn emphasis thus laid upon this doctrine, and considering the great prominence given to it throughout the teaching of our Lord and of his apostles, how was it that for the first five years of my pastoral life it had absolutely no place in my preaching? Undoubtedly the reason lay in the lack of early instruction. Of all the sermons heard from childhood on, I do not remember listening to a single one upon this subject. In the theological course, while this truth had its place indeed, it was

taught as in most theological seminaries of this country, according to the post-millennial interpretation; and with the most reverent respect for the teachers holding this view I must express my mature conviction that, though the doctrine of our Lord's second coming is not ignored in this system, it is placed in such a setting as to render it quite impractical as a theme for preaching and quite inoperative as a motive for Christian living. For if a millennium must intervene before the return of our Lord from heaven, or if the world's conversion must be accomplished before he shall come in his glory, how is it possible for his disciples in this present time to obey his words: "Watch, therefore, for ye know not what hour your Lord shall come"?

I well remember in my early ministry hearing two humble and consecrated laymen speaking of this hope in the meetings of the church, and urging it upon Christians as the ground of unworldliness and watchfulness of life. Discussion followed with these good brethren, and then a searching of the Scriptures to see if these things were so; and then a conviction of their truth; and then? The godly William Hewitson declares that the discovery of the scriptural hope of our Lord's second coming wrought in him a change amounting almost to a second conversion. What if another, not presuming to be named in company with this consecrated saint, should nevertheless set his hand and seal to the affirmation that the strongest and most permanent impulse of his ministry came from his apprehension of the blessed hope of our Lord's second coming?

But how is it that this doctrine, so plainly and conspicuously written in Scripture, could have remained so long undiscovered? In answering this question we see how little ground we have for glorying over the Jews. They did not recognize Christ in his first advent because they discerned in Scripture only those predictions which announced him as a reigning and conquering Messiah. This conception they wove into a veil of exposition and tradition so thick that when Jesus appeared as the lowly and humble Nazarene they knew him not, but "*hid as it were their faces from him.*" And this strong prepossession still obscures their vision so that "*even unto this day when Moses is read the veil is upon their heart.*"



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DR. A. J.

From autobiography of A. J. Gordon.

GORDON.

With the larger mass of Gentile Christians the case is just the reverse. They know Christ crucified, and believing that the cross is to conquer the world and that the preaching of the gospel in the present dispensation is to bring all men to God, they see no need of the personal coming of the Christ as King to subdue all things under his feet and to reign visibly on the earth. This conception in turn has been woven into an elaborate veil of tradition for Gentile believers and "*until this day, remaineth the same veil untaken away*" in the reading of the New Testament.

It was not so in the beginning. For three hundred years the Church occupied the position of a bride awaiting the return of the bridegroom from heaven—she means

time, holding herself free from all alliance with this world, content to fulfill her calling in witnessing for Christ, in suffering with Christ, and so to accomplish her appointed work of the gathering out of the elect body for the Lord "until he come." A strange and almost grotesque conception to many modern Christians no doubt. But it was while maintaining this attitude that the Church moved on most rapidly and irresistibly in her missionary conquests.

Then came the foreshadowings of the great apostasy. The world which had been a foe to the Church became her friend and patron; Constantine, the emperor of Rome became her head, and thus the eyes of Christians began to be withdrawn from Him who is "Head over all things to his church." The great and good Augustine yielded to the seduction and was among the first to teach that in the temporal triumph of Christianity the kingdom had already come, though the King with whose return the primitive Church had been wont to identify the appearing of the kingdom was still absent. Little by little, as the apostasy deepened, this early hope of Christians became eclipsed till, in the words of Auberlin, "when the Church became a harlot she ceased to be a bride

who goes forth to meet her bridegroom," and thus chiliasm disappeared. What moreover would have been deemed an apostasy in the primitive Church grew into a tradition and a creed in the post-Nicene Church, which creed until this day largely rules the faith of Christians.

* * * * *

The most eminent living master of ecclesiastical history, Harnack, photographing in a single sentence the

Church of the earliest centuries, says: "*Originally the Church was the heavenly Bride of Christ, the abiding place of the Holy Spirit.*" Does the reader not see that here is the same two-fold conception—Christ in-resident in the Church by the Spirit; and Christ expected to return in person as the Bridegroom for his bride? This was the Church which moved with such rapid and triumphant progress against ancient heathenism. With



ULYSSES S. GRANT.

no power except "the irresistible might of weakness;" with no wealth except the riches of glory inherited through her heavenly citizenship; refusing all compromise with the world, declining all patronage of kings and emperors, she nevertheless went forth conquering and to conquer, till in a few years she had undermined the whole colossal fabric of paganism. And might not the Church of Christ do the same to-day if she were to return to this primitive

ideal? and if renouncing her dependence on human resources—wealth and power and social prestige, she were to inscribe upon her banner that ancient motto: "Not by might nor by power, but by my Spirit, saith the Lord."—From "*How Christ Came to Church*," Baptist Publication Society, Philadelphia, Pa.

ing illustration. While all eyes are thus for the moment turned once more toward the commanding figure which must ever hold so prominent a place in American history, it is a fitting time to recall some of those utterances of the dead leader which, more than his feats of arms, revealed the stalwart integrity and true Americanism of

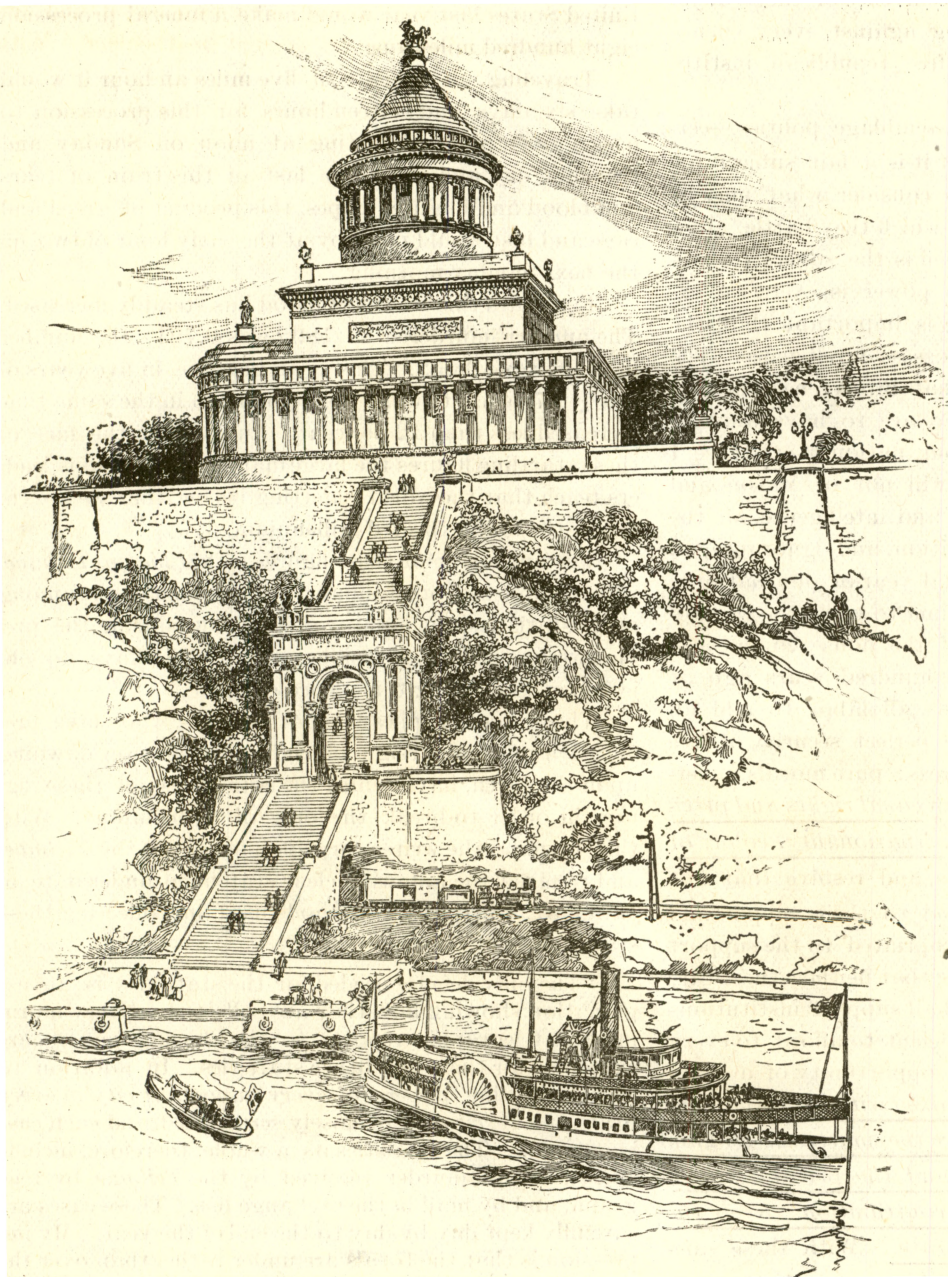
his character. For this purpose there is perhaps nothing more suitable than his Address to the Army of the Tennessee, delivered at Des Moines, Iowa, in September, 1875. It is especially fitting that the American people should recall this address at this time, because of the emphasis it puts upon the fundamental American principle of separation of Church and State, which is just now, through the machinations of religious combinations seeking political power, in the most imminent danger of entire subversion.

Following is the address.

ADDRESS TO THE ARMY OF THE TENNESSEE.

COMRADES: It always affords me much gratification to meet my old comrades in arms ten to fourteen years ago, and to live over again in memory the trials and hardships of those days,—hardships imposed for the preservation and perpetuation of our free institutions. We believed then and believe now that we had a Government worth fighting for, and, if need be, dying for. How many of our comrades of those days paid the latter price for our preserved Union! Let their heroism and sacrifices

be ever green in our memory. Let not the results of their sacrifices be destroyed. The Union and the free institutions for which they fell should be held more dear for their sacrifices. We will not deny to any who fought against us any privileges under the Government which we claim for ourselves. On the contrary, we welcome all such who come forward in good faith to help build up the waste places and to perpetuate our institutions against all enemies, as brothers in full interest with us in a common heritage. But we are not prepared to apolo-



GENERAL GRANT'S NEW TOMB IN RIVERSIDE PARK, NEW YORK CITY.

General Grant on Separation of Church and State.

APRIL 27, the birthday of General Ulysses S. Grant, while the representatives of the military world unite in demonstrations of honor to his memory, the remains of the great leader will be transferred from the temporary tomb in which they have reposed since the general's death, to their permanent resting-place in the new and imposing mausoleum in Riverside Park, New York, overlooking the Hudson River, as shown in the accompany-

gize for the part we took in the war. It is to be hoped that like trials will never again befall our country. In this sentiment no class of people can more heartily join than the soldier who submitted to the dangers, trials, and hardships of the camp and the battle-field, on whichever side he fought. No class of people are more interested in guarding against a recurrence of those days. Let us, then, begin by guarding against every enemy threatening the perpetuity of free republican institutions.

I do not bring into this assemblage politics,—certainly not partisan politics,—but it is a fair subject for soldiers in their deliberations to consider what may be necessary to secure the prize for which they battle. In a republic like ours, where the citizen is the sovereign and the official the servant, where no power is exercised except by the will of the people, it is important that the sovereign—the people—should possess intelligence. The free school is the promoter of that intelligence which is to preserve us a free nation. If we are to have another contest in the near future of our national existence, I predict that the dividing line will not be Mason and Dixon's, but between patriotism and intelligence, on the one side, and superstition, ambition, and ignorance on the other. Now, in this centennial year of our national existence, I believe it is a good time to begin the work of strengthening the foundation of the house commenced by our patriotic forefathers one hundred years ago at Concord and Lexington. Let us all labor to add all needful guarantees for the more perfect security of free thought, free speech, and free press; pure morals, unfettered religious sentiments, and of equal rights and privileges to all men, irrespective of nationality, color, or religion. Encourage free schools, and resolve that not one dollar of money appropriated to their support, no matter how raised, shall be appropriated to the support of any sectarian school. Resolve that neither the State or nation, nor both combined, shall support institutions of learning other than those sufficient to afford to every child growing up in the land the opportunity of a good common school education, unmixed with sectarian, pagan, or atheistical tenets. Leave the matter of religion to the family altar, the church, and the private school, supported entirely by private contribution. Keep the Church and State forever separate. With these safeguards I believe the battles which created the Army of the Tennessee will not have been fought in vain.

“ART thou he that troubleth Israel?” was the query put anciently by Ahab to Elijah; and the same query has been put in the same spirit to those bearing the message of God, by opposers of the truth, from Elijah's day down to the present. Ahab was the real troubler of Israel, the real enemy of the peace and prosperity of his country.

Murder and the Millennium.

THERE were 10,652 men, women and children murdered in the United States in 1896.

Allowing forty feet to each vehicle and ten vehicles to each funeral, the number of persons murdered in the United States last year would make a funeral procession eight hundred miles long.

Traveling at the rate of five miles an hour it would take six days and sixteen hours for this procession to pass a given point. Starting at noon on Sunday and traveling day and night, the last of this train of tears and blood and blighted hopes, this product of greed and rage and lust would pass by at the early hour of two on the next Sunday morning.

For years this record of blood has steadily increased. The number murdered in 1892 was 6,794; the number in 1896 was 10,652. This is an increase in five years of nearly 57 per cent., while the population in the same time increased less than 12 per cent. And yet in the face of these startling figures the large majority of religious leaders teach that the world is getting better, that we are entering the long-expected millennium.

The authority for these figures is the *Chicago Tribune*, which publishes on January 1st of each year, among other statistics, the number of homicides during the previous year. This responsible journal could have no object in exaggerating this record of crime.

Those who prophesy smooth things, who have predicted a millennial reign of righteousness now dawning upon the earth, have denied the correctness of these figures in order to break the force of their import. With this in mind the writer corresponded with the *Tribune*, and received the following clear statement under date of March 31, 1897, of the methods used in collecting these statistics:—

“The only defense needed for the statistics is an explanation showing how they are collected. Every morning the telegraphic reports to the Chicago papers are examined for these and other statistics. In addition to this the leading papers of every important city in every State and Territory are closely scrutinized, and each case is entered. The statistics as a whole, therefore, include every case of murder received by the *Tribune* by telegraph, and by mail in the exchange list. These cases are carefully kept day by day to the end of the year. My impression is that the totals are under rather than over the exact figures.

“Very truly yours,

“GEO. P. UPTON,

“*Asso. Ed. Tribune.*”

Judge Isaac C. Parker, of the United States District Court, in a signed article in the *New York World*, of Feb. 9, 1896, writes thus:—

“The record of the last five years ('91-'95) shows that there have been 43,902 homicides in the United States, an average of 7,317 per year. In the same time there have been 723 legal executions and 1,118 lynchings.

"This bloody record shows a fearful increase of crime which destroys human life."

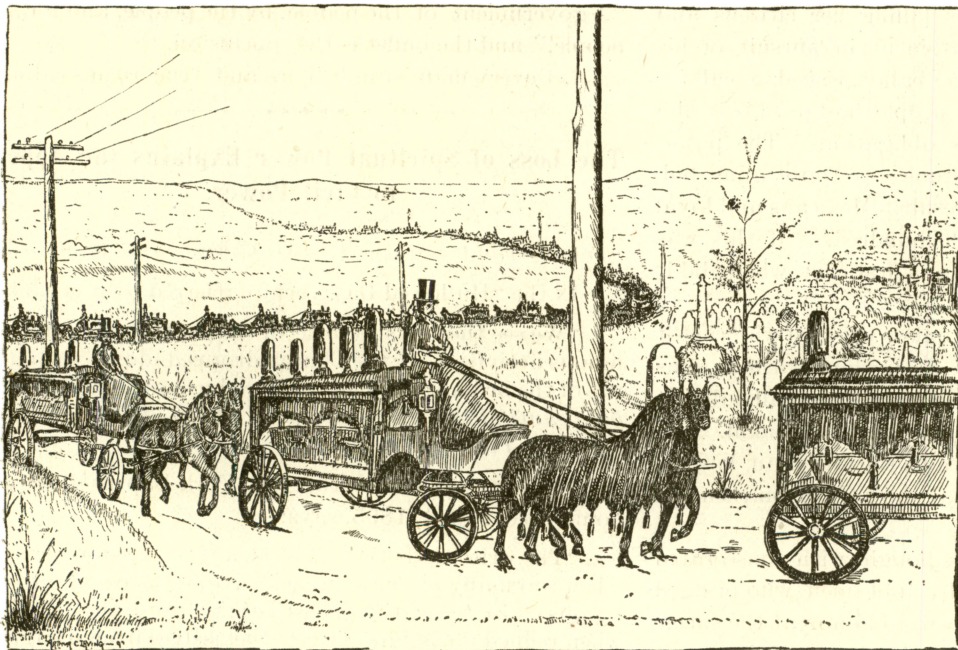
"How can we correct this condition of blood? It must be corrected. If we cannot, the man of crime will soon be in the ascendancy."

In the *World*, of Feb. 14, 1896, the Judge is reported as saying that—

"The number of persons who have been murdered in the United States in the last five years is six times larger than the continental army at the close of the Revolution, and the number murdered last year is greater than our standing army at the outbreak of the civil war.

"The issue before the country is not money or tariff, but whether or not we are able to guarantee proper protection to human life."

While these fearful facts do not agree with the programme mapped out by a large proportion of religious teachers, yet they do agree with the Word of the Lord, which speaks thus:—



"The number murdered last year in the U. S. would make a funeral procession 800 miles long."

"In the last days perilous times shall come." "Evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. 3:1-13.

The theory that all men are to be converted before the Lord's second coming is an error. The Lord's explanation of his parable of the wheat and tares (Matt. 13:37-39) reads thus:—

"He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one. The enemy that sowed them is the devil; the harvest is the end of the world; the reapers are the angels."

Putting the Lord's explanation into the parable it reads thus:—

Gather not the wicked from among the just lest in destroying the wicked ye destroy the righteous. Let

both the righteous and the wicked dwell together in the earth until the *end of the world*; and then gather the wicked to be destroyed in the furnace of fire, and the righteous for the kingdom of their Father. Compare Matt. 13:28-30 and 13:38-43.

Despite these plain scriptures the religious world is expecting a reign of righteousness and peace on the earth before the second coming of the Lord. Like the Jews at Christ's first coming, the religious teachers of to-day have fixed up a programme for the Lord contrary to the scriptures. Having done this they overlook the startling signs of the times, while watching for signs which shall confirm their unscriptural predictions. In the very presence of the most startling signs of the second advent they come, saying, Show us a sign; just as the Pharisees of old in the presence of the greatest Sign, the Lord himself, demanded "Show us a sign."

Error begets error, and growing weary of waiting for

the predicted reign of righteousness they have come to the conclusion that they must bring it by their own efforts. Consequently, we have the modern "Christian Citizenship" movement, with the avowed purpose of bringing about a reign of righteousness by human law; but instead of a reign of peace we have almost a "reign of terror."

The preaching of the cross is the only way to reach the seat of the disease, the carnal heart; but this is fast being abandoned by the Church of to-day for the treatment of crime, the surface symptoms of the disease. Meanwhile, murder multiplies, the funeral train,

the pageant of the prince of darkness, swells its ranks and moves on to the city of the dead.

Oh, where are the men of God, whose lips have been touched with a live coal from off the altar, who are men endowed with power from on high, who will at this crisis cry aloud and spare not, who will lift up their voice like a trumpet and proclaim that "all flesh is as grass," that "not by might, nor by power, but by my Spirit, saith the Lord of Hosts," are men to be saved from their sins?

A. F. B.

No conception of the nature of the Sabbath can be at all near the true one which is accompanied by any fear that it will become "lost" because people seem to be paying less and less deference to it. Such a conception puts the Sabbath on the basis of a mere human institution. But the Sabbath is divine, and indestructible.

Ballot and Bullet.—No. 4.

BY H. E. GIDDINGS.

WHEN the citizen takes the ballot where can he stop and be loyal to his pledge?

Where can the Christian begin and be true to God in keeping his loving commands?

Let us take one example. In 1844, many peaceful looking ballots were folded and placed in the boxes. These elected James K. Polk to the presidency. When he was inaugurated these ballots began to unfold, compelling him to take an oath faithfully to serve the people as they had prescribed in the Constitution. Let us carefully watch the ballot unfold and see what is in it.

Texas complying with the conditions was admitted into the Union as a State. The ballot sovereignty had promised to protect each State against invasion. The Mexican army invaded Texas, killing her citizens and destroying property. The President, in pursuit of his oath fastened upon him by the ballot, issued a call for some of the power which the people had promised him that he might carry out his obligations. The power came in the form of men with guns,—in those guns, bullets. The people know the result. Mexicans and loyal U. S. soldiers were killed by the hundreds. If this was not all in the ballot when it was first cast, where did it come from?

The ballot is of no force unless the men who cast it will stand by it,—the men can do nothing without guns and the guns are useless without bullets, and all falls as unmeaning as autumn leaves unless the bullets kill.

But, says the non-combatant, the Christian has no right to use the bullet. By what show of reason then can he fasten it upon others?

This peaceable ballot was bought with consecrated blood placed upon the altar by noble men who pledged their lives, their fortunes, and sacred honor at the shrine of liberty. He who will do less to-day has no right to employ the ballot. Those who use it to-day intelligently and sincerely stand on the same platform with those noble men pledging themselves as fully. He who, when casting the peaceful ballot in the decision of any political question, does not see in it the obligations he is placing others under as well as himself, is not qualified to vote.

A man in order to act properly the part of sovereign in the use of the ballot must see in it not only privileges but also the grave responsibility he is enjoining upon others. He must see that in placing men in responsible positions he is as truly holden for the discharge of their duties as they are, and if there is anything in it which he could not do personally he has no shadow of right to empower another to do it for him.

Our peaceful ballot, as well as the peace we enjoy in using it, was born in blood with the sword and bullet. It has been maintained ever since in the same way. It can be secured no other way.

He who does not see in the quiet ballot the nation's sovereignty in the voter, the solemn responsibility which rests upon officials, the oath of office, the call for troops, the trumpet and the drum, the belching cannon, the groans of the dying and the bloody field; the tears of widows and orphans, desolated homes and blasted hopes, has an imperfect idea of what it means to be a citizen of the grandest of all governments—the United States of America.

Let the Christian be true to his calling, the work of Christ, who came not to destroy men's lives, but to save them.

Let the sovereign citizen be true to the ballot, not only in its peaceful folding, but in its logical unfolding, knowing that the bullet is but the supplement to the ballot. They are by nature united; neither is of any force without the other.

The ballot is the premise of a practical syllogism: "A government of the people, by the people, and for the people," and the bullet is the conclusion.

Let every man stand loyal and true to his calling.

The Loss of Spiritual Power Explains the Appeal to Civil Power.

From "Baptist Principles of Religious Liberty," by Geo. B. Wheeler.

In the "Hallowed Day" before referred to, it is said:—

"We see the sad spectacle of the great moral and religious activities of the Church dropped down into the rut of the ordinary routine of mere business affairs, *while her beautiful and glorious life is shorn of its spiritual power.*"—Page 20.

A paper read before the New York Baptist Pastors' Conference, Feb. 4, 1895, says:—

"The writer feels that this is a pleasure-loving age when too many of our churches have degenerated into religious clubs, to gratify the esthetic tastes of the wealthy when refined Christians excuse themselves from disagreeable civic and other duties; when pig sty tenements are rented to the poor at twenty per cent. on value, buildings rented for saloons and brothels, and even license petitions signed by nominal Christians; when the faces of the poor are ground by sweat house proprietors and by iniquitous combinations and trusts *in which those who claim to be Christians are interested.*"

One of the last articles written by the late Dr. A. J. Gordon, entitled "Drifts Among Baptists," in the *Watchman*, Feb. 14, 1895, says:—

"It is no secret that the liturgical tendency has appeared in some of our Baptist congregations. It has manifested itself indeed in a very mild form—in the chanting of responses, in the use of occasional collects, and in the recitation of the Lord's Prayer and of the Apostle's Creed. This we have met in a few churches, while in many we have encountered a musical service so elaborate and long-drawn-out as to drive the sermon into very narrow quarters. Then quite generally our churches have fallen into line in observing sacred days—Christmas, Good Friday, and Easter. Far be it from us

to restrict the liberty in such matters. *Yet the practical observation must be made, that ritualism, like eczema in the human body, is generally the symptom of a low state of the blood. As a rule, when the Church becomes secularized, it becomes ritualized,* while it is equally true that great revivals pouring through the Church, have almost always burst the liturgical bands and restored it to the freedom of the Spirit."

Rev. Walter Evans, in an article in the *Arena*, October, 1895, says:—

"The church of the apostles and martyrs, few in numbers, unorganized, poor, despised and persecuted because it was pure, was invincible. But the church of victorious Constantine—the church of royal patronage, intoxicated with worldly success, lulled in the lap of luxury, first slept in security, and then (all but) died in iniquity. So it is ever. Shall history repeat itself? We hope not. We pray not. But no careful observer of men, and events as reflected in the secular and religious press, can fail to see that the relative power of the church over the masses for public and personal righteousness in this nation, has most signally and sadly failed to keep pace with the increase in the number of communicants in the churches. There has been indeed an increase of numbers in the church, but relatively a decline in moral influence and spiritual power. The church has waxed; religion has waned; Christians have multiplied: but the significance of the term has become indefinitely vague; quantity has been attained, but quality lost."

In a remonstrance and petition against allowing the State to judge in matters of conscience, sent to the Connecticut legislature in 1791, it is said:—

"And we long to see religion left entirely in the hands of Christ, to be governed alone by his laws, that the grand controversy may be decided, whether religion is such an adjective that it cannot stand of itself, or so important that it will support itself upon its own merits, and all who trust in it."

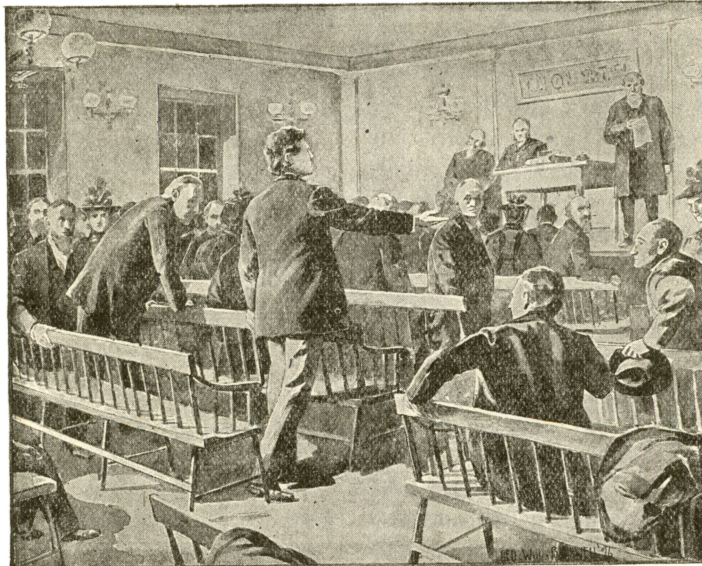
O that Baptists would heed the pleadings of a Russian boy, addressed in 1892 to a prayer-meeting in the First Baptist Church of Chicago, following a call of the leader of the meeting for signatures to a petition to Congress for a Sunday law closing the World's Fair on Sunday! Following is the boy's appeal:—

"I am from Russia, the land of intolerance; the land of a union of Church and State. I have seen the scars on the wrists of the missionaries whom you sent to my country—scars made by chains placed on them by Rus-

sia's union of Church and State. I joined the Baptist Church in Russia because it trusted in God, not in the State. And now I come to America and enter my beloved Baptist Church, and hear you petitioning Congress for a law to bind chains on the wrists of your fellowmen. I appeal to you in the name of God, Send your petitions to the throne of God, and not to the Congress of the United States."

The statement so often made that Christianity in this country cannot be maintained unless its chief bulwark—the Sabbath—be supported by the civil law, is a terrible reflection on the power of Him who declared that he would be with his disciples till the end of the world, and who said, "All power is given unto me in heaven and in earth." It is equivalent to saying that in this country where Christians are protected in every way in the promulgation and practice of their religion (with the single exception of seventh-day observers), their religion is so devoid of vital, inherent power, that without the direct support of the human arm of civil power, regard for its precepts will perish from the hearts of men.

What the Church needs to-day is not civil power, but divine power; a revival of primitive, apostolic, Holy-Spirit religion. The writer appeals to Baptists in the language of the Russian boy, "Send your petitions to the throne of God, and not to the Congress of the United States."



"Send your petitions to the throne of God, and not to the Congress of the United States."

ARIZONA too is afflicted with the Christian Citizenship Sunday Legislation Reform. A friend has

sent to us a copy of one of their circulars.

In this they declare that, "If you love your home, you will not approve of foot ball on Sunday;" that, "If you love your country, you will not approve of baseball on Sunday;" that, "If you love your own best good, you will not approve of any public amusements on Sunday;" and that, "If you love God, you will keep the Sabbath holy as He has commanded."

The last of these statements is true enough, as He has commanded that you shall "Remember the Sabbath day to keep it holy; six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work." But all this has nothing whatever to do with Sunday or with what a man shall do on Sunday except that he shall work.

As for the rest of these things, a man can love his home and approve of foot ball on Sunday just as well as

to approve of foot ball on any other day. A man can love his country and approve of base ball on Sunday just as well as to approve of base ball on any other day. And a man can love his own best good, and approve of public amusements on Sunday just as really as he can approve of public amusements any other day.

One of the most surprising things in connection with this whole Sabbath and Sunday subject is that men will confound things that are absolutely distinct, assuming the one thing which above all other things it is essential to prove, and presume that the ignorance or indifference of the people will allow it to pass unchallenged. And all this in the face of the Word of God which makes perfectly plain the eternal fact that the seventh day of the week, and that day only, is or ever can be the Sabbath.

A "Significant Gathering" in 1900.

"At the recent meeting of the Board of Control of the Epworth League in New York," says a New York religious journal, "the following resolution was adopted: 'Resolved, That we desire, as heretofore, to express our wish for close fellowship with all Christian young people, and our readiness to coöperate in practical Christian work with the young people of all evangelical denominations, and hereby authorize the general Cabinet to receive or make such advances for a federation of young people's societies, or for a Young People's Congress in the year 1900, as they may deem advisable.'

"This desire for closer fraternal relations with other simliar organizations has been ratified by the trustees of the United Societies of Christian Endeavor, who at their last meeting a few weeks ago decided to take steps toward the holding of a great Young People's Congress in 1900 in some central city to be determined upon later. It is proposed to omit all annual gatherings of such societies for that year, in order that they may be merged into the congress, which will probably be a great and significant gathering."

THE manner in which some kinds of spiritual enterprise unite in this day with carnal enterprise, is illustrated by the following from the N. Y. *Christian Advocate*, of April 1:—

"Dr. Talmage's sermons' are sent out to the papers in a syndicate. They are generally represented as having been obtained at great expense by telegraph.

"On the 20th of February last he was advertized to preach at the Florida Chautauqua, at De Funiak Springs, but he failed to keep his promise, and some of the papers stated that a suit was to be begun against him for violation of contract. He appears to have stayed in Savannah, but the sermon that he preached in Savannah was not published in the syndicate papers, and all over the land they published one which he did not deliver, and which purported to have been given at De Funiak Springs."

THAT individual is only half awake who "wakes up" to the need of legislative measures to repress the "increasing desecration of the sabbath." If he were fully awake he would realize that the situation everywhere is far more serious than can be dealt with by any measures short of those which embody the power of God himself, manifested for the saving of the people from their sins.

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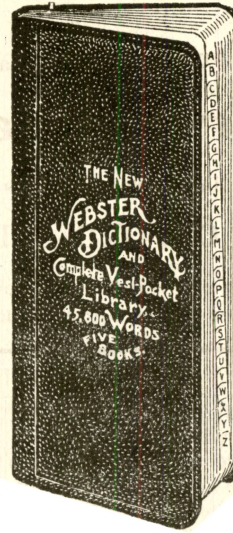
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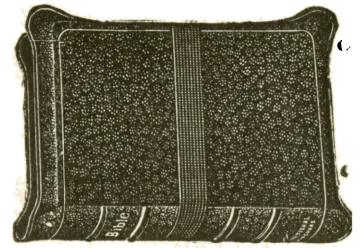
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<i>They that sealed the covenant.</i>	NEHEMIAH, X.	<i>The points of the covenant.</i>
gavest before them, neither turned they from their wicked works.	B. C. 445.	25 Rē'hūm, Hā-shāb'nah, Mā-a-sē'-jah,
36 Behold, ^d we are servants this day, and for 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'nan, Ā'nan, 27 Māl'luch, Hā'rim, Bā'a-nah. 28 ¶ ^e And the rest of the people, the priests, the Lē'vites, the porters, the singers, the Nēth'i-nims, ^f and all they that had separated themselves
37 And ^e it yieldeth much increase	^e Deut. 28. 43. 51.	

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