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"Corrupted freemen are the worst of slaves."

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It is the glory of our country that we have no church establishment, and that ecclesiastical differences are not settled by State enactment. Each sect here is allowed to stand upon an equal footing under the law; to enjoy equal privileges before the people; and to prove by its merits its adaptation to popular needs. In the end, that one will be accepted by the largest number which shall prove itself most useful. This, and this alone, is religious liberty.—*Selected.*

THE church is not a substitute for the family, nor for civil society, nor for the State. It cannot realize to fullness its divine mission except through and by means of these institutions organized in perfect freedom and self-control. If these institutions are organized on the basis of another religion—a heathen religion—as, say, the family system of Utah, or the civil society of Hindostan, with its system of castes, or, finally, the despotic state of the Turkish Empire—thus organized, Christianity antagonizes them and tends to remove them. But if by any mistake the church attempts to exercise the functions of the State, and secure the adoption of its dogmas by the aid of the sword, then it fails in its mission and does not extend pure religion, but only its counterfeit.—*W. T. Harris.*

LOVERS of our American institutions must learn to vote independently on matters that pertain to public schools. Parties as such cannot be trusted. Says an evening paper: "In Massachusetts they tried to raise an issue against the Roman Catholics on the school question, and yet the Republican speaker of the last House, who is to be re-elected, living in a district where there is a large Catholic vote, based his appeal to the voters on his having aided in obtaining State subsidies for a Catholic institution, and obtained hundreds of votes in this way. Moreover, Governor Ames somewhat ostentatiously made a large gift to a Catholic college a few months ago, and since the election he ridicules the idea that the public-school issue had any effect upon the result."—*New York Observer.*

The Elgin Sunday-Law Convention.

THE Elgin Sunday-law Convention was held the eighth day of last November in the Baptist Church, Elgin, Illinois. It was "called by the members of the Elgin Association of Congregational Ministers and Churches, to consider the prevalent desecration of the Sabbath, and its remedy." The leading preachers present were, W. L. Ferris, of Dundee; J. M. Clendenning, A. H. Ball, Wm. Craven, H. O. Rowlands, and Geo. A. Milton, of Elgin; John Mitchell, of Sycamore; Henry Wilson, of Carpenterville; W. W. Everts, Dr. Mandeville, S. I. Curtis, and C. K. Colver, of Chicago; Staunton, of Rockford; Harbaugh, of Genoa Junction; Lea, of Woodstock; Stewart, of Savannah; Helms, of Forrest; Chittenden, of Wheaton; Swartz, of Leaf River; and Harris, of Byron. Besides these there were President Blanchard, President Stratton, and Professor Fisher, of Wheaton; Professor Whitney, of Beloit; State's Attorney Cooper, of Du Page County; Hon. T. E. Hill, ex-Mayor of Aurora; and Frank W. Smith, the Evangelist and Andersonville lecturer.

The Convention passed the following resolutions:—

"Resolved, That we recognize the Sabbath as an institution of God, revealed in nature and the Bible, and of perpetual obligation on all men; and also as a civil and American institution, bound up in vital and historical connection with the origin and foundation of our Government, the growth of our polity, and necessary to be maintained in order for the preservation and integrity of our national system, and therefore as having a sacred claim on all patriotic American citizens.

"Resolved, That we look with shame and sorrow on the non-observance of the Sabbath by many Christian people, in that the custom prevails with them of purchasing Sabbath newspapers, engaging in and patronizing Sabbath business and travel, and in many instances giving themselves to pleasure and self-indulgence, setting aside by neglect and indifference the great duties and privileges which God's day brings them.

"2. That we give our votes and support to those candidates or political officers who will pledge themselves to vote for the enactment and enforcing of statutes in favor of the civil Sabbath.

"3. That we give our patronage to such business men, manufacturers, and laborers as observe the Sabbath.

"4. That we favor a permanent Sabbath organization for the State of Illinois; the object of which shall be the creation of public sentiment and to secure the enactment and enforcement of necessary laws for the protection of the Sabbath.

"5. That we favor the organization of auxiliary societies to accomplish the above object.

"6. That four committees be appointed by this convention, consisting of two persons each, a minister and a layman; one committee to carefully and accurately investigate and report to the next convention all the facts obtainable concerning Sunday business; one to investigate and report similarly concerning Sunday newspapers; one concerning Sunday pleasuring; one concerning Sunday transportation and travel.

"Resolved, That this association authorizes the Executive Committee to request railway corporations and newspapers to discontinue the running of Sunday trains and the publication of Sunday editions of their papers."

Notice, the Sabbath is here set forth as an institution of God, and also as a "civil institution." It is for "candidates or political officers who will pledge themselves to vote for the enactment and enforcing of statutes in favor of the civil Sabbath," that they will vote.

Now we shall present some of the arguments upon which they base this demand for laws in favor of the "civil Sabbath;" and also showing what they want these laws enforced for.

Rev. Henry Wilson said:—

"The industries of the world should be silent one day in seven, that the toiler may hear the invitation of the Master, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest,' and that the spiritual temple of God may be built without the noise of the hammer."

Exactly. The State must compel everybody to keep Sunday "that the toiler may hear the invitation of the Master" and "that the spiritual temple of God may be built." And then they will call that a civil statute! If such a statute as that would be a civil one, then what would be required to make a religious statute? But suppose the toiler should then refuse to go to hear that invitation; what then? Will the State compel him to go? If not, why not? The State compels him to keep Sunday that he may hear the invitation; now is the State to allow its good offices to be set at naught, and its purposes frustrated by the toiler's refusing to hear the invitation? And the church having gained the recognition of the State to that extent is she going to stop short of her object? Other quotations will answer these questions.

Dr. W. W. Everts, of Chicago, said:—

"This day is set apart for divine worship and preparation for another life. It is the test of all religion. The people who do not keep the Sabbath have no religion."

Is it then the province of the State to pass

and enforce statutes in the interests of divine worship? Is it in the nature of a *civil* statute to prepare men for another life? "It is the test of all religion," says the Doctor. Then what is the enforcement of the Sabbath but the enforcement of a religious test? And what is the application of it to "candidates and political officers" but the *application of a religious test*? And what is that but an open violation of the Constitution of the United States, which says, "No religious test shall be required as a qualification to any office or public trust under the United States"? It is true that, under the decisions of the United States Supreme Court, this provision of the Constitution does not prohibit the application of any religious test as a qualification to any office under any *State*. And if there be no such provision as this in the State Constitution, these preachers of Illinois, and of all the other States, can go ahead unrestrained in the application of their religious test to all the candidates for *State* offices. But there is one thing certain, and that is, Sunday being "the test of all religion," *no Sunday-law test can ever be applied to any candidate* for the House of Representatives, for the Senate, or for any other office or public trust under the United States, without a direct violation of the Constitution of the United States.

Further, says the Doctor, "The people who do not keep the Sabbath have no religion." The antithesis of this is likewise true. The people who *do* keep the Sabbath *have* religion. Therefore this demand for laws to compel people to keep the Sabbath, is a demand for laws to compel people to be *religious*. And yet they have the face to call it "the civil Sabbath."

Again Doctor Everts says:—

"He who does not keep the Sabbath does not worship God, and he who does not worship God is lost."

Perfectly true, Doctor. The antithesis of this also is true, He who *does* keep the Sabbath, *does* worship God. Therefore your demand for laws to compel men to keep the Sabbath, is a demand for laws to compel them to worship God. And that is only to introduce the system of the Papacy and of the Inquisition. There is no use for you to deny that you want laws to compel the observance of the Sabbath, and that, too, with the idea of worship, because in the very next sentence you say:—

"The laboring class are apt to rise late on Sunday morning, read the Sunday papers, and allow the *hour of worship* to go by unheeded."

Here are the steps plainly to be taken, as surely as these ambitious clerics ever get the slightest recognition of their Sunday law demands. *First*, a law compelling all labor to cease on Sunday. Then the laboring class will read the Sunday papers, and so allow the hour of worship to go unheeded, consequently there must be, *Secondly*, a law abolishing all Sunday papers. But suppose then these people take to reading *books*, and let the hour of worship go by unheeded, then, logically, there must be, *Thirdly*, a law abolishing

all reading of books on Sunday. But suppose they let the hour of worship go by unheeded anyhow, then, logically, there must be, *Fourthly*, a law compelling them not to let the hour of worship go by unheeded. Having secured themselves in the first two of these steps, what is to hinder these divines from taking the other two, which just as logically follow, as the second follows the first? There is just nothing at all to hinder them. Well, then, having taken the first two, will they not take the other two? Anybody who thinks they will not, has studied human nature, and read history, to very little purpose. And anybody who thinks that they do not *intend* to take the other steps has read the Sunday-law propositions to very little purpose. Prof. Samuel Ives Curtis said in this convention: "We are not commanded to remember the Sabbath as a day of rest and recreation, but to 'keep it holy.'" And last spring in the Boston Monday Lectureship, Joseph Cook said:—

"The experience of centuries shows, that you will in vain endeavor to preserve Sunday as a day of rest, *unless you preserve it as a DAY OF WORSHIP.*"

There, that ought to be plain enough to make anybody understand what is the purpose of the demand for "civil" Sunday-laws. The only safety is in never allowing them to secure themselves in the first step—that is, in never allowing them to secure any sort of a Sunday law. For just as soon as the so-called Protestant churches in this land become possessed of power to wield the civil power in the interests of religion, we shall have the Papacy over again.

But Doctor Everts continues; it is not enough that Sunday papers must be stopped in behalf of the churches, but Sunday trains must also be stopped, and for the same reason. He says:—

"The Sunday train is another great evil. They cannot afford to run a train unless they get a great many passengers, and *so break up a great many congregations.* The Sunday railroad trains are hurrying their passengers fast on to perdition. What an outrage that the railroad, that great civilizer, should destroy the Christian Sabbath!"

Oh, yes! The church members, and the church-goers, will go on Sunday trains and Sunday excursions, etc. Therefore the *trains* are responsible and are hurrying their passengers on to perdition. Therefore by all means stop the Sunday trains, so as to keep these excellent church-members out of perdition, for if they have any chance they will go. Shut up the way to perdition, and then they will go to Heaven. They haven't enough religion, nor love of right, to do right, therefore they must have the State to take away all opportunity to do wrong. And these people will boast themselves of their religion, and their being Christians! It is difficult to see how a Sunday train can hurry anybody to perdition who does not ride on it. And if these church-members are hurried to perdition by Sunday trains, who is to blame? Right here lies the secret of the whole evil—they blame everybody and everything else, even to inanimate things, for the irreligion,

the infidelity, and the sin that lies in their own hearts.

The following statements made by Dr. Mandeville, in the convention, are literally true, in a good deal deeper sense than he intended:—

1. "There has been an alliance formed between the church and the world."

That is a fact, and it is going to ruin both.

2. "Let us not deny it."

Amen. We earnestly hope you will not. There is no use in trying to deny it. But instead of going about in the right way to remedy the evil, you set on foot a scheme to compel the world to act as though it were religious, and so to bind closer the alliance, and increase the evil.

3. "Influential men fasten themselves upon the church: a sort of political Christians."

Most decidedly true. And the most "influential" of these "political Christians," and the most of them are found in the pulpit; and they organize conventions and pass resolutions to give their "votes and support to those candidates or *political* officers who will pledge themselves to vote for the enactment and enforcing of statutes in favor of the *civil* Sabbath," "as a day of *worship.*"

4. "Too many men are in the church for self-profit."

Indeed there are, a vast number too many.

5. "We pastors are to blame for allowing them to rule."

Yes; you are. You are especially to blame for those influential political Christians fastening themselves upon the church and ruling it, and trading off its votes through Sunday-law conventions. The churches themselves, however, are not clear of blame in this. They ought to rise up and turn out the whole company of these political Christians, and fill their pulpits with such Christians as care more for the love of Christ and the power of the Holy Spirit than they do for votes and the power of civil government.

But the following statements by the same gentleman, we do not suppose have any deeper meaning than he intends:—

1. "The subject has two sides. We must not look alone at the religious side. The interests of the Church and State are united."

And yet you are all opposed to a union of Church and State, aren't you?

2. "The merchants of Tyre insisted upon selling goods near the temple on the Sabbath, and Nehemiah compelled the officers of the law to do their duty and stop it. So we can compel the officers of the law to do their duty. . . . When the church of God awakes and does its duty on one side, and the State on the other, we shall have no further trouble in this matter."

Yes, we remember how it was before. The gentle Albigenes in the south of France greatly disturbed the church. They refused to obey its commands. But the church was wide awake, for Innocent III. was Pope; and he awoke the State with the call, "Up, most Christian king, up, and aid us in our work of vengeance!" And thus with the church awake to its duty (?) on one side, and the State on the other, the Albigenes were swept from the earth, and there was no further trouble in

that matter. Woe, worth the day, and thrice woe to the people, when the religious power can compel the civil. And that is precisely what this Elgin Sunday-law Convention proposes to do.

It would seem from Dr. Mandeville's citation of the example of Nehemiah that they intend to set up a theocracy here. If not, there is no force in his argument, from that instance. But from the following it is quite certain that that is what they have in view. Prof. C. A. Blanchard said:—

"In this work we are undertaking for the Sabbath, we are representatives of the Lord God."

Therefore it follows that when they vote to support those candidates and political officers who will pledge themselves, etc., they will vote as the representatives of God. And if any of themselves should secure votes enough to send them to the Legislature or to Congress, they would go there and legislate as representatives of God. And when they get into their hands the power to enforce the law, and to compel the civil power to do their bidding, they will do it all as the representatives of God. And thus again it is demonstrated that if these influential "political Christians" once get the Sunday laws for which they are so diligently working, we shall have in this Nation a living image of the Papacy. And again we say the only safety is in not letting them secure the enactment of any sort of a Sunday law, nor anything else through which they may dominate the civil power.

NOTE.—We have not selected all these quotations about the *religious* Sabbath, and left out what was said about the civil Sabbath. We have carefully read the whole report, and we state it as the literal truth that outside of the resolutions, there is not in all the report a single sentence about a *civil* Sabbath. It is all religious and that only. And yet, just like the California Sunday-law Convention, when it came to putting the thing in form to get votes and legislation they deftly insert the word "civil." All this goes to show what we have often stated, that there is no such thing as a civil Sabbath; and it shows that these men do not really intend to secure, nor to enforce, a "civil" Sunday-law, but a religious one wholly.

A. T. J.

Political Piety.

MR. FROUDE tells us that in the age of Julius Cæsar, "public men spoke conventionally of Providence, that they might throw on their opponents the odium of impiety." Among the many things in our own day which show a tendency to the same results that followed the age of Cæsar, this is not an exception. It is becoming common now for aspiring politicians to make capital for themselves by pretending that their opponents do not show proper respect to God, when they themselves have no more respect for him than has any other worshiper of mammon. A mass-meeting was held lately in San Francisco to work up legislation for the further restriction of Chinese immigration. State Senator T. J.

Clunie made the principal speech, and one of his grand arguments against the Chinese being admitted to this country, was, that "they don't worship our God." But they have an excellent reason for that; and that is, *They can't vote*. If only the Chinese could vote we have not the least doubt that many of them would be just as ardent worshipers of the god of the San Francisco politicians as is Mr. Clunie himself.

Another instance is that in which United States Senator John Sherman, in antagonizing President Cleveland's opinions on the tariff, endeavored to throw upon the President "the odium of impiety," by stating that in his annual message to Congress he was so anxious to display his view of the tariff question, that he not only departed from the uniform custom of giving a view of the state of the country and its relations with foreign powers, but even failed to "make any mention of the Supreme Being." We have yet to learn that Senator Sherman's respect for the Supreme Being is any more particularly conspicuous than is President Cleveland's. And we are quite certain that President Cleveland's act in sending a State paper to Congress without any mention of the Supreme Being, is just as compatible with respect for Him, as is Mr. Sherman's effort to make of it political capital with which to influence votes.

Public Schools Must Not Go.

Two battles are now being fought, the issues of which are vital to the welfare of this republic. Saloons must go and public schools must not. If the Roman Catholic authorities fought saloons, as they do the schools, the country would feel easier. They are now fighting the schools with a vigor and ingenuity worthy of the darkest ages. In this region they seek to break up our system by merely asking for a portion of the public money to use in educating children in their own way. They would kindly permit other religionists to do the same, and thus destroy all common education by making it sectarian. This sacrifice is demanded in order to keep the children from growing up to be infidel and irreligious. They declare that Protestants ought to join with them in this demand, for the sake of protecting their own religious interests.

We cannot for one moment yield to the timid judgment of those Protestants who favor this policy. Roman Catholics mean by "infidelity and irreligion," just what Protestants mean by "religious freedom of opinion and worship." All this sort of thing is called "infidelity" by Romanism and lamented as soul-destroying. They hate our public schools just because this common education tends to break down religious distinctions, and ecclesiastical exclusiveness, and all spiritual despotism of every kind whatever. They stigmatize the schools as godless, but their real, practical grievance is that any education which is not positively and persistently Romanist, tends to lessen the moral and spiritual domination of the Roman Church. It is entirely natural and inevitable that they should do all in their

power to break down this system of general education, to get a share of the public money to use for their own benefit, as the only way to maintain themselves in this atmosphere of general intelligence and religious freedom.

Is there any reason or justice or expediency why the people should yield to this demand? Are the people of these United States to blame if our system of public education, prepared on the broadest possible principles, working harmoniously with the most heterogeneous of populations, proves to be unfavorable to a foreign religion, whose infallible head, up to the last hour of his authority, ruled with absolute proscription of all religious liberty?

This body of religionists, that never professes respect for others where it dares to reveal its sentiments, comes here to say that our common education is distasteful, that it makes its own progress difficult, that it develops insubordination even among its priests, and that consequently the Government must change its methods, educate its children according to the various religions that prevail in the community, and thus make peace by making Romanists, Spiritualists, Presbyterians, and many other varieties of worshipers.

This is sheer impudence with no element of justice in it. They inform our Government that, representing 200,000,000 of people in Spain, South America, Italy, and other countries, they do not like our American way of teaching the young. In that it is not Roman teaching, it is irreligious. "Let us teach our children in our own way." In reply, the Government, which is our people, says: "You are at liberty to teach your children just how and when and where you wish. But you cannot have a share of the public money; you cannot use our public buildings; you cannot break up our system; you cannot destroy the power of this Government to give all children born under it a foundation of general teaching which it knows and controls, and which it believes to be most productive of general enlightenment and genuine civil and religious liberty. This system is splendidly adapted to the wants of sixty millions, and it is your misfortune if you have a faith that cannot endure the strain of such an instrument. It is simply monstrous that you should demand in the name of justice and liberty that this Government assist you in bringing up your children in a way that you consider more desirable than theirs."

Our citizens . . . do not realize how the Romanists who drive *their children out of the schools*, at the same time strain every nerve to get *their teachers into them*. Read the names of the teachers in the public schools of New York, and it is a revelation. If they are indeed "irreligious," then Romanists must be very "irreligious" teachers. When we roused the spirit of the people of this State to such an extent that John Morrissey, the gambling-house proprietor and ex-prize-fighter in the assembly, was very glad to withdraw the "Gray Nun" Bill, it was the victory of the people over a Romanist attack on our Normal School.

This bill made a Roman Catholic establish-

ment equal to the Normal School in power to give certificates of qualification as teachers. It not only made the Normal School useless for Romanists, but gave them power to furnish any number of their own candidates for positions. Thus they designed to capture the schools they could not destroy, just as in Pittsburg, Father Tighe became principal of the school his church denounces as "immoral and godless." "Rule or ruin" is the policy now pursued without the slightest attempt at concealment. Their numerical and political strength has increased so vastly that they can afford to scorn secrecy. Politicians of both parties will be rivals for the favor of this mighty machine, which is everywhere quite as much a political power as it is religious. If the masses of our people are not united and alert, before they know it the public-school system will be impaired and crippled. This is one of the great evils now threatening us with the recent vast influx of foreigners. Our schools have been the mills in which the human material of the Nation has been prepared and moulded for American citizenship. Our disorderly, rebellious criminal class are mainly recruited from other sources than our public schools. We are not yet ready to give them up at the dictation of the Papal power.—*N. Y. Observer.*

Christ and National Reform.

THIS plan of extending Christ's kingdom through political agitation discloses great moral degeneracy. It will, I think, be easily seen when we consider that love to God is the only return we can make to him for his wondrous love to us. Hence the Scripture says that "love is the fulfilling of the law." The absurdity of the National Reform movement is the supposition that men can be made to love God by compulsion, or restrained from not loving him.

Christ said, "And I, if I be lifted up from the earth, will draw all men unto me"—evidently by the drawing power of that unexampled love shown in thus voluntarily suffering an awful death. Yet the spirit of the present day seems to perceive that the drawing power of Jesus' love is inadequate, and with *shame* let it be said, proposes to institute civil measures to draw men unto God. The apostle says, "We love him because he first loved us," but these men, evidently knowing nothing of the nature of that love, say we will have men to love God because it is popular to do so, or because the law of the land constrains them. If men are not touched in their hearts by the dying love of Christ, it is the height of absurdity to try to compel them. Anyone ought to be able to see that a law to the effect that men should have their hearts melted in view of Christ's love to them would be nonsense, if not worse.

In opposition to this, stand the words of the apostle, "The love of Christ constraineth us." Oh, if poor, neglected Jesus wept over callous-hearted Jerusalem, because love was rejected, how would he weep over this movement to supplant the Holy Spirit of love by machinery of unhallowed invention.

Do not angels say, "They know not what love is?" and will not hell enlarge herself without measure? God help us in the last great apostasy.

W. S. RITCHIE.

Hudson, Ohio.

A Dangerous Parallel.

ALONGSIDE of the statements of the Elgin Sunday-law Convention, given in a foregoing article, we desire to place some facts of history which reveal a threatening danger that the American people do not dream of. By this we intend to show that it was in this same way precisely that the union of Church and State was formed in the fourth century, out of which grew the Papacy in its highest pretensions. There is no need of much argument; all we shall have to do is to quote the history, and the parallel can be so plainly seen that argument is unnecessary.

Neander says of the fourth century:—

"As is evident from the synodal laws of the fourth century, worldly-minded bishops, instead of caring for the salvation of their flocks, were often but too much inclined to travel about, and entangle themselves in worldly concerns."—*Church History, Vol. 2, page 16. Torrey's Edition, Boston, 1857.*

So it is now with these Sunday-law preachers, in their working up of religio-political conventions, and their lobbying almost every Legislature in the land. But what was the purpose of these worldly-minded bishops in entangling themselves in worldly concerns? Neander tells:—

"This theological theory was already the prevailing one in the time of Constantine; and . . . the bishops voluntarily made themselves dependent on him by their disputes, and by their determination to make use of the power of the State for the furtherance of their own aims."—*Id., p. 132.*

What then were their aims? Their first and greatest aim was the exaltation of themselves; and second only to that was the exaltation of Sunday. These two things had been their principal aims, and especially of the bishops of Rome, for more than a hundred years, when Constantine gave them a chance to make their aims effectual by the power of the State. The first assertion of the arrogant pretensions of the bishop of Rome to power over the whole church, was made in behalf of Sunday by Victor, who was bishop of Rome from A. D. 193 to 202.

"He wrote an imperious letter to the Asiatic prelates, commanding them to imitate the example of the western Christians with respect to the time of celebrating Easter [that is commanding them to celebrate it always on Sunday]. The Asiatics answered this lordly requisition . . . with great spirit and resolution, that they would by no means depart, in this manner, from the custom handed down to them by their ancestors. Upon this the thunder of excommunication began to roar. Victor, exasperated by this resolute answer of the Asiatic bishops, broke communion with them, pronounced them unworthy of the name of his brethren, and excluded them from all fellowship with the Church of Rome."—*Mosheim, Church History, 2d Century, part II, chap. V, par. 11.*

One of the earliest things in which these church managers secured from Constantine

the use of the power of the State, was the famous edict prohibiting certain kinds of work on "the venerable day of the sun." That edict runs thus:—

"Let all the judges and towns-people and the occupation of all trades rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest, the critical moment being let slip, men should lose the commodities granted by Heaven."

This edict was issued March 7, A. D. 321. It will be seen by this edict that only judges and towns-people and mechanics were commanded to rest on Sunday. If mechanics were allowed to work, the spiritual temple could not be built "without the noise of the hammer;" don't you see? But this did not satisfy the political managers of the churches for any great length of time.

"By a law of the year 386, those older changes effected by the Emperor Constantine were more rigorously enforced, and, in general, civil transactions of every kind on Sunday were strictly forbidden. Whoever transgressed was to be considered, in fact, as guilty of sacrilege."—*Neander, Id., p. 300.*

But these laws only prohibited *work* on Sunday; pleasure-seeking, games, etc., were not even yet prohibited. Consequently a church convention held at Carthage in 401,—

"Resolved to petition the Emperor, that the public shows might be transferred from the Christian Sunday and from feast days to some other days of the week."—*Id.*

But what was the purpose of all these Sunday laws, and petitions for Sunday laws? From the first Sunday law enacted by Constantine, to the last one enacted by any other emperor; from the first petition presented by the political bishops of the fourth century to this last one circulated by the political preachers of Illinois; the sole reason and purpose has always been,—

"So that the day might be devoted with less interruption to the purposes of devotion;" and "in order that the devotion of the faithful might be free from all disturbance."—*Id., pp. 297, 301.*

But what was it that disturbed the devotion of the faithful on Sundays in the fourth century?

"Owing to the prevailing passion at that time, especially in the large cities, to run after the various public shows, it so happened that when these spectacles fell on the same days which had been consecrated by the church to some religious festival, they proved a great hindrance to the devotion of Christians, though chiefly, it must be allowed, to those whose Christianity was the least an affair of the life and of the heart."—*Id., p. 300.*

But, again, how could a theater or a circus in one part of the city hinder the devotion of the faithful in another, and perhaps distant, part of the city, or even in the country? Thus:—

"Church teachers . . . were, in truth, often forced to complain, that in such competitions the theater was vastly more frequented than the church."—*Id.*

Oh, yes! That is the secret of the hin-

drance to their devotion. If there was a circus or a public show on Sunday, it would get a great many spectators, and "so break up a great many congregations;" the church-members would go to the circus, and "let the hour of worship go by unheeded;" and so their devotion was greatly disturbed and hindered. Don't you see? Just here, please read again the quotations from Dr. Everts's speech in the Elgin Convention, where he complains of the Sunday train and the Sunday newspaper. Is not this thing a perfect repetition of that in the fourth century?

But yet those ambitious prelates of the fourth century were not content with stopping all manner of work, and closing public places, on Sunday. They had secured the power of the State so far, and they determined to carry it yet further, and use the power of the State to compel everybody to worship according to the dictates of the church. And one of the greatest Fathers of the church, was father to this theory. That was the great church Father and Catholic saint, Augustine—and by the way, he is grandfather to National Reform too, as we shall prove one of these days. Augustine taught that,—

"It is indeed better that men should be brought to serve God by instruction than by fear of punishment or by pain. But because the former means are better, the latter must not therefore be neglected. . . . Many must often be brought back to their Lord, like wicked servants, by the rod of temporal suffering, before they attain to the highest grade of religious development."—*Schaff, Church History, Vol. II, section 27.*

And says Neander:—

"It was by Augustine, then, that a theory was proposed and founded, which . . . contained the germ of that whole system of spiritual despotism, of intolerance and persecution, which ended in the tribunals of the Inquisition."—*Neander, Id., p. 217.*

Of that whole fourth century Sunday-law movement, from beginning to end, Neander, with direct reference to those Sunday laws, says:—

"In this way, the church received help from the State for the furtherance of her ends."—*Id., p. 301.*

That is the indisputable truth of the matter. And it is just as indisputably true that this Sunday-law movement in our day in this Nation, is only another attempt of the church to seize upon the power of the State and use it to further her own aims. And just as surely as these political preachers of our day secure the power and the recognition of the State in their first step, they will carry it to the last step, and the logical end to which it was carried in the fourth century, and afterward in the *working* of the theory of Augustine. The church of our day can no more safely be trusted with political power than could that of the fourth century, or of any other century. The only safety for the people, and the only security for the State, is to make it perfectly certain that the church shall never receive the help of the State for the furtherance of her own ends; and that she shall never obtain any recognition at all by the civil power, beyond that granted to every other person or class in the Nation.

By these evidences from the fourth century, as well as by the evidences from the church conventions of our own day, it is demonstrated again that there is no such thing as a civil Sunday, and that there is no such thing as civil Sunday laws. The first Sunday law that ever was enacted was at the request of the church; it was in behalf of the church; and it was expressly to help the church. The call for Sunday laws now is by the church; and wherever they are enacted or enforced, it is in behalf of the church, and to help the church; and it is so throughout history. The keeping of Sunday is not a civil duty, and cannot of right be made a civil duty. Sunday is wholly an ecclesiastical institution, and the keeping of it can only be enjoined or enforced by ecclesiastical power. And whenever the civil power attempts to enjoin or enforce it, the civil power then in that is made subordinate to the ecclesiastical, and becomes only an instrument of ecclesiastical oppression.

That is the use that was made of Sunday laws in the fourth century; it is the use that has been made of them in the United States within the last three years; and that is the use that will be made of them in days to come as surely as the churches secure this help of the State in the furtherance of their own political and ambitious aims. Through Sunday laws the Papacy was developed in the fourth century; and through Sunday laws there will yet be developed a living image of the Papacy in this country. Therefore we are, and everybody else ought to be, uncompromisingly opposed to the enactment or the enforcement of any manner of Sunday laws.

A. T. J.

"Another Sign of the Times."

UNDER this heading, the *Christian Union* of January 26 has an article about the Pope's jubilee, from which we make the following extracts:—

"Nothing shows more clearly the decay of old religious animosities than the fact that so little has been heard of late of the old anti-Popery cry. . . . The old and somewhat panicky feeling which Protestants used to entertain toward the Pope and the church has evidently passed away. If evidence of this were needed, it would be found in the fact that the President's gift of a copy of the Constitution of the United States to the Pope has for the most part passed unchallenged—has, indeed, been commended as an act of courtesy, and as a sensible way of discharging what was, under the circumstances, a matter of national obligation; for as the author of 'Religio Medici' long ago suggested, the Pope is a temporal prince, and the amenities which are paid to princes are due to him. . . . In England, where the anti-Popery feeling has been even more rabid than in this country, an English nobleman of the highest rank has recently conveyed to the Pope the personal sympathy and good-will of the Queen, and was instructed 'to give expression to her feeling of deep respect for the elevated character and Christian wisdom' which the Supreme Pontiff has displayed in his high position. 'The temperate sagacity,' said the envoy, 'with which your Holiness has corrected errors and differences, from which much evil

might otherwise have arisen, inspires her Majesty with the earnest hope that life and health may long be granted to you, and that your beneficent actions may long be continued.'"

After mentioning the events connected with the Pope's jubilee, and the brilliancy of the pontifical mass in St. Peter's, the editorial continues:—

"Among the almost countless congratulations that were received from all parts of the world, Protestant good wishes and congratulations mingled with those from Catholic sources. This is as it should be, and marks the coming of the better age in which the bitter and unchristian animosities of the past are disappearing as the shadows at the dawn.

"One may hold Protestant convictions as resolutely as his fathers held them, and may oppose the Catholic propaganda in Church and State with the greatest zeal and earnestness, and still preserve toward this church that attitude of Christian courtesy which ought to be, although it never yet has been, the characteristic of Christian peoples. It is not impossible that the time may come when the old antagonism of the Catholic and the Protestant may appear insignificant in view of the deeper antagonisms which shall make them essentially one. Thomas Carlyle declared that the real struggle in every age is between the believer and the unbeliever, and it has seemed at times of late as if this phrase might soon describe the practical issue of certain tendencies in modern society. For anarchism and social disorder of the radical kind have their roots in atheism, and it is quite possible that the time may come when the real issue will be between the theist and the atheist; the man who believes in God, and order, and freedom, and rights of person, and property on the one side, and the man who disbelieves in all these on the other side. Whenever that time comes, the Protestant and the Catholic will stand side by side in a common defense of those common beliefs which have been their mutual possessions these many centuries. Stranger things have happened in history than such a change of attitude as would be involved in the fellowship of the Roman Catholic and the Protestant; and it is well to remember in any event that the only Christian way to hold one's convictions is to hold them with charity and courtesy."

Can anybody give a reason for this change in the feeling of Protestants toward Catholicism? Was it all just a senseless "panicky feeling," when the Waldenses and Albigenses used to tremble at the approach of the minions of the Pope? Was Luther's feeling toward the Pope nothing but jealousy? Did Huss and Jerome, and tens of thousands of others whom we call martyrs,—did they commit suicide? Was it foolish superstition on the part of the Lollards, when they used every means in their power to conceal their Bibles, so that the agents of the Pope might not burn them? In short, must we say that the Reformation was a mistake, and that the men who stood so firmly for principle were nothing but cranks? If not, why should there be any change in feeling towards Rome? She has not changed at all. Leo XIII. believes every dogma that the church has ever put forth, and he believes that every one of his predecessors in the Papal chair was infallible, and could not do wrong. What is it, then, but that he would do the same things if circumstances seemed to make it necessary, and he had the power?

When we remember the record which Rome has made, it is startling to read in an influential Protestant journal that "the Pope is a temporal prince, and the amenities which are paid to princes are due to him." And it is still more startling to learn that almost every Nation is giving practical evidence of its belief in this statement. Someone may say, "Oh, it is not because they favor Catholicism; they do it simply from political motives." Of course; nations and their rulers never take any steps except from political motives; and the Roman Catholic Church is simply a vast political machine, and therein lies the danger from it. We have no fears that Protestant America will ever turn Catholic in name; but when Protestants cease to protest, they might as well be Catholics. We hold that Protestantism to-day ought to stand in the same relation to Catholicism that it did in the days of the Reformation. That does not mean that we should hate Catholics, or that we should have any feelings towards them other than those of Christian charity and courtesy; but it does mean that we should protest against the principles and practices of the Church of Rome, and not be dazzled by its display of wealth and power.

We said above that "it is startling to read in an influential Protestant journal that 'the Pope is a temporal prince, and the amenities which are paid to princes are due to him.'" But we don't read such language in a Protestant journal. Protestant journals do not contemplate a union of Protestantism and Catholicism. The *Christian Union* is not a Protestant journal; and the fact that it is an influential journal, and that other professedly Protestant journals, as the *New York Independent*, and *Christian at Work*, stand in the same position, is evidence to us that there is very little Protestantism nowadays.

Let the reader read carefully the last paragraph of the *Christian Union's* article. Note the following sentences: "It is not impossible that the time may come when the old antagonism of the Catholic and the Protestant may appear insignificant in view of the deeper antagonism which shall make them essentially one." "Stranger things have happened in history than such a change in attitude as would be involved in the fellowship of the Roman Catholic and the Protestant." Stranger things have happened, and no doubt this will happen; but the man who can calmly contemplate such an event, has not read the history of the middle ages, or has read it to little purpose. But what can be said of the one who can deliberately bid for such a union with Roman Catholicism?

The nations of the Old World are nearly all now virtually at the feet of the Pope. They have been brought there through policy. Germany repealed the May Laws, and made friends with the Pope, in order to secure his help in the struggle with the socialists. Russia wants his help to settle her internal dissensions; and England must have him as mediator in the trouble with Ireland. We have not the slightest doubt but that in a few years Protestantism and Catholicism will

be virtually one in crushing out "atheism." And who will be classed among the atheists? The *Christian Statesman* has already told us,—every man who opposes the National Reform attempt to enforce the observance of Sunday. He may believe in God, in Jesus Christ, and the gospel, and in the Bible, but if he keeps the fourth commandment just as it reads, instead of keeping it as interpreted by the church, he will be counted an atheist. In short, every man who insists upon the right of private judgment in matters of religion, will be classed among the atheists.

And this is what is actually coming to pass in this country. The spirit of it is everywhere. We wish to again emphasize the fact that the *SENTINEL* is uncompromisingly opposed to everything like a union of Church and State; whether in name or in fact. We do not stand opposed simply to the so-called National Reform movement. Those who are looking at that alone, will be terribly surprised some day. We warn the people of America that degenerate Protestantism, which comprises nearly all the Protestantism that now exists, is about to sell their liberty to the Church of Rome. Let every true man keep his eyes open to discern the signs of the times.

E. J. W.

Rome's Work.

At the late Conference of the Evangelical Alliance, Bishop A. C. Coxe, of New York, gave an address on "Ultramontanism," in which he spoke of the relationship of Roman Catholics to our Constitution and laws, and showed the danger to our institutions from the evil workings of Rome. We present the following extract as containing points of special interest to American citizens just now, especially as the National Reform Association is commissioned to secure "if possible" the co-operation of Rome, in its designs upon our Constitution, and our public schools.

"Happily, the spirit of the Gallican maxims has its equivalents in our American Constitution, and it is actually imbedded in the naturalization laws. Let me quote them, in brief, as follows:—

"1. The alien seeking to be naturalized must make oath two years beforehand of his *bona-fide* intention to become a citizen of the United States, and to *renounce forever all allegiance and fidelity to any foreign prince, potentate, State, or sovereignty*; in particular that to which he has been subject.

"2. When he applies for naturalization after the two years thus provided for, he must prove that he has resided in the United States five years at least; that during that time he has behaved as a man of good moral character, attached to the principles of the Constitution, and well disposed to the good order and happiness of the same.

"3. If he has borne any hereditary title, or been of any of the orders of nobility in the kingdom or State from which he came, he shall in addition to the above requisites make an express renunciation of his title or order of nobility.

"4. Finally, he shall at the time of his application make oath that he will support the Constitution of the United States, and that he *absolutely and entirely renounces and abjures all allegiance and fidelity to every foreign prince,*

potentate, State, or sovereignty, particularly the State or sovereignty of which he has been a subject."—*Revised Statutes of the United States. Title XXX, page 380. Washington. 1875.*

"In brief, then, our Constitution, as interpreted by legislation, asserts Home Rule for Americans. It assumes that no foreign potentate whatever shall be permitted to dictate to us in matters of politics, of society, of legislation, of jurisprudence, of education, or of government in any of its forms. No American citizen shall be subject to any foreign court, so that he may be summoned to a foreign country to answer for his political conduct, or for anything affecting his rights as a citizen. Our country is competent to manage its own affairs; to settle the delicate relations between labor and capital, and to regulate associations and organizations among the people, without inquiring of a foreign court, ignorant of our conditions, our wants, and the spirit of our laws, what Americans may lawfully do.

"Take, for example, the case of a Roman Catholic citizen who happens to be an ecclesiastic, and who assumes a political position, which some regard as in conflict with his vocation; let his local superiors settle the ecclesiastical question here among themselves and give him just judgment, where, if they rob him of his profession and means of livelihood unjustly, they can be punished by the laws. As an American, he cannot lawfully be summoned beyond seas, to be judged by an Italian court. For look, if he can be thus dealt with for a wrong position, he may, also, be cited abroad and punished for a right one. If they may call him to account in Italy for his conduct in America when he votes for an agrarian, so, also, when it comes to sustaining our common-school system, he may be cited to Rome and stripped of his profession, because he votes to uphold and to perpetuate it.

"If this can be done in one case, so in a thousand; and by terrorism, a thousand ecclesiastics may be forced to vote as an Italian dictates (an Antonelli, perhaps, or another Borgia), and every such ecclesiastic will control a thousand lay voters by like terrorism. What then? The Government itself may be turned into a dependency of the Court of Rome. The balance of power may enable a minority to usurp the functions of government under color of law, and lo! we are transformed into a Mexico, with no choice but to bow our necks to a foreign domination, or to involve ourselves in religious wars for the preservation of freedom. See how wise are our laws in their unconscious Gallicanism; intolerant of all foreign interference, and, as I said, asserting Home Rule for Americans. We choose to be governed by ourselves, as were our Anglo-Saxon forefathers by themselves, in the darkest days of Papal domination. It was then that they said to the Italians: '*Nolumus leges Angliæ mutari.*' We say just as emphatically of our American laws and constitutions: We will not suffer them to be altered by any foreign dictation whatever.

"But what is our actual concern with these

principles just now? Are we threatened with alien interference and with a foreign power to influence and overawe our elections? I leave it to your own burning sense of recent events to frame the proper reply. The proposal to introduce a Papal nuncio into the Republic; the residence among us of a cardinal, who is a foreign prince, and bound to a foreign court by obligations which no American has any right to assume; the goings to and fro of ecclesiastics to consult an alien potentate as to our domestic questions of labor and labor associations, and to prescribe to our citizens what they may do or not do in such issues; and the proposed establishment, in this capital, of a university under the authority of a pontiff who, whatever the virtues of his private character, has been forced to re-invest the Jesuits with unlimited powers, and with functions against which every Roman Catholic Government in Europe has protested, not only in words, but by banishing the Jesuits as public enemies and confiscating their estates; I ask, Are not these tokens of peril to be resisted here and now and for all time to come? Are they not the prelude to an open assault upon our common schools, and their subversion through political subservency?

"Archbishop Lynch, of Toronto, in a letter to Lord Randolph Churchill, reminds him that he and his confraternity hold the *balance of power* in Canada, and through it have controlled the elections there; and he goes on to assert that by a similar use of the *balance of power*, presidential elections will be decided in this Republic.

"In California, certain ultramontane dignitaries have insulted American social ties of the most sacred character, by reflecting on the marriages of the vast majority of our countrymen as mere concubinage.

"Our school system is denounced in terms the most flagrant, and a counter-system is set up in which the un-American ideas of the Syllabus are to be imposed on thousands of our future voters. I hold in my hand a book issued by the 'Catholic Publication Society' in New York, and by affiliated publishers in Baltimore and Cincinnati. It is printed in Baltimore, under license of its late Archbishop (Bailey) and the certificate of his official censor, that it is unobjectionable—'*nihil obstat*.' It is a book of instruction for children. Its motto is (quoted from Benedict XIV.), 'We affirm that the greatest part of the damned are in hell, because they did not know those mysteries of faith which Christians must know and believe.' What are these mysteries? Let us read this authorized ultramontane school-book.

"I quote (pp. 97-104) as follows:—
 "Question. Have Protestants any faith in Christ?
 "Answer. They never had.
 "Q. Why not?
 "A. Because there never lived such a Christ as they imagine and believe in.
 "Q. In what kind of a Christ do they believe?
 "A. In such an one of whom they can make a liar, with impunity, whose doctrine

they can interpret as they please, and who does not care what a man believes, provided he be an honest man before the public.

"Q. Will such a faith in such a Christ save Protestants?

"A. No sensible man will assert such an absurdity.

"Q. What will Christ say to them on the day of Judgment?

"A. I know you not, because you never knew me.

"Q. Are Protestants willing to confess their sins to a Catholic bishop or priest, who alone has power from Christ to forgive sins? "Whose sins you shall forgive they are forgiven them."

"A. No; for they generally have an utter aversion to confession, and therefore their sins will not be forgiven them throughout all eternity.

"Q. What follows from this?

"A. That they die in their sins and are damned."

And these are the people with whom the National Reform Association "will gladly join hands," as soon as the Catholics will consent. And these are the ones into whose hands the National Reformers will willingly put the public schools whenever the Catholics are in the majority. The wicked scheme!

WE believe that moral reforms must be wrought by moral agencies. Christians must do Christian work by Christian methods, and in the spirit of Christ. Men are to be saved not by wholesale but one at a time. The gospel must be preached to every creature; it is the personal message of a personal salvation. All this we firmly hold, and have no disposition to substitute other agencies or methods. But can it be wondered at that Christian zeal and endeavor are paralyzed in view of the fact that the whisky saloon, the fountain and fortress of vice, is entrenched behind the law, and that the statutes against the social evil are a dead letter? The law of the land itself becomes the minister of evil, and the officer of the law the protector rather than the terror of evil-doers. The Christianity that thus crystallizes itself into heathen practices cannot be wholly genuine; it is a sham Christianity in so far as it supports or compromises with these evils.—*Nashville Christian Advocate.*

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The American Sentinel.

OAKLAND, CALIFORNIA, MARCH, 1888.

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THE AMERICAN SENTINEL is, as everybody can see, only an eight-page paper, and is issued only once a month. It is evident, therefore, that we cannot publish everything, nor can we print in one number everything that comes within our province. When people send us communications, or extracts from papers, they must have patience if they do not appear at once. "All things come 'round to him who will but wait."

"FRIEND, please stop the AMERICAN SENTINEL," was the word that came post haste from Kansas a few days ago. We have not the slightest doubt but that there are many who would like to have us stop the SENTINEL, but we cannot gratify them, because there are so very many who write of the SENTINEL in a strain similar to the following from a prominent judge in a Southern State: "I read each number that comes, and I think with increasing interest." The SENTINEL will not stop.

WE would call the attention of the friends of the SENTINEL to our bound volumes. Volume 2 of the AMERICAN SENTINEL neatly bound in manilla, with index, is now ready. Price, 60 cents. Better still are volumes 1 and 2 bound in one cloth volume, with index of each volume. Price, \$1.75 post-paid. Those who are studying the subject of National Reform, will find the two volumes bound in one just the thing for them. Nobody could do a better thing than to buy a copy to present to some friend.

THE SENTINEL has not space to waste in personalities. It is opposed not to National Reformers, but to National Reform. Our friend N. R. Johnston enters a grievous complaint against us in the last number of the *Statesman*, because a certain article of his was not published in the SENTINEL. As he says, we have published one or two articles from him. We went so far as to agree to publish them, before we saw them, because we felt sure that he would confine himself to the main points. So when he again asked for space, we again assented; but when we found that the most of one of the articles needed no reply, and was not really upon National Reform, we informed him that we had not space for it. We would have published one; but as he insisted that it must be both or none, we returned both. At the same time we informed him that whenever he would furnish us with straight National Reform matter, we would publish it. This he does not tell the readers of the *Statesman*.

We make this note of explanation simply

that all may know that the SENTINEL does not intend to shut out free and fair discussion of National Reform principles from its columns. Nothing would please us better than to receive for every number, from any representative National Reformer, short, pithy articles on National Reform, telling our readers just what National Reform is, and what it wants. This doesn't mean, though, that we propose to resign the editorial management of the SENTINEL into the hands of the National Reformers.

TRUTH never demands a vote. It refuses to go to the poll or to acknowledge majorities. It presents its evidence and claims submission. To attempt to gather truth out of a multitude of errors, by setting them to neutralize each other, is to revive the vain alchemy of the middle ages to turn iron into gold, or to imitate the folly of an old student of prophecy, who gathered some scores of conflicting prophetic dates together, and struck the mean among them in order to reach the true year.—*Horatius Bonar, D. D.*

THE November (1887) number of the SENTINEL contained some of the questions and answers given at the Lakeside National Reform Convention. Among them was one by Dr. McAllister, in which he was reported as saying, in answer to the question if the success of National Reform would not result in persecution: "False religion will be persecuted, and the State will be the persecutor." Mr. McAllister says that what he did say was that "a false religion will persecute." We very gladly make the correction, for we have no design to misrepresent anybody. The truth about the National Reform Association is more damaging to it than any erroneous statement could be. When we have more space than we have in this number, we shall notice Mr. McAllister's statement more at length.

"DISTRICT" SECRETARY, Rev. M. A. Gault, in a report in the *Christian Statesman* of August 11, tells of his attendance at a Prohibition convention at Lake Side Rink, Racine, Wis., at which he "had the privilege of presenting the cause of God in Government here on the same platform with Colonel Bain, and Governor St John." Speaking further of Colonel Bain he says:—

"He shook my hand warmly as I left the platform, saying how much he sympathized with the National Reform movement. He said he had received a letter some time ago from the editor of the AMERICAN SENTINEL in California, telling him how much mischief there was in our movement, and asking him to write some articles for the SENTINEL."

We are most happy to inform Mr. Bain that he is most prodigiously mistaken. We know that Mr. Bain never received a letter from the editor of the AMERICAN SENTINEL, because we happen to know that the editor of the SENTINEL never sent him a letter. Nor did the editor of the AMERICAN SENTINEL, nor any person authorized by the editor of the SENTINEL, ever ask Colonel Bain to write a single

article, much less "some articles for the SENTINEL." We would suggest that the excellent Colonel read his letters a little more carefully.

Further Mr. Gault says of him:—

"He wrote in reply [to the letter that he didn't get from the editor of the SENTINEL] that our country had been drifting devilward long enough, and he was disposed to sympathize with any movement to help it Godward."

Mr. Bain may have written such a letter to somebody; he may have written it to the editor of the SENTINEL; but that no such letter was ever received by us is certain. If we had received it we might have said to him that it is true enough that our country has been, and is, "drifting devilward," but whereas now it is only "drifting," the effect of National Reform will be but to set it *full-sail* in that direction.

HITHERTO the SENTINEL has used the phrase "union of Church and State" in calling attention to the rapid encroachments of the ecclesiastical upon the civil power in this country and in making known our opposition to it. But those who are zealously working for the union of Church and State here, constantly seek to dodge, and to deaden as far as possible, the force of the SENTINEL's arguments, by the sophistical plea that they are "all thoroughly opposed to any union of Church and State," while at the same time they are all just as thoroughly in favor of a union of Religion and the State. "Church and State," say they, "is always an unmixing evil. But Religion and State is another thing. That is a good thing,—and that is what we aim to make a feature of our institutions, and we are going to have it."

Now the SENTINEL does not propose to work at cross purposes, neither does it intend to spend any time in drawing hair-splitting distinctions between terms, therefore let it be forever understood that THE AMERICAN SENTINEL IS UNCOMPROMISINGLY OPPOSED TO ANY UNION OF RELIGION AND THE STATE. For such a union can end only in the worst of all tyrannies—the tyranny of a religious despotism. In reality there is no difference, of course, between a union of Church and State and a union of Religion and the State, but as those who favor the wicked thing, endeavor to disguise it under the apparently mellow term "Religion and State," we, likewise, in exposing it, shall hereafter use that term rather than the phrase "Church and State." This, not because we admit for a moment that there is any difference at all, but solely to prevent them from dodging our arguments. But let it be understood that our opposition to so-called Religion and the State, is due solely to our love for true religion and the individual.

THE AMERICAN SENTINEL.

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