

"But union of church and state is the selection by the nation of one church, the endowment of such a church, the appointment of its officers, and the oversight of its doctrines. For such a union, none of us plead. To such a union we are all of us opposed." {DAR 611.4}. The reader is requested to mark this well. Here is given a definition of a union of church and state such as no one expects or fears; such, in fact, as is not possible in the existing state of the churches, and then a special plea is set up that they are opposed to a union of church and state!

The church to dictate to civil powers. To such an impossible combination as they describe, they may safely write themselves opposed; but to a union of church and state in the popular sense of the phrase, - a union, not of one church, but of all the churches recognized as orthodox, or evangelical, - a union not giving the state power to elect church officers nor to take the oversight of church doctrines, but giving the churches the privilege of enforcing, by civil laws, institutions and usages of religion, according to the faith of the churches, or to the construction put upon those institutions and usages by the churches, - to such a union, we say, they are not opposed. They are essentially and practically, despite their professions, open advocates of a union of church and state. {DAR 611.5}.

We are not alone in this view of the subject. Mr. G.A. Townsend (New World and Old, p. 212) says:- {DAR 611.6}. "Church and state has several times crept into American politics, as in the contentions over the Bible in the public schools, the anti-Catholic party of 1844, etc. Our people have been wise enough heretofore to respect the clergy in all religious questions, and to entertain a wholesome jealousy of them in politics. The latest politico-religious movement [italics ours] is to insert the name of the Deity in the Constitution." {DAR 611.7}. The Christian Union, January, 1871, said:- {DAR 612.1}. "If the proposed amendment is anything more than a bit of sentimental cant, it is to have a legal effect. It is to alter the status of the nonchristian citizen before the law. It is to affect the legal oaths and instruments, the matrimonial contracts, the sumptuary laws, etc., etc., of the country. This would be an outrage on natural right." {DAR 612.2}. The Janesville (Wis.) Gazette, at the close of an article on the proposed amendment, speaks thus of the effect of the movement, should it succeed:- {DAR 612.3}. "But, independent of the question as to what extent we are a Christian nation, it may well be doubted whether, if the gentlemen who are agitating this question should succeed, they would not do society a very great injury. Such measures are but the initiatory steps which ultimately lead to restrictions of religious freedom, and to commit the government to measures which are as foreign to its powers and purposes as would be its action if it should undertake to determine a disputed question of theolo-

gy." {DAR 612.4}.

The Weekly Alta Californian, of San Francisco, March 12, 1870, said:- {DAR 612.5}. "The parties who have been recently holding a convention for the somewhat novel purpose of procuring an amendment to the Constitution of the United States recognizing the Deity, do not fairly state the case when they assert that it is the right of a Christian people to govern themselves in a Christian manner. If we are not governing ourselves in a Christian manner, how shall the doings of our government be designated? The fact is, that the movement is one to bring about in this country that union of church and state which all other nations are trying to dissolve." {DAR 612.6}.

The Champlain Journal, speaking of incorporating the religious principle into the Constitution, and its effect upon the Jews, said:- {DAR 612.7}. "However slight, it is the entering wedge of church and state. If we may cut off ever so few persons from the right of citizenship on account of difference of religious belief, then with equal justice and propriety may a majority at any time dictate the adoption of still further articles of belief, until our Constitution is but a text-book of a sect, beneath whose tyrannical sway all liberty of religious opinion will be crushed." {DAR 613.1}.

But it may be asked how the Sunday question is to be affected by the proposed Constitutional Amendment. Answer: The object, or, to say the least, one object of this amendment, is to put the Sunday institution on a legal basis, and compel its observance by the arm of the law. At the national convention held in Philadelphia, Jan. 18, 19, 1897, the following resolution was among the first offered by the business committee: {DAR 613.2}.

"Resolved, That, in view of the controlling power of the Constitution in shaping state as well as national policy, it is of immediate importance to public morals and to social order, to secure such an amendment as will indicate that this is a Christian nation, and place all Christian laws, institutions, and usages in our government on an undeniable legal basis in the fundamental law of the nation, specially those which secure a proper oath, and which protect society against blasphemy, Sabbath-breaking, and polygamy." {DAR 613.3}.

This tract is a 'must read'!

Sunday legislation

Enforcement by law of false worship above the true

THE LOUD CRY HERALD MINISTRY
Box 315, Katima Mulilo, Namibia, 9000
Web: www.theloudcryherald.com
Email: josh@theloudcryherald.com

Questions continue to arise that Sunday, being the mark of the beast, whether those who have kept this day and those who are now keeping Sunday have received the mark of the beast. I appeal to you the reader, to read on because this tract answer this very important question.

Receiving the mark of the beast? But how is it with those...who have kept Sunday in the past, and the majority of those who are keeping it today? Do they keep it as an institution of the papacy? - No. Have they decided between this and the Sabbath of our Lord, understanding the claims of each? - No. On what ground have they kept it, and on what do they still keep it? They suppose they are keeping a commandment of God. Have such the mark of the beast? - By no means. Their course is attributable to an error unwittingly received from the Church of Rome, not to an act of worship rendered to it. {DAR 607.1}.

Freed from papal errors and corruption. The church which is to be prepared for the second coming of Christ must be entirely free from papal errors and corruptions. A reform must hence be made on the Sabbath question. The third angel proclaims the commandments of God, leading men to the true in the place of the counterfeit. The dragon is stirred, and so controls the wicked governments of the earth that all the authority of human power shall be exerted to enforce the claims of the man of sin. then the issue is fairly before the people. They are required to keep, on the one hand, the true Sabbath; on the other a counterfeit.

A personal decision. For refusing to keep the true, the message threatens the unmingled wrath of God; for refusing the false, earthly governments threaten them with persecution and death. With this issue before the people, what does he do who yields to the human requirement? - He virtually says to God, I know your claims, but I will not heed them. I know that the power I am required to worship is antichristian, but I yield to it to save my life. I renounce your allegiance, and bow to the usurper. The beast is henceforth the object of my adoration; under his banner, in opposition to your authority, I henceforth array myself; to him, in defiance of your claims, I henceforth yield the obedience of my heart and life. {DAR 607.2}.

Such is the spirit which will actuate the hearts of the beast-worshippers, - a spirit which insults the God of the universe to his face, and is prevented only by lack of power from overthrowing his government and annihilating his throne. Is it any wonder that Jehovah denounces against so Heaven-daring a course the most terrible threatening that his Word contains? {DAR 608.1}.

The Closing Work. We have now seen what would properly constitute an image to the beast, such as the two-horned beast

is to erect, and also the probability that such an image will soon be perfected in this country (America-added); and we have also learned what constitutes the mark of the beast, which is to be enforced upon all the people. An ecclesiastical organization composed of a greater or less number of the different sects of our land, with some degree of coalition also between these bodies and Roman Catholicism, together with the promulgation and enforcement of a general Sunday-sabbath law, would fulfil what the prophecy sets forth in reference to the image and the mark of the beast; and these movements, or their exact equivalent, the prophecy calls for. The line of argument leading to these conclusions is so direct and well-defined that there is no avoiding them. They are a clear and logical sequence from the premises given us. {DAR 608.2}.

A union of churches. The United States government had given abundant evidence, by its location, the time of its rise, the manner of its rise, and its apparent character, that it was the power symbolized by the two-horned beast. There could be no mistake in the conclusion that it was the very nation intended by that symbol. This being so, it must take the course and perform the acts foretold. But here were predictions which could be fulfilled by nothing less than the above-named movement respecting church and state, and the enforcement of the papal Sabbath as a mark of the beast. {DAR 608.3}. With every review of the argument, new features of strength have been discovered in the application; and amid a storm of scornful incredulity we have watched the progress of events, and awaited the hour of fulfilment. {DAR 609.1}.

Spiritualism co-exist with this despotic power. Meanwhile, Spiritualism has astonished the world with its terrible progress, and shown itself to be the wonder-working element which was to exist in connection with this power. This has mightily strengthened the force of the application, and now, within a few years past, what have we further seen? - No less than the commencement of that very movement respecting the formation of the image, and the enactment of Sunday laws, which we have so long expected, and which is to complete the prophecy and close the scene. {DAR 609.2}. Reference has already been made to the movement to secure a union of the churches for the purpose of adding strength and influence to ecclesiastical movements in certain directions. And now a class of men is suddenly springing up all over the land whose souls are absorbed with the cognate idea of Sunday reform, and who have dedicated themselves, heads, hands, and pockets, to the carrying forward of this kindred movement. Organizations called Sabbath Committees have been formed in various places, and have labored zealously, by means of books, tracts, speeches, and sermons, to create a strong public sentiment in behalf of Sunday. Making slow

progress through moral suasion, they seek a shorter path to the accomplishment of their purposes through political power.

Political duties of the coalition. Rev. J.S. Smart (Methodist), in a published sermon on the Political Duties of Christian Men and Ministers, expresses a leading sentiment on this question, when he says:- {DAR 609.3}. "I claim that we have, and ought to have, just as much concern in the government of this country as any other men. .. We are the mass of the people. Virtue in this country is not weak; her ranks are strong in numbers, and invincible from the righteousness of her cause, - invincible if united. Let not her ranks be broken by party names." {DAR 610.1}. In accordance with the logical development of these feelings, an association has been formed, now called "The National Reform Association," which has for its object the securing of legal enactments for religious institutions, by means of such an amendment to the national Constitution as shall "place all Christian laws, institutions, and usages of the government on an undeniable legal basis in the fundamental law of the land." Here is the germ of religious revolution, the entering wedge of church and state. {DAR 610.2}

This movement originated at Xenia, Ohio, in February, 1863, in a convention composed of eleven different religious denominations, who assembled for prayer and conference. {DAR 610.3}.

The aim is to substitute the true. To be sure the leaders in this movement disclaim vehemently any such purpose as a union of church and state; but a sentence now and then escapes them which reveals more than they intended. Thus, at a convention of this association in Pittsburg, Pa., Dr. Stevenson, one of these leaders, said:- {DAR 610.4}. "Through the immense largesses it receives from corrupt politicians, the Roman Catholic Church is, practically, the established church of the city of New York. These favors are granted under the guise of a seeming friendliness to religion. We propose to put the substance for the shadow, - to drive out the counterfeit by the more complete substitution of the true." {DAR 610.5}. There are several guess-roads through which we may look for the intent of this language; but inasmuch as they all arrive at one conclusion, this conclusion is neither ambiguous nor doubtful; it is simply that the Protestant Church shall become really established, as the Roman Catholic now is practically. This is confirmed by the very next sentence, which reads; {DAR 611.1}. "What we propose is nothing of a sectarian character. It will give no branch of American Christians any advantage over any other." {DAR 611.2}.

The selection of one church by the nation. Professor Blanchard undertakes to give a definition of what they mean by a "union of church and state," as follows:- {DAR 611.3}.