REASONS
FOR NOT VOTING UNDER THE PRESENT
CONSTITUTION OF THE
UNITED STATES

We should not refuse to vote because
of our form of government; we live it
and believe it to be of divine appoint-
ment. When God organized civil gov-
ernment at the foot of Sinai for three
millions of Hebrews, He said: "Choose
out from among the people your rulers;"
and this gave them a Republican form
of government, and our government in
its form is modeled after it. In after
years, when the people sought a Shiloh
a king, in order to be like their neighbor,
Samuel went to God and said, "This
people have rejected me;" but God said,
"No, they have not rejected you, but
they have rejected Me," and He gave
them a king in His anger. We live our
Republican form of government; we
would have none other.
We should not refuse to vote because
we are not part of the nation. We must
carefully keep in mind the distinction
between the nation and the government.
The nation comes into existence, and
then afterwards the government. Our nation was born into the family of nations on July 4th, 1776, but our present government was organized in 1789. The government is the agent of the nation to do the nation's will as defined by the written Constitution, and the people may change the form of government at pleasure. The nation remains the same, but the government may change. We are the same nation since '76, but have had government by Articles of Confederation and government under the present Constitution; France has been the same nation for centuries, but has had several different governments in the last century. The nation is made up of people, men, women and children; but the government is controlled by that class of citizens that exercise sovereignty, and sovereignty is exercised by voting, and the phrase, "We the people," means the voting class, or certain male citizens over twenty-one years of age.

The nation is called Christian, we are a Christian people, we have Christian forms, usage and customs; but the government is non-Christian, and as defined by the Constitution is without God and Christ and His laws, and, as ex-President Woolsey said, "need not be changed in letter or syllable to adapt it to a Mohammedan nation." Now we are a part of the true "divinely-ordained organization," the nation, but not a part of the "voluntary society which is formed within the nation for purposes of government." We became part of the nation involuntarily by birth, but we can be part of the government only by such voluntary acts as taking the oath of allegiance, securing the oath of office, or voting for others to take the oath of office as our representatives. Voting and holding office, to which an oath to support the Constitution in taken, are governmental acts by which there is identification with the government; and we refuse to vote or hold office becomes thus we would incorporate with the government.

We think the following proposition will not be denied: The authorized size of an organization attack to the individual computing that organization. This principle is set forth very explicitly in the following, adapted by the Free Presbyterian Synod, which met in Clevel-

and, Ohio, in 1832:

"Whereas, each nation, each distinct community, each religious body or denomination, which, by its structure is constituted one whole, in, without exception, as far as we are aware, treated by God as a unit, as a legal corporation, a moral, partnership, such decided aid which is responsible for the change of body, whilst it organic connection with it remains, And"
Worse, the sin of the organization is in the sin of the individuals who compose it, which sin is so much more flagrant than a private sin, as the imposing public body is greater than the individual. From this sin and its consequence there can be no escape except in serving the cause on hand, which is renovation from the body.

The Psalmist asserts the same principle in Psalm xiv. 20: "Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?" In Isa. vii. 20, we read that Rezin and Remaliah's son had formed an organization against Judah, and there were some loyal Jews who were tempted to become part of the organization, but God sent His prophet to warn them not to identify themselves with the organization, saying, "Say ye not a confederacy to all them to whom this people shall say a confederacy." Now, if God would not allow the loyal Jew to identify himself with an organization arrayed against Judah, or the house of David, much more will He not allow the loyal Christian to become identified with an organization arrayed against Christ, the son of David. Hence we refuse to vote, and thus identify with the government of the United States, because:

1. God's law is ignored, and the will of the people is the supreme law in the land. This precludes the Constitution

Preamble of the Constitution reads, "We the people...do ordain this Constitution," and in Article VI, second clause, it says, "This Constitution...shall be the supreme law of the land." God has given us many supreme ordinances, viz, the Family, the Church, and the State or Civil Government, in which there is vested authority, and in those ordains God's law, and not the will of the people, should be supreme.

One hundred persons organize a Church and ignore God's law, agreeing that the will of the people shall be the supreme law; Submission creepeth, and the majority decrees that the Lord should not be supreme. Is this not the will of every consistent Christian protestant with us?

The nation has no more right to organize a government, and ignore God's law, and make the will of the people supreme law, than man or woman has to organize a family, or a number of people to organize a church, and make the will of the majority supreme law. Nay, if the divine law should be supreme, in the family and in the church, much more should it be the higher law in the State, because of the tremendous powers exercised by it. It takes your property, drives you into the army to be shot down by the enemy, and takes your life without your consent; and it is a fearful thing to have these powers under no higher control than the will of the people. Hence we refuse to identify with the government taking the ballot; for the will of the organization attach to the ballot. The ballot is the organization.

It is asked, "Are you not under this supreme law, the will of the people and
do you not obey it?" We should obey God's laws, because they are good and are from God, and not because they are adopted by the will of the people. We should not have obeyed the legislative acts, but as a voter could, have continuously refused to obey six provisions, because for his identification with the government and remaining in it, the State community agreed to allow the will of the people.

II. The government is in rebellion against Christ, the King of kings. I do not stop to prove that Christ is King of kings, and that it is their duty to "love the Son," and thus recognize the fact, and place themselves under His authority. A few years ago an organization came into existence calling itself "The Southern Confederacy," and the United States government and the world called it a rebellion against the United States government. They had organized a government on the territory, and with the people and property of the United States, and adopted a Constitution, and called it an alliance to the authority of the United States government. The nation has done the same act to Christ, the King. "The earth belongs unto the Lord." "All things are given to Him by the Father." This continent, with its mountains and plains, and rivers and lakes, belongs to Christ and He has authority to rule over it. Yet on this continent you have a government formed of people belonging to the people, and organized a government largely of Christian people, with human institutions and a Constitution which makes no allusion whatever to His supreme authority over it by appointment of the Father. If the South called the act of the South a rebellion, will not Christ call this act of the nation a rebellion against Him? Could a Union man, who had been living in Tennessee at the time of an election, and who was loyal to the United States, have gone to the polls and cast his ballot for a president of the Southern Confederacy, or for an office in any of their state governments, and have local authority, and then go to the polls and vote for King Jesus to be president of a government in rebellion against Christ, the King of kings. Hence we refuse to vote and then identify with the government, for the sins of the organization attack to the individual compounding the organization.

III. The government is guilty of Sabbath desecration. So is every voter. Congress sits on Sabbath; the government's Navy stores at Annapolis pays no respect. The United States mail service employs, about 50,000 men on the Sabbath; and the Postmaster General has said, "The post-office department of the United States knows no Sabbath." These men serve under an anti-Christian rule, for if they refuse to work on the Lord's day, they will be discharged. All this is done by Constitutional authority. You form a partnership and run a tobacco store, and by your agreement, it is kept open on Sabbath; you may never go into your store, you may be in your house, every Sabbath, and yet you handle your tobacco on a Sabbath, and are not responsible, because Sabbath is a day of rest, and not a day of work. But if you handle the tobacco, you handle the claims of Christ's blood and with the other, your agent's, you receive
at the same instant, the price of the cigar? So have we who follow a banner every where to the commonwealth, and walk with the feet of him that is ready to waste away the burden of the earth. And lastly, 10. At the same time, with his tail, when an agent, he is running mail trains and distributing mail matter in the city post-office.

IV. The government is guilty of the crime of the value of the liquor traffic. If the guilty in two ways: 1. It does not prohibit it. If a parent permits his son to use profane language without special or correction, is he not responsible? So governments are to be "a lesser to evil done!" but the government having full control in the District of Columbia and Territories does not prohibit. 2d. The government, by the Constitution, has power to raise revenue, and it raises millions of dollars by its revenue tax on whiskey, and by its licensing laws in Washington and in the basement of the Capitol. Hence the government, by the authority of the Constitution, stands ready at the door of the liquor traffic in the District of Columbia and the Territories, and presents the dealer and saloon-keeper in their infamous work to induce, as they pay the government its share of the profits. I need not干事创业 the financial side of the government. Some who is in the bottom of the liquor traffic, there are all we know. This crime in government should be an incentive to every member of the government and hence we should return to vote, and thus identify with the government.

V. The government is guilty of disobedience to God in the matter of a religious test. God says, Exodus xxi., 25: "Provide out of all the people able men, such as fear God, men of truth, hating covetousness." And again, II Kings, xxiii. 3: "He that will not obey the same shall be put to death, ruling in the fear of God." But Article VI of the Constitution says: "No religious test shall ever be required as a qualification to any office or public trust under the United States." Here we have God requiring a man of integrity and and the Constitution forbidding it still. A Popery or Mohammedan, or one who is not a Christian, is not at liberty to office as the most intelligent Christians. Hence we should be a Christian vote, and thus identify with an organization that cares, in such express and explicit terms, we will not do what God has commanded.

VI. The government is guilty of evading the oath. In order to accommodate an abject who may be elected President, provisions is made in the Constitution, that in taking the oath of office he will not be required to swear the oath as God has appointed, but he swears without an appeal to God, "that he will faithfully execute the office," etc. What could be thought of a church that, in order to accommodate the weak conscience of some who would apply for admission, would agree to and use the tax of water baptism, and in the same breath permit a little mud in the palm of the hand to wash it away? If the merit is adequate to the nation, we are ashamed. But yet the matters, and then they would be most necessary, and baptism would be no greater an error in this than what is done by the very majority of the Constitution in the ordination of
the oath. These sins, authorized by the Constitution of the United States and practiced by the government, attack the individual conscience of the organization, and on account of them, we think we are more justified in refusing to vote, and thus identify with the government and become guilty of them.

I wish now to notice some objections made to this position by honest and conscientious men:

1st. Objectives. "We admit all, or a greater part of what you say, but the Constitution makes provision for the evil, and we need not change. "Let us be content,

We answer it. We have just seen that as a whole the Constitution makes provision for the evil, and we need not change. "Let us be content.

2d. Objectives. "How can we pay taxes and be free from responsibility from the government? Money supports the best kind of government." Answer. "We should pay for protection, and not identified with the government, and do not partake of its sin. For example: I have in my

3d. Objectives. "Israel's kings were
wicked and the nation became unhealthy, and the loyal few did not withdraw and retire allegiance to the government."

Answer: Israel's Constitution was the moral law, and the wickedness of their kings and the folly of the nation were sins of the administration, and were punished by the Constitution, Israel's fundamental law; and the members of the government were not guilty only so far as they assisted and took part in those sins. For example, before the sitting and Star Slave contracts were made by the administration, and not referred to the Constitution, the Constitution would have been wasted for that reason, and the loyal American would have the right to refuse part in the government, because of them. But the sins we have referred to in our argument are sins authorized by the Constitution, and no man can become identified with the government and escape those sins of the organization.

6th Object. We are told in Romans viii:1 that every soul is to be subject to the higher power. Answer: We should submit to all legal government and obey every good law. Submission to government and becoming a part of the government are different things. Women submit to the government, but are given no part in it. To vote is to become a part, to identify one's self with the government. To vote them to take the same position with regard to the God of Nature that the government takes and if the Constitution and government neglect or refuse to recognize the authority and law of God, then, in voluntarily becoming a part of the nation politically in which they stand.

7th Object. "If all good men would do in the revolution do, what would become of the government?" Answer: God's prerequisite is to command, our duty is to obey. If God commands us to avoid sin, and to cease out of sinful organizations, "that ye be not partakers of their sins, and that ye revolve not their plagues," and the result of our obedience unless it is cheerful what will become of the government; that is God's own affair, not ours. We are not responsible for consequences and consequences are the result of moral conduct. Believers have an eye to consequences, avoid any breach and commence her opposition to the advice of their father, and come down through history a decision and see, while absurd, through faith, with an eye to duty and regardless of consequences, obey God, offer him his, and is called "the father of the faith." Some good men manifest great anxiety about the Lord's ability to manage the world, and are ready to intimate that He has abandoned in some requirements. We said in "The Change of the Six Hundred,"

"There is no more saving, There is no more saving, There is no more saving.
Ride the six hundred."
The convention, or assembly, of the National Convention recognizes no authority higher than the people, and to the highest authority of the people, as represented by the President of the United States, and by the Senate and House of Representatives, the people have recourse for redress of grievances and pray—

"We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."

The constitution recognizes no law or higher than itself; it ignores the law of God. Article VI, paragraph 3: "This Constitution and the laws of the United States which shall be made in pursuance thereof, and all treaties made, or which shall be made, under the authority of the United States, shall be the supreme law of the land; and the judges in every State shall be bound thereby, anything in the constitution or laws of any State to the contrary notwithstanding."

The constitutional oath prescribed for the President contains no appeal to God and might be conscientiously taken by an atheist. Article II, Section 1, paragraph 3: "Before he enter on the execution of his office, he shall take the following oath or affirmation:"

"I do solemnly swear [or affirm] that I will faithfully execute the office of President of the United States, and will, to the best of my ability, preserve, protect and defend the Constitution of the United States."

By requiring all officers or any important to swear to the Constitution and at the same time forbidding a religious test of the Constitution virtually and practically declares itself to be void of any religious character. Article VI, part-