

# THE AMERICAN SENTINEL.

"Corrupted freemen are the worst of slaves."

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By entering into society men never intended, nor could intend, to make their religion a matter of civil cognizance. For religion being a prevailing disposition of the soul to universal holiness, it can neither be increased nor lessened by any political laws. Besides, how can any person, with the least color of reason, pretend that I have a right to judge for myself, and yet punish me for using it?—that is, for doing what he acknowledged I had a right to do. To plead for it, would be a contradiction in terms.—*William Livingston, 1765.*

OUR glorious reformers, when they broke through the fetters of superstition, effected more than could be expected from an age so darkened. But they left much to be done by their posterity. They lopped off, indeed, some of the branches of popery, but they left the root and stock when they left us under the domination of human systems and decisions, usurping the infallibility which can be attributed to Revelation alone. They dethroned one usurper only to raise up another; they refused allegiance to the Pope, only to place the civil magistrate in the throne of Christ, vested with authority to enact laws, and inflict penalties in his kingdom. And if we now cast our eyes over the nations of the earth we shall find that, instead of possessing the pure religion of the gospel, they may be divided either into infidels who deny the truth, or politicians who make religion a stalking horse for their ambition, or professors, who walk in the trammols of orthodoxy, and are more attentive to traditions and ordinances of men than to the oracles of truth.

The civil magistrate has everywhere contaminated religion by making it an engine of policy; and freedom of thought and the right of private judgment, in matters of conscience, driven from every other corner of the earth, direct their course to this happy country as their last asylum. Let us cherish the noble guests, and shelter them under the wings of an universal toleration. Be this the seat of unbounded religious freedom. She will bring with her in her train, industry, wisdom, and commerce. She thrives most when left to shoot forth in her natural luxuriance, and asks from human policy only not to be checked in her growth by artificial encouragements.—*Samuel Adams, 1776.*

### Is It Blindness, or Duplicity?

THE student of human nature must needs meet with many perplexities, for there are so many phases of the workings of the human mind that it seems almost impossible to account for them all, or even to classify them. It is a standing matter of surprise that educated men, of fair intelligence, will become so addicted to riding a hobby that they cannot see their own inconsistency, though it may be apparent to others; or discover any force in the most tangible proofs, if they do not harmonize with their own pet theories. And a more persistent set of hobby riders cannot be found than the advocates of the Religious Amendment of our National Constitution, who style themselves "National Reformers."

In a late number of the *Christian Statesman*, one of its regular correspondents, "the Rev. M. A. Gault," quotes from the AMERICAN SENTINEL the following words:—

"The National Reform Party proposes to make Christ king of the United States, and yet they maintain that the Government must still remain a Republic. Will the *Christian Statesman*, or some other advocate of this reform, tell us how this thing can be?"

And then he proceeds to comment on this query, which comment we propose to notice. He says:—

"If you would study your Bible more before you spring into the arena to champion the anti-National Reform cause, you would know that the model of Government which Christ gave to Israel was much more republican than that of the United States. All their rulers were elected by the people, while there are one hundred thousand of ours in whose election the people have no choice."

It is a custom with this class of people, when they are not able to render a reason, to insinuate or openly declare that their opponents are ignorant, and have never studied the Bible. But one thing is noticeable, that while they make many assertions concerning the "republic of Israel," the election of its officers, etc., and continue to accuse their opponents of ignorance, prejudice, and a failure to study their Bibles, they studiously ignore all our requests to give *the proofs* to sustain their assertions. We have made tangible statements concerning Moses, Saul, David, Nehemiah, and others, setting forth facts which utterly demolish the claims of the "reformers;" and while they pass by these statements without a notice, people will soon learn what estimate to put upon their sneers and accusations of ignorance. It is time that they began to give some evidence that they themselves are not lamentably ignorant. Mo-

ses, Aaron, Joshua, Samuel, Saul, David, and through the latter a whole line of kings, were all chosen of God without even the knowledge of the people. Will "the Rev. M. A. Gault" soon comply with our reiterated request to point out some of the rulers of Israel who were elected by the people? He says: "All their rulers were elected by the people." We only ask him to name a few. And we shall be indebted to him if he will point out the circumstances of some of these elections, and tell us if there were opposing candidates! We shall anxiously wait for information on these points.

His knowledge of Government in the abstract must be quite limited, judging from his use of terms. "All their rulers were elected by the people, while there are one hundred thousand of ours [rulers] in whose election the people have no choice." If the people have no choice in their election, by whom are they elected? His confusion of language is probably owing to the fact that he does not apprehend the difference between election and appointment. Our executives have the power to appoint certain officers (not rulers); but the people make the laws giving the executives that power, and then elect the executives who may exercise that power. Will Mr. Gault, or any of his co-laborers, point out a parallel to this in their hypothetical "republic of Israel"? This statement concerning the election of one hundred thousand of our rulers is more than erroneous—it is positively foolish. One charge that our model reformers make against our Government is, that the will of the people is the supreme authority. But, lo, we are now informed that the power of the people in this nation is not so extensive and complete as it was in their model "republic of Israel." How will they reconcile their statements? They may indeed drown the voice of their opponents by crying, "Great is Diana, of the Ephesians." This will be as pertinent as any answer they have yet attempted to give.

Mr. Gault says:—

"You complain that the *Christian Statesman* does not notice your opposition. It is because your arguments have not touched the real questions at issue."

But while so many readers differ with you, would it not be well to notice them enough to *prove* that they have not reached the questions at issue? If we have not touched the real issues, you could easily show our failure. Why not try it, and let the readers of the *Statesman* judge for themselves? Perhaps your readers are all of that class who will take all your statements for granted, without asking for proof; but we doubt it.

What are the real questions at issue, and where may they be found? Are they contained in your platform of principles, in the speeches made in your conventions, and in the editorials and communications in the *Statesman*? These we have noticed, and at considerable length. If we have not touched the real questions at issue, it is because your party has studiously concealed them. We have pointed out the unavoidable consequences to follow the legal enforcement of the usages of Christianity; the tendency of their demands that religious tests shall be made qualifications for office, and that the First Amendment of the Constitution shall be repealed. We have even gone so far as to notice at some length the statement of "the Rev. M. A. Gault" himself, that it may cost us another war to blot infidelity out of our Constitution! And all this, he dares to assert, does not touch the real questions at issue. We can but repeat the question at the head of this article—Is it blindness or duplicity?

Now if, in their platform, their speeches, and their publications, we have failed to find the "questions at issue," then we ask him to frankly state some of these questions, and we promise to promptly notice them.

But again he says:—

"It may be exhilarating for the editor of the *SENTINEL* to stand on his head and turn hand-springs before the public upon so serious and important a question; but as his true friend we beg of him, we implore him, to keep out from under the wheels of the National Reform movement."

Now that sounds better, and is much more consistent than what he said before. True, his figures are rather low and unseemly, but his exhortation is pathetic and touching! We advise him to hereafter confine himself to exhortation altogether. As an expositor of the Bible he has proved himself a sad failure. His references to history are a series of blunders. Only in exhortation does he seem to have any chance of success. Yet even in this line it may be well for him to direct his efforts to those who have not studied the subject of "National Reform" as we have, and who have not yet so fully discovered its fallacies.

We are far from being convinced that there is any danger in getting "under the wheels of the National Reform movement." In that stage it is not dangerous. But if they ever get the power they covet, to control this Government, and through it to enforce by law their theories of religion, to the exclusion of those of others who are as honest, as conscientious, as well versed in Scripture, and every way as worthy as they, then we may well fear, for somebody will surely be crushed under the wheels of their modern Juggernaut. J. H. W.

THE *Christian Nation* greatly prides itself that it was enabled lately to present an article on National Reform, which was written by a boy of fourteen years. But in this it has not much to boast of, for if the National Reform arguments generally, be judged by any real merit that they possess, or the knowledge of the principles of government which they display, they might well all be thought to be ex-cogitated by boys of fourteen years of age.

### Infidel Views of the "Logic of Christianity."

THE following letter was received at this office September 29. As the *SENTINEL* aims to do full justice to National Reform, we insert the letter entire.

SPARTA, Ill., Sept. 20, 1886.

THE *SENTINEL* EDITORS—*Gents*: I have received several numbers of your journal. I do not intend to become a subscriber. I have met with your best arguments before, in the contest with infidels. When I want to refresh my mind I will send for the *Boston Investigator*, or some paper of that class. I would rather have the strong statement of the infidel argument as infidels put it, and not the feeble statement of infidelity as made by Christians. You are in the wrong company. You are fighting your own side of the cause. Abbott, of the *Index*, said in my hearing, "The logic of Christianity is under your movement. If I were a Christian I would be with you, but as I am not, I oppose you with all my might." (I give his words from memory.) In the judgment of most Christians you are on the wrong side; so also in the judgment of honest infidels. Better shinin' on your own side. But if not, I prefer to get the Simon-pure infidel arguments against national Christianity. You can add nothing to them, so please stop the paper. I have had samples enough. Yours respectfully,

D. O. FARIS.

Mr. Faris is, of course, a National Reformer, and thinks, even as he says, that we are "in the wrong company." And to prove that we are in the wrong, he quotes Mr. Abbott's statement that "the logic of Christianity" is behind the National Reform movement. The value of Mr. Faris's proof can be better appreciated when it is understood what Mr. Abbott considers the logic of Christianity. According to Mr. Abbott's estimate, then, what is the logic of Christianity? Everybody who is at all acquainted with Mr. Abbott's opinion of Christianity, knows that what he holds to be the logic of Christianity is the destruction of all liberty, cruel oppression, and persistent and bloody persecution. With such a view as this of what the logic of Christianity is, we say that Mr. Abbott is literally correct when he says that the logic of Christianity is behind the National Reform movement. This, all opponents of that movement will realize as surely as the movement shall prove a success.

But the Christianity which Mr. Abbott sees is not the Christianity of Christ, nor that of those who follow Christ: the Christianity which Mr. Abbott sees, in common with Colonel Ingersol, the *Investigator*, and all other of Mr. Faris's "honest infidels," is the Christianity (?) of Romanism, of the Inquisition, of the torture-chamber, of the thumb-screw, the rack, and the stake. Everybody knows that this is the Christianity, and that this is "the logic of Christianity," which these "honest infidels" never weary of holding up before the world. That such is the view that Mr. Abbott holds in relation to what Christianity is, we prove by his own words, in the very speech to which Mr. Faris refers. The speech was made at the Cincinnati National Reform Convention, February 1, 1872. We quote from *the record*. In that speech Mr. Abbott said:—

"The reaction you will create will open the eyes of millions to the fact that *Christianity and freedom are incompatible.*"

With such views of Christianity we do not wonder at all that infidels say that if they believed in Christianity they would take their stand by the side of National Reformers. If we believed that "Christianity and freedom are incompatible," and then believed in Christianity, we should instantly take our stand by the side of Mr. Faris and his fellow-"reformers;" for the utter destruction of freedom in free America is the logic of National Reform. Now, if National Reform represents Christianity, then "the logic of Christianity" does lie behind the National Reform movement. If Mr. Faris accepts Mr. Abbott's definition and views of Christianity, he is at perfect liberty to do so, and we freely yield to him and to National Reform all the comfort they can get from such Christianity, and from Mr. Abbott's hypothetical Christian indorsement of the National Reform movement. As for us we accept no such definition, nor any such views, of Christianity, nor of the logic of Christianity; and because we do not, but believe in Christianity with all our heart, we oppose National Reform with all our might. Nor do we expect to fall into the mistake into which Mr. Abbott seems to have fallen, of confounding Christianity and National Reform.

Further, Mr. Faris kindly informs us that, "in the judgment of most Christians" we "are on the wrong side." Mr. Faris may be correct in his estimate of "the judgment of most Christians." But that is nothing to us. We are not trying to shape our course according to the judgment of the multitude, even though that multitude be composed of "most Christians;" that would be contrary to the principles of both the Bible and sound journalism. "The judgment of most Christians" is not the final judgment. Our sole endeavor in all our work and in all our ways, is to so conform to the word of God that we may at the last receive the approval of the judgment of God. Besides this, we know full well that "in the judgment of most Christians," William Lloyd Garrison was "on the wrong side" when he declared that slavery was wrong and should be abolished. "In the judgment of most Christians" John Wesley was on the wrong side. "In the judgment of most Christians" Martin Luther was on the wrong side. "In the judgment of most" of the popular and powerful religionists of the day, the apostles of Christ were on the wrong side, and were commanded "not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right *in the sight of God* to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." And so say we to Mr. Faris, and to all those whose "judgment" he seems to be empowered to express.

And, too, our correspondent courteously invites us to "stop the paper." This paper was started expressly to expose the iniquity that lurks in the National Reform movement, and to awake the American people to the danger that threatens their liberties should that movement succeed. The paper has now been running but a year, yet it has had a total circulation of more than 136,000 copies, and we are happy to know that its influence is being felt even in

National Reform circles, and *we do not propose to stop the paper*. Sorry are we, Mr Faris, that we cannot please you, but in our judgment and perhaps "in the judgment of most Christians" in this matter, "you are on the wrong side"—at least as yet. A. T. J.

### The American Hierarchy.

IN our remarks on the "National Reformed Constitution," in the SENTINEL for November, we closed with these words: "If there are any of our readers who do not yet see that the success of the National Reform movement will be the establishment of an absolute hierarchy in this nation, we ask them to wait till the next issue of the AMERICAN SENTINEL, when we promise, if the Lord will, to present such evidence both of fact and of law, as shall leave no room for any reasonable doubt." We now propose to fulfill our promise.

Let it be observed that the immediate effect of the Religious Amendment to the Constitution, will be to make the ten commandments the supreme law of the land. In a word, the ten commandments will then be the Constitution of the United States. This is what the National Reformers propose, and here is the proof. In the *Christian Statesman* of February 21, 1884, Rev. J. C. K. Milligan presented an article in which he asked the question, "How is the Amendment to be carried out practically?" And in the answer to this question he made this statement:—

"In brief, its adoption will at once make the morality of the ten commandments to be the supreme law of the land, and anything in the State constitutions and laws that is contrary to them will become unconstitutional."

Now the ten commandments are the law of God. The ten commandments are, for the universe, the supreme standard of morals. It is the moral law. Every duty enjoined in the Bible, that is to say every duty of man, finds its spring in some one of the ten commandments. This law takes cognizance of the thoughts and intents of the heart. To violate that law, even in thought, is sin. For said Christ: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery; but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." And again: "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire." Matt. 5: 21, 22, 27, 28. And "Whosoever hateth his brother is a murderer." 1 John 3: 15.

This is sufficient to show that the ten commandments deal with the thoughts, with the heart, with the conscience. By this law is the knowledge of sin (Rom. 3: 20); in fact, God's own definition of sin is that "sin is the transgression of the law." 1 John 3: 4. And as already shown, the law may be transgressed by thinking illy or impurely of another; it is immoral to do so.

Let it also be observed that the National Re-

formers not only propose to make the moral law, the supreme law—the Constitution—of the Government of the United States, but they propose to make themselves the supreme interpreters of that law. Again we quote Mr. J. C. K. Milligan's words:—

"The churches and the pulpits have much to do with *shaping* and *forming* opinions on all moral questions, and with interpretations of Scripture on moral and civil, as well as on theological and ecclesiastical points."—*Christian Statesman*, February 21, 1884.

Now there is absolutely nothing that a man can do, or say, or think, that does not involve a moral question. The National Reformers propose to bring about in this Government, a condition of things by which they shall have "much to do" with "all moral questions," and "with interpretations of Scripture on moral points;" which is only to say that they propose to have "much to do" with what every person does and says and thinks. Therefore it is proven to a demonstration that the direct aim of the National Reformers is to establish in this nation a hierarchy perfectly patterned after the infamous model of the Papacy.

We have not the space, nor will it be considered necessary, in confirmation of this, to take up the ten commandments one by one. One of them will be sufficient, and we shall choose the one upon which the National Reformers themselves make their greatest argument for national guilt, that is,

#### THE FOURTH COMMANDMENT.

Bear in mind that in the National Reformed Government, the fourth commandment will be a part of the Constitution of the United States, because the ten commandments will be the Constitution. Then everybody in the United States will have to keep the fourth commandment, for to refuse to do so will be rebellion. Now let no one misunderstand us. Our opposition is not against the ten commandments, nor against any one of them. We believe most decidedly in keeping the ten commandments, in every jot and tittle, according to the word of Christ, and we teach men so. In short, we believe in keeping the commandments of God and the faith of Jesus. We strictly practice in accordance with this belief. Therefore what we shall ever say on this subject, let no one misconstrue into an opposition to the ten commandments, nor to Christ, nor to the Bible. Our opposition is solely to the National Reform movement, and to the hierarchy, the establishment of which is the object of that movement. We believe in strictly keeping the moral law, in deed, in word, and in thought; but we decidedly oppose the project of the National Reformers to put *civil* government into the realm of *morals*, to make civil rulers moral governors, and to make a set of ambitious clerics the supervisors of men's thoughts and the conservators of men's consciences.

Suppose then that the National Reform movement has proved a success. The ten commandments are the supreme law—the Constitution of the Government—and the National Reformers set about to accomplish one of the "practical results" that is sought by their Amendment, namely, "the perpetuation of the Sabbath."—See *Resolutions, Pittsburg Convention*. The Na-

tional Reformers expect a "universal gathering" and "discussion" about the changes that will be made in the Constitution, and this question of the bearing of the ten commandments will, in the nature of the case, be the chief, because the ten commandments are to have the chief place in the "Reformed" Constitution. And as the ten commandments are to have the chief place in the Constitution, and as the fourth commandment of the ten is to have the chief place in the efforts of the National Reformers, it follows that the bearing of the fourth commandment will be the one great national question in the National Reformed Government. What then says the commandment? Let us read:—

"Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it."

Even now there is no little discussion about the meaning of this commandment. There are the Jews who profess to keep the commandment, and they keep the seventh day—Saturday. There are the National Reformers and the evangelical Christians generally who also profess to keep the commandment, and they keep the first day—Sunday. Then between these extremes there lies a third class who are not Jews, neither are they classed as "evangelical" Christians, yet they profess to be Christians, and profess to keep the fourth commandment—we refer to the Seventh-day Baptists and the Seventh-day Adventists. These insist that to obey the commandment, the seventh day must be kept even by Christians. There are yet others who believe that Sunday should be kept with some degree of sacredness, but with no reference whatever to the fourth commandment.

It is evident that all these discordant views of the bearing of the fourth commandment, are not going to be reconciled by the adoption of the proposed Amendment to the Constitution. And as that commandment will then be a part of the National Constitution, the question of the meaning of the commandment, and of what day is to be observed in obeying the commandment, will have to be decided in the Supreme Court of the United States. And mark, if the Supreme Court be left to itself, if the court be allowed to sit simply as a court of *law*, when this question should come up for decision it would do so as a question of law and not of theology.

Considering it therefore as a question of law, the court would be guided by the acknowledged rules that are laid down for the interpretation of law and statute. Let us try the interpretation of the commandment by some of these rules. Chancellor Kent, in his "Commentaries," lays down this rule:—

"The words of a statute, if of common use, are to be taken in their natural, plain, obvious, and ordinary signification and import."

The first question then is, Are the words of the fourth commandment such as are of common use? Look at them and see. The only

answer that there can be is, They are. There is not a word in the commandment that is not of common use. Then the judges have no alternative, the words are to be taken in their natural, plain, obvious, and ordinary signification and import.

The Hon. John A. Bingham was appointed by the House of Representatives, to conduct the impeachment of President Johnson. In the course of that trial Mr. Bingham stated this rule of law:—

“When words are plain in a written law, there is an end to all construction. They must be followed.”

The words of the fourth commandment, being of common use, must be plain. Then the court is allowed no latitude for construction, it must follow the plain words of the statute.

What is the purpose of the fourth commandment? It is to secure the keeping of the Sabbath-day. For the first sentence is, “Remember the Sabbath-day, to keep it holy.” But what day is the Sabbath-day? The commandment itself tells: “The seventh day is the Sabbath of the Lord thy God.” Remember that we are asking these questions simply from the standpoint of law, and not of theology. We are simply examining it as it will have to be examined should the National Reform movement succeed. These are the very questions that the judges of the Supreme Court will have to ask. And if they are to follow the rules of law, and the words of the then Constitution, these are the very answers that they will have to make. The judges must follow the words of the statute. As jurists they can do nothing else. Therefore if the court be left to itself and to the principles and rules of civil law, as everybody knows that Saturday is the seventh day, it follows inevitably that as surely as the National Reform movement succeeds, everybody in these United States *will have to*

#### KEEP SATURDAY FOR THE SABBATH.

But is *that* what the National Reformers desire to accomplish? Is *that* what they are aiming at? No, indeed, not they! For the court is not to be left to itself and to the rules of civil law. Such a decision as that, the National Reformers never will allow. And right here is where their hierarchy comes in. Here is where they appear as the “interpreters of Scripture” on “all questions of morals.” Here is the point at which they step in with their “final decisions.” For as soon as such an interpretation as that is proposed, they will assert that that is not the *correct interpretation*. They will say that the rules of *civil law* do not apply in the interpretation of a *religious statute*; that this is a theological question and it must be decided by theological definitions. They will say that the unanimous verdict of the theological world on this question is that the expression “seventh day” in the fourth commandment does not mean the definite seventh day of the week, but “one day in seven,” “one day of rest after six days of work;” that in the Jewish dispensation the day kept was Saturday, but in the Christian dispensation the first day of the week is the Christian Sabbath, that it is in fact the distinctive badge of Christianity; that this has been by Constitutional amendment declared to be a

Christian nation, and as this commandment is a part of the Constitution, it must be interpreted by the rules of Christian theology.

Can there be any doubt as to which way the question will be decided? Not the least. It will have to be decided in favor of the prevalent Christianity, and the “Christian Sabbath” will thus be declared to be the Sabbath in this Government. But by whom is the question decided? by whom is the final decision made? Not by the judges but by the theologians. Not by the court but by “the leaders and teachers in our churches.” And that is nothing else than the rule of a hierarchy.

Here, and by this, we are brought face to face with another important consideration—in fact, the culmination of National Reform purposes and aims. It is this: As all these questions are to be decided not as questions of law, but of theology; and as “the leaders and teachers” in the churches are to be the interpreters on moral and theological points; it follows that the success of the National Reform movement will be the destruction of all distinction between law and theology, between civil and religious affairs. All the courts of the land will be—not courts of law but—*courts of theology*; and every question of Government and of life will become a theological question, subject to the supervision and the “final decision” of these “leaders and teachers” in the churches. All of which will be but to turn this Government into a man-made theocracy, with the leaders of National Reform in the seat of God. In short, it will be but a new form of the Papacy under the title of National Reform.

Even when this question of the Sabbath is decided, we do not believe that all the Seventh-day Baptists, and all the Seventh-day Adventists, and all the Jews in the country, are going to accept and conform to the decision without coercion. But coercion will be persecution, while if there is no coercion the Reformed Constitution will be set at defiance, and all the work of the National Reformers will be in vain. But as we are not to suppose for a moment that they are working in vain, it follows that the success of National Reform will certainly bring persecution. But that is only to carry out the spirit of the Papacy.

If these people who do not want to keep Sunday should all set themselves to work together to obtain an amendment to the Constitution, by which they could and would, under pains and penalties, compel all persons in the United States to keep Saturday and submit to their “interpretation” and “final decision” upon all questions of Scripture and morals, the National Reformers would at once pronounce it an invasion of human right and religious liberty—in short, they would pronounce it an infamous proceeding. And so should we. Therefore when the National Reformers deliberately propose to do this very thing, only putting Sunday instead of Saturday in the law, and bend every element to its accomplishment, then we do likewise pronounce that an infamous proceeding. And so should every one who has any regard for human right and liberty of conscience.

If there be any such thing as logical deductions from clear statements, we believe that we

have fulfilled our promise to show that the success of the National Reform movement will be the establishment of an absolute hierarchy in this Nation.

A. T. J.

#### National Reform vs. the Kingdom of Christ.

WE notice in the *Christian Instructor* of September 30, an exposition of the International Sunday-school lesson for October 10, which is at variance with the avowed views of the *Instructor* on National Reform. The *Instructor*, we are sorry to say, belongs to the ministerial corps that has in all ages labored for a form of civil government founded on persecuting principles. The exposition to which we refer is on John 18:36: “Jesus answered, My kingdom is not of this world.”

The expositor remarks, “This is an avowal by Christ that he is a king, but it is an intimation also that he does not claim to be a king in the sense in which the Jews charged him. Yet it is of such a nature that Pilate in his ignorance of spiritual things would not understand what was meant by the statement ‘that it was not of this world;’ hence he added, ‘If my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews.’”

The expositor remarks, “It is not, like other kingdoms, established and upheld by the power of officers and soldiers. . . . As it is a spiritual kingdom so it is maintained and propagated not by carnal weapons but by spiritual weapons. Its life and strength are in its principles and not in its material force.”

Very good, and yet the *Instructor* is laboring to have the Nation to declare in the Constitution that Jesus Christ is mediatorial ruler of the Nation, and to support that rule with the military power of the Government. The *Instructor* in the exposition referred to, declares that the kingdom of which Christ spoke is not to be enforced by the “power of officers and soldiers,” and yet labors for that very purpose.

The kingdom that Christ set up he declared was not one for which he would summon his “servants to fight,” yet the *Instructor* and the National Reformers would call to the support of this kingdom all the bayonets of this mighty Nation. When Peter in the madness of his national reform zeal drew his sword in the defense of the kingdom of Christ, this glorious spiritual King commanded Peter to sheathe his sword. He would not permit the shedding of a single drop of blood in the support of his kingdom, and healed by a miracle the wound inflicted by Peter. But the *Instructor* and the National Reformers generally, propose to establish in this Nation the kingdom of Christ, by the whole mighty power of this Government; and as they themselves avow, at the expense of as much if not more blood, if necessary, than was shed for the destruction of slavery.

If the Constitution of the United States is amended as these Covenanters desire, a violation of the proposed amendment would require the summoning of the whole military power of the Government. When the South sought to overthrow the Constitution, two millions of men marched to sustain it. It is this same force the

*Instructor* invokes for the support of a kingdom Christ himself declares is not of this world. Christ forbids his servants to fight for his kingdom, while the *Instructor* countermands his orders, and if need be would call out the whole military power of a Government of this world to sustain a kingdom which is *not* of this world.

The National Reform movement is but an attempt to revive the principles of the Covenanter Church which have languished for two hundred years, and proposes to engraft these principles upon the Constitution of the United States so that the power of the Government can be used to enforce them. In a word, they desire to see the army of the United States march as did the armies of Scotland and England to the support of "Christ's crown and covenant."

ORIENT.

### The American Papacy.

DURING the past year, there has been largely circulated a book entitled "Our Country," that has excited a great deal of attention throughout the United States. The book was written for the American Home Missionary Society, its object being to present "facts and arguments showing the imperative need of home missionary work for the evangelization of the land." In a startling, as well as splendid, array of facts, it presents the growth, the size, the resources, and the perils of our country.

Among these perils the author rightly places Romanism, and by many excellent quotations proves that it is indeed a peril. We quote a passage or two:—

"The Constitution of the United States guarantees *liberty of conscience*. Nothing is dearer or more fundamental. Pope Pius IX., in his Encyclical Letter of August 15, 1854, said: 'The absurd and erroneous doctrines or ravings in defense of liberty of conscience, are a pestilential error—a pest, of all others, most to be dreaded in a State.' The same Pope, in his Encyclical Letter of December 8, 1864, anathematized 'those who assert the liberty of conscience and of religious worship,' also 'all such as maintain that the church may not employ force.'"

"The pacific tone of Rome in the United States does not imply a change of heart. She is tolerant where she is helpless. Says Bishop O'Connor: 'Religious liberty is merely endured until the opposite can be carried into effect without peril to the Catholic world.' . . . The Archbishop of St. Louis once said: 'Heresy and unbelief are crimes; and in Christian countries, as in Italy and Spain, for instance, where all the people are Catholics, and where the Catholic religion is an essential part of the law of the land, they are punished as other crimes.'"

"Cardinal Manning advises Romanists throughout the world to enter politics as *Romanists*, and to do this especially in England and the United States. In our large cities the priests are already in politics, and to some purpose. . . . We are told that the native Catholics of Arizona and New Mexico are not as energetic as the Protestants who are pushing into these territories. True, but they are *energetic enough to be counted*. The most wretched members of society count as much at the polls as the best, and too often *much more*."

All this and much more is true of Romanism. And although there is just cause for fear that Romanism will yet wield civil power here, and that the principles of Romanism will yet be allowed by the laws of this nation, yet we are

certain that it will never accomplish this of itself nor in its own name. We are perfectly assured that if ever Romanism gains such power in this Government, it will be through the mediumship and by the instrumentalities of the National Reform party; for, as crafty, as cruel, as bitterly opposed to our free institutions as Rome is, as this book shows she is, and as men know that she is, yet the National Reformers are willing and even anxious to join hands with her, and enlist her in the promotion of their scheme of so-called reform.

We are not in this bringing against the National Reformers a railing accusation; we simply deal with facts, and the logic of facts. And in saying that the National Reformers are willing and even anxious to join hands with Romanism in America, we only state the sober truth. Please read the following statement from an editorial in the *Christian Statesman*, of December 11, 1884:—

"Whenever they [the Roman Catholics] are willing to co-operate in resisting the progress of political atheism, we will gladly join hands with them."

What the *Statesman* designates as "political atheism," is nothing more nor less than the present form of Government, and the present Constitution, of the United States. To oppose National Reform is to them sheer atheism; and to oppose the kind of Government which they indorse is political atheism. That no religious test shall be required of a civil ruler, is declared by Rev. M. A. Gault to be "the infidel theory of Government."—*Statesman*, December 24, 1885. The "theory of Government taught in our National Constitution" is declared by Rev. A. M. Milligan to be "the infidel theory."—*Speech in the New York Convention*.

Again the *Statesman* says:—

"We cordially, gladly, recognize the fact that in South American Republics, and in France, and other European countries, the Roman Catholics are the recognized advocates of National Christianity, and stand opposed to all the proposals of secularism. . . . In a world's conference for the promotion of National Christianity, many countries could be represented only by Roman Catholics."—*Editorial before quoted*.

It is beyond question, therefore, that what the *Statesman* means is that, whenever the Roman Catholics are willing to co-operate with the National Reformers in the scheme of the establishment of National Christianity in the United States, the National Reformers "will gladly join hands with them." But the Roman Catholics are always ready to co-operate in that thing. That is one of Rome's clearest characteristics. Rome hates our present form of Government and our present Constitution as heartily as do the National Reformers. Rome, too, would readily enough brand our present system of Government as "political atheism," if the National Reformers had not already done it for her. And everybody may rest assured that the National Reformers will have the pleasure of "gladly" joining hands with Rome, just as soon as they shall have gained a position of sufficient importance to make it to the interest of Rome to join hands with them. In fact, this is exactly what Roman Catholics are commanded to do. In his Encyclical published only last year, Pope Leo XIII. says:—

"All Catholics should do all in their power to cause the constitutions of States, and legislation, to be modeled on the principles of the true church, and all Catholic writers and journalists should never lose sight, for an instant, from the view of the above prescriptions."

NATIONAL REFORM AND ROMANISM IDENTICAL.

From the above quotations from the *Statesman* it is seen that in European and South American countries the Roman Catholics are the recognized advocates of National Christianity. National Christianity is the object of the National Reform movement; our Constitution and legislation have to be re-modeled before this National Christianity can be established; to re-model our Constitution and legislation is the aim of National Reform; but this is exactly what "all Catholics" are by the Pope *ex-cathedra* commanded to do, and not to lose sight of it for an instant. Therefore, what the National Reformers propose to do with our Constitution and legislation is precisely what the Roman Catholics in this country are commanded by the Pope to do. Therefore the aim of National Reform and the aim of Rome are identical, and why should they not "gladly join hands"?

But that the National Reformers will gladly join hands with Rome, is not all of the story—not near all. They actually and deliberately propose to make overtures to Rome for co-operation. They actually propose to make advances, and repeated advances, and even to suffer rebuffs, to gain the help of Rome in their Romish scheme of "National Christianity." Now to the proof of this. In the *Christian Statesman* of August 31, 1881, Rev. Sylvester F. Scovel, a leading National Reformer, says:—

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

Notice, the advances are all on the side of the National Reformers. They are not only willing to make the advances, but are willing to be subjected to "rebuffs," and, being rebuffed, to make "repeated advances" to overcome the coquetry, and gain the treacherous favor of "the mistress of witchcrafts," "the mother of harlots and abominations of the earth"! And why this willingness? Because, "It is one of the *necessities* of the situation"—and the italics are his. Shades of Wickliffe, and Luther, and Zwingle, and Milton, and Wesley, and of all the martyrs! was there ever in the world a more humiliating, a more contemptible surrender to the Papacy? How many of the American people are ready to join in it? But know of a surety that every one who joins in the National Reform movement thereby joins in a scheme for the delivery of this free land into the bloody hands of the Papacy. Just here please read again the quotations from Dr. Strong's book, at the beginning of this article, and see whether the National Reformers in

# The American Sentinel.

OAKLAND, CAL., DECEMBER, 1886.

**NOTE.**—No papers are sent by the publishers of the AMERICAN SENTINEL to people who have not subscribed for it. If the SENTINEL comes to one who has not subscribed for it, he may know that it is sent him by some friend, and that he will not be called upon by the publishers to pay for the same.

HAVING won the Woman's Christian Temperance Union, the National Reformers are now courting the Salvation Army.

WE would again call attention to the fact that the SENTINEL is stereotyped, thus enabling us to furnish back numbers in any desired quantity. Already several editions have been printed of some of the numbers.

By the evidence which we present in this number of the SENTINEL, it is apparent that the National Reform movement is nothing else than a new Papacy; therefore, there is now an urgent demand for the vigorous revival of true Protestantism. The SENTINEL earnestly hopes to continue its protestations.

MASSACHUSETTS has fallen into line with Arkansas and Tennessee in the work of persecution, and certain men in Worcester are to be tried for working on Sunday, after having conscientiously observed the seventh day—Saturday—as the Sabbath. Massachusetts has not a very enviable character in the matter of persecution. It was from Massachusetts that Roger Williams and others—women too—were banished; it was in Massachusetts that the Baptists were whipped; it was in Massachusetts that Quakers, and women at that, were hanged—on Boston Common; it was in Massachusetts that women were hanged as witches; it was in Massachusetts, and only last year, that a man was fined and imprisoned for publicly reading the Scriptures. With such a record it would be a wonder indeed if Massachusetts were less willing than any other State to persecute people for worshiping God according to the dictates of their own consciences.

## Falling into Line.

WE stated some time ago that the church of the United Brethren had put a National Reform preacher into the field, and would support him. Bishop Dixon, of that church, is a Vice-President of the National Reform Association. The Bishop was lately holding some conferences out in Ohio, and District Secretary Rev. R. C. Wylie visited the Conferences in the interests of the National Reform revolution. He says the Bishop presented him to the Conference, and during a lull in business called upon him to occupy the time. Then the Committee on Resolutions presented the following:—

*Resolved*, That we are in sympathy and hearty accord with the National Reform Association, and that we bid the Rev. Mr. Wylie, their agent in this region, Godspeed, and shall pray God's blessing upon him and his work."

All this was at Stryker. From there Mr. Wylie went to Delphos to attend another Con-

ference of the same church. There again the Bishop introduced him to the Conference, and gave him time to speak for National Reform. Here, too, a resolution of thanks was passed, by "a hearty vote."

From Delphos Mr. Wylie went to the General Conference of the Free Methodist Church, held at Coopersville, Michigan. The senior Superintendent, B. T. Roberts (the superintendents in the Free Methodist Church correspond to the bishops in the other churches), introduced the subject of National Reform to the Conference, and an hour was set apart for Mr. Wylie to speak. His address "was greeted with many hearty 'Amens.'" At the conclusion of his remarks, Mr. Wylie says: "Superintendent Roberts replied, assuring me of his own sympathy with our aims, and also of the hearty co-operation of the Free Methodist Church in our endeavors. . . . And all the people said, 'Amen.'" The "Committee on Reforms" in its report, said: "We recognize the objects and aims of the National Reform Association, and will labor and pray for its success."

By all this, it is quite manifest that the United Brethren Church, and the Free Methodist Church, may well be counted as pledged to National Reform—that is, to revolution and Romanism. And "Secretary" Leiper says that the "nods and amens a National Reformer gets in a Methodist [Episcopal] meeting help him wonderfully." Yet we believe that when the people of those churches understand that National Reform is only a scheme to deliver them into the hands of Rome, the National Reformers will not find it so easy to make the delivery, as it now appears.

## The "Sentinel."

WITH this number, the AMERICAN SENTINEL completes its first year of publication. We are gratified with the reception that has been given it by the people of the nation, more than 136,000 copies having been circulated. The cause to which it is devoted is a most important one. It is a cause which vitally affects every person in the whole nation. The principles upon which the SENTINEL stands, and which it defends, are the principles for the defense of which our Fathers pledged their lives, their fortunes, and their sacred honor. The cause grows more important as the days go by. The National Reform movement is constantly and rapidly gaining favor in all parts of the country, and the facts presented in this paper show that the danger is great and imminent; yet the AMERICAN SENTINEL is the only paper in the country that is devoted to the analysis of that movement, and to exposing the danger that lies in it. We know there are thousands of people who need but to be shown the true meaning of National Reform, to cast it off utterly. And as it vitally concerns the civil and religious liberty of every person, it is important that every person shall know of it, therefore it is important that every person should have the opportunity to read the SENTINEL.

Therefore to every person who is, or becomes, acquainted with the SENTINEL, we extend an earnest invitation to help us in extend-

ing its circulation. With this issue a large number of subscriptions expire. Please renew for yourself, send it to your friends, and ask your neighbors to subscribe. For terms to agents, and in clubs, see previous page. You need the paper. It is for you, not for us, that the matter is written and printed. We have just now begun to get into the real merit of the discussion, and it shall still be our endeavor to make every number tell for truth, right, justice, and liberty. We do not want to remove your name from our list, and to prevent possibility of the loss of any numbers, and of mistake in dropping and taking up your name, please look at the yellow tab on your paper, and if your subscription expires with this number and volume, please renew at once. The number for January, 1887, will go to press about December 27. Be sure to have your letter of renewal here, with all the new subscribers you can obtain, by that time. We hope to see more than 250,000 copies circulated in 1887; and we shall see it, if you will help us.

## Bloody Revolutionists.

THE Ministers' Association of Des Moines, Iowa, lately passed some resolutions against National Reform, one of which reads thus:—

*Resolved*, That the National Reform Association is an attempt to accomplish by revolution the Christianizing of the nation, and therefore meets our disapproval."

Commenting on this, Rev. M. A. Gault says:—

"Whether the Constitution will be set right on the question of the moral supremacy of God's law in Government without bloody revolution, will depend entirely upon the strength and resistance of the forces of anti-Christ."

What kind of a Christianity can that be which proposes to accomplish its purposes by a "bloody revolution"? Yet such is the style of "Christianity" that is represented in the National Reform Association. Mr. Gault says that Dr. Emory Miller, of the Centenary M. E. Church, of Des Moines, "expressed his emphatic condemnation of the whole movement, saying that he had given it careful study, and his convictions were based upon mature investigation." Dr. Miller certainly does well, and so would everybody else, to condemn the whole movement. In fact, as that movement boldly contemplates the alternative of a "bloody revolution," it is difficult to see how it can be understandingly indorsed or supported by anybody but a bloody revolutionist.

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