

Christian Reformer

AND DISSENTER.

An Advocate of all Scriptural Reforms in both Church and State, and of Dissent and Separation from all that is Unchristian as a Means of Reformation.

"He that sat upon the throne said, Behold, I make all things new."—Rev. 21: 5.
"Come out from among them, and be ye separate, saith the Lord."—2 Corinthians 5: 17.

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THE WEEK'S OUTLOOK.

"Watchman, what of the night? Watchman, what of the night? The watchmen said, the morning cometh, and also the night: if ye will inquire, inquire ye, return, come."—Isaiah 21: 11, 12

CHRISTIAN AMENDMENT IN CONGRESS.

Referred to the Judiciary Committees.

On Monday, Dec. 16, Senator Frye of Maine introduced in the Senate of the United States and the Hon. Elijah A. Morse of Massachusetts in the House of Representatives, the following

JOINT RESOLUTION

Proposing an Amendment to the Constitution of the United States.

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, two-thirds of each House concurring therein, That the following amended form of the Preamble of the Constitution of the United States be proposed for ratification by conventions in the several States; which, when ratified by conventions in three-fourths of the States, shall be valid as a part of the said Constitution, namely:

PREAMBLE.

We, the people of the United States; acknowledging Almighty God as the source of all power and authority in civil government, the Lord Jesus Christ as the Ruler of nations, and his Revealed Will as of supreme authority in civil affairs, in order to form a more perfect union, establish justice, ensure 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 of the United States of America.

ANOTHER of our Roman Catholic contemporaries undertakes the defense of the use made by its church of the relics of the saints. Says the Cincinnati Catholic Telegraph: "The CHRISTIAN REFORMER does not like the respect that we show the relics of the saints. It says that we 'worship' them. But we don't. It alleges that we ascribe 'divine powers of healing' to those relics. That is not exactly so. We do not believe that relics have any miraculous power of their own; we do believe that God sometimes chooses to make them the

means through which He grants favors of health or other blessings. * * * Now why is there not idolatry in the collection as patriotic treasures of the clothes and the sword of George Washington, his table, etc., etc., and all the other relics of the Father of His country, preserved in the Smithsonian Institute in Washington, and in his old residence at Mt. Vernon? The nation considers these moth-eaten, worn and second hand goods as priceless. It guards them in glass cases and puts up signs—'Hands off!' What makes them precious is that they were his."

IF Roman Catholics would be consistent with this illustration from patriotic treasures they would of course not lie open to the charge we have made against them. If the relics which they honor were in the first place of great historical value in either church or state; and if in the second place these relics were regarded by them in the same way as intelligent Americans have regard for the sword of Washington, we would have no charge to make. But as a matter of fact the great mass of Roman Catholic relics are utterly destitute of historical value, either because of their inherent insignificance or because of their utter lack of authenticity. And then the regard in which they are held is of an entirely different nature. According to the claim of the above extract God makes these relics "the means through which he grants favors of health and other blessings." Imagine troops of pilgrims going to the Smithsonian Institute and bowing down before George Washington's old coat and saying as Leo III. encouraged all devout Roman Catholic pilgrims to say before the "Holy Coat of Treves," in 1891, "Holy Coat, save me!" "Holy Coat, pray for me and protect me!" Once more we charge upon Romanism the inculcation among her people of an idolatrous reverence for relics. And the facts which we quoted in a recent number as to the worship rendered by the ignorant crowds to the Virgin of Guadalupe in Mexico at the coronation service of a few months ago is a late confirmation added to multitudes of older proofs of the charge.

THE remarks which appeared in the REFORMER as to the Prophetic Conference recently held in Allegheny have been accepted in many quarters with high approval. We have received one letter of disapprobation. The suggestion has been made that another Prophetic Conference be called to meet in Allegheny to consider specially the post millennial view of Christ's coming. We mos

cordially support this suggestion. And we would favor a question-box exercise which would give full opportunity for opening up every aspect of the subject. Of one thing we full sure—the interpretation of all the various passages of the Divine Word referring to the coming of our Lord would be far more harmonious than the manifestly self-contradictory opinions on a number of points of members of the recent conference.

WE say advisedly “self-contradictory opinions of members of the recent conference,” because one of their number claimed that pre-millenarian doctrines are not “opinions” at all. Post-millennial teachings are the “opinions” of men, he said, but the teachings of the conference were the truth of God. We would be greatly indebted to these brethren if they would agree among themselves as to this statement of pre-millennial doctrine that claims to be something of the infallible kind, and not merely an earnest yet possibly mistaken endeavor to interpret the infallible Word. If another Prophetic Conference should be held, the advocates of the post-millennial view of Christ’s coming will not claim for their teachings any such infallible character, but they will be glad to test the soundness of every interpretation by the fullest possible application of the unerring Scriptures of divine truth.

REMINISCENCES OF COLORED STUDENTS AT NORTHWOOD.

Somē time ago I noticed in the press that Rev. Lewis Johnston (colored) of Pine Bluff, Arkansas, was to speak at a great missionary conference in Peoria, Illinois, where Dr. John Hall and other great lights were on the programme. I had lost sight of Lewis for some time, and so sent him a line of inquiry. I received a reply at once, a part of which I give to your readers:

“Dear pastor, teacher and friend:—Your letter was handed me on the mission Congress platform just a few minutes before I spoke, and recalled one of your favorite quotations—‘Forty centuries look down upon you.’ I spoke with what effect no doubt you have read. Among the many to compliment me on the speech was Hunter, not your noble steed, but one of your old students, Rev. R. V. Hunter. He said, ‘Lew, do you know me?’ He is now pastor of the Central Pres. church, Terre Haute, Ind. I was with Boxley not long ago. He is in St. Louis, Mo. John Wildee is in Pittsburgh, Echols in Sparta, Ga., Elliott in Beaufort, S. C., at Harbison Institute. While out of the Reformed church I think the training of the boys placed them far ahead of their fellows, and so the training is not lost. I find they grade thus: those educated in the Ref. Pres. church, first; U. P., next; Presbyterian or Congregational, next; then comes a straggling mass with native talent ahead. In reforms I think the young men will be found on the right side. You ask about myself, ‘all about yourself.’ That would take a book; call up the history of Pine Bluff Presbytery, the work in Arkansas and part of Missouri, the Republi-

can reforms, the public schools, mission work, clerk’s office, floods, fires, etc. To be brief, I went into the evangelistic work among the colored people. We have now some fifteen colored churches in Arkansas and Missouri and about 36 Sabbath Schools, a colored Presbytery of fifteen ministers. This was done amid opposition.

“We have day schools as follows: Brinkey, 1 school, 60 pupils, Little Rock 80 pupils, Hot Springs 80, Monticello 200, Solyshaskin 50, Hope 40, Cotton Plant 200, Pine Bluff 200. I believe I can say that most of this work is the outgrowth of my labors. The Lord has blessed me and chastised me. Many old pope’le have joined the church or professed their faith under my preaching. The blessing of him that is ready to perish fell on me. I lost two buildings by fire, and then built again, and now I am in debt \$300.00 for this building. I send you a copy of my paper, the Enterprise. I also control the Echo, to keep it out of the hands of the Roman Catholics, with whom we have had a hot fight.”

Accompanying the letter was an appeal for help to liquidate the debt of his large school building. I give this extract for several reasons: first, I hope it may touch some hearts that they may be moved to send him a contribution, which I shall do. Second, to let all friends and schoolmates hear what a good work he has been doing. Third, to indulge in some reminiscences.

Nearly a generation has passed away since Lewis Johnston, D. W. Boxley, George Elliott, John Wildee, Squires, Wilby Williams, Franklin Pepper, J. F. Quarles, Mary Ramsey and some others came to Northwood in answer to an appeal, which, as secretary of the new College Board, I sent out to various schools among Freedmen in the South. I had raised by solicitation in Ireland and in the West about \$3,000 to inaugurate this new enterprise. That generous hearted old Christian, Hugh Parkes, gave me another thousand to purchase the old College building which was sold under the hammer. Later he donated other buildings and property to help on the enterprise.

An ancient feud had generated a deep-seated and ineradicable hatred against Northwood and the College located there. This feeling pervaded a large part of the Synod, and when it was decided to locate the school there we lost the sympathy of a large part of the church. Besides a good many objected to making the colored feature so prominent in the college as the circular of the new Board set forth. A good many of the brethren will remember how, year after year, the friends of the college had to fight for its very existence.

When at last I felt that the opposition to its location in Northwood would seriously cripple its usefulness, I was the first to suggest its removal to Beaver Falls (its removal to some place was already determined), the first to subscribe \$500 to the new building, at the same time proposing to give the same amount if it were erected in Northwood.

What a history all this recalls. Daniel Webster Box-

ley was the first of the colored students to arrive in Northwood. I was a bachelor then and I took him into my own bed. A few days later came Mary Ramsey and "Squires" from Natchez, Mississippi. They arrived at my house from Belle Center in the midst of a drizzling rain, "Squires" carrying his bundle on his head. He, in a day or two, got hold of a piece of chalk, and in a little while had the whole side of my house and the fence in front marked over with the most grotesque figures. He was a natural artist.

Mary Ramsey, just out of slavery, about fourteen years old, with rosy cheeks, brown eyes, soft brown glossy hair, in beautiful ringlets about her shoulders, continued in the college six or seven years, graduating with honor. She was loved by everybody. No young lady ever entered the college who was more universally esteemed than Mary Ramsey. No young lady in my congregation conducted herself with more uniform propriety. The conformation of the nose and a slight coloring on the neck, were the only things that in the most distant way suggested her relationship to the colored race.

The most talented of all the colored students was J. F. Quarles, from Macon, Georgia. With fine Caucasian features, curly hair, and dark brown skin, he claimed to have Scotch, Indian and African blood mingled in his veins. He was a fine student, a born orator and an able debater. He left us after finishing his junior year and graduated at Westminster, taking the first prize in oratory. Mr. Quarles studied law, was appointed consul to some port in the Mediterranean by Pres. Grant, married a French lady and died a few years ago in the city of New York.

Boxley was perhaps the best known of all the students to our people. He taught in Selma and travelled through the church raising funds for building Knox Academy in Selma. He was also the most genial and agreeable companion that I ever knew, his laugh was most exhilarating. I remember giving him laughing gas at a public entertainment, when he received storms of applause. He was a most agreeable and impressive speaker, and the most perfect gentleman that ever entered Geneva College. I was much grieved, when through no fault of his he felt constrained to leave our church. I believe he now holds a position in the St. Louis post office.

Lewis Johnston, whose letter has called up these reminiscences, was a fellow student of Boxley, Quarles, and Miss Ramsey. His oratory was natural and exceptional. It was not, therefore, a great surprise to me to hear through the Chicago Inter-Ocean, that his address at the Mission Congress was the finest delivered that day.

And what shall I say of Elliott, an able and scholarly fellow, and John Echols, a most successful teacher, both holding lucrative positions in the south? And George Clark, one of the handsomest young men of all the graduates, now a druggist in Selma, Alabama; and Solomon Kingston, who used to provoke such roars of laughter at entertainments, now the beloved pastor of our Selma

congregation; and Miss Patterson, now Mrs. Kingston, almost if not quite equal to Mary Ramsey? I must not fail to mention Elder Pickens, who has more than once spoken eloquently on the floor of Synod, now a teacher in our schools in Alabama.

But I must stop. Many others rise up before me in memory pressing their claims for a mention in these reminiscences. I cannot even call the roll. I am glad they came to us. I am glad to know that most of them are doing good work in the Master's vineyard. I think few will regret the money or labor they expended in this cause. I have regretted, for a dozen years and more, that a gradual change in the policy and administration of faculty, board and Synod, has resulted in almost wholly ignoring a prominent work for which the college was first founded, so that for some years we have not had a single colored beneficiary.

Claremont, Cal.

J. L. McCARTNEY.

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MINISTERS NOT HIRELINGS.

It has become the custom in many ecclesiastical circles to treat ministers of the gospel as though they were hirelings. A hireling is one who serves for pay. His spirit and motive are mercenary. He is under the direction and control of the person or company that hires him. His work is laid out for him and he does it for pay. Of course it is to his interest to do the very work he is hired to do, and to do it in such a manner as to please his employer. While the term hireling may be appropriate enough when applied to one who serves another in the ordinary affairs of life, it is felt by all classes of persons that when applied to a minister of the gospel it fastens upon him a disgraceful stigma.

And yet there are many things in modern ecclesiastical customs which tend to make hirelings of the heralds of the gospel. There is a financial and business side to religion. The Bible itself recognizes it. "The laborer is worthy of his hire." "They that preach the gospel shall live of the gospel." "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" These and many other similar Scripture texts make it clear that there is a financial side to the relation between ministers and people. But the evil