

# 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.

A FEW weeks ago in discussing the relation of regeneration to reformation the CHRISTIAN REFORMER said: "There can be no reformation without regeneration. Hence it is the duty of the church to seek first the regeneration of sinners. When missionaries begin work in heathen lands it would be worse than folly for them to begin by seeking to reform the government. They must begin by seeking the regeneration of individuals. But after this work has progressed until the great mass of the people are Christians, and the most of those in official positions are Christians, what have we a right to expect? Certainly we may expect that a Christian people will abolish heathen and anti-Christian laws, customs, and usages. Christian officers will not go on enacting and enforcing immoral laws. The government will be transformed so as to harmonize it with Christian principles. Nor do the people need to wait until all are converted before this is done. When Christians have the power they have the right to do it."

ONE of our exchanges quoted us as follows: "When missionaries begin work in heathen lands it would be worse than folly for them to begin by seeking to reform the government. They must begin by seeking the regeneration of individuals." Our contemporary then makes the following comments: "There is only a few grains of truth in this. It is very much like saying when farmers begin work in a new country, it would be worse than folly for them to begin by fencing their fields. The recent outrages in China and Turkey is the voice of Providence warning Christian missionaries that there is more to them look after than merely the conversion of individuals. The greatest difficulty missionaries have to overcome is the influence of their own governments which are operating so powerfully to counteract their teachings. No error is fraught with more serious consequences than that which omits to apply Christian principles to the government, until the masses of citizens and officials are Christian. And that is the great mistake of the church in our day."

THE writer of the above paragraph must have forgotten his

grammar as well as his political science and his Bible. The closing sentences are a repetition in another form of what this paper said, but which our critic failed to quote. The illustration from the farmer and his work of fencing his fields fails to illustrate. The farmer is supposed to own his fields and to have the absolute right to build fences around them. Missionaries do not own the countries where they do missionary work, and the governments of those countries are not in their hands. For them to begin their work by antagonizing the civil authorities and seeking to reform or revolutionize political institutions would invite the inevitable defeat of all their plans. Doubtless they would be sent out of the country for their folly. But if they begin by teaching the necessity of the new birth, and follow this up by setting forth the principles of the new life, they are following in the footsteps of Christ and the Apostles, and will be rewarded with success. Their right so to teach should be backed up by the armed forces, if need be, of Christian nations. Certainly there is more to look after in heathen countries than the conversion of individuals. But the conversion of individuals is the first thing. Their conversion is not complete until they are separated from, and placed in opposition to, the evils of anti-Christian society and government. One of the greatest barriers to-day in the way of missionary work is the unchristian and in some cases the anti-Christian attitude of so-called Christian governments. If the governments of Christian nations were what they should be, the sending of rum to Africa and other heathen countries would be stopped. Intelligent heathen would no longer refer to the blemishes on our civilization as reasons for not accepting Christianity. The slaughter of Christian missionaries would be ended by the united force of these Christian governments.

THE New York Observer speaks as follows on "Piety in Politics:" "Many Christian people make it a boast that they have no regard for citizen duties and no interest in public affairs. They think that the one way to keep religion undefiled is to keep it at a distance from secular and civil life. An old proverb about touching pitch is often on their lips when political reform is talked about. They excuse their apathy by quoting Christ's saying, 'My kingdom is not of this world;' but, surely, by this time they ought to know that that saying does not mean that Christ's kingdom was not designed to rule over this

world. What it does really mean is the widely different truth that the authority in virtue of which Christ reigns was not derived from this world. Followers of Jesus Christ have no warrant from their Master which justifies any such attitude. They are the light of the world to give moral illumination on all questions touching the community. They are the salt of society to preserve it from corruption by infusing into it the spirit and teaching of Jesus Christ. For men banded together in a spiritual organization one aim of which is to purify and uplift the life of the land, to hold aloof from the political interests of the country is nothing short of a betrayal of the Master they ought to serve in the state as well as in the church."

IN the further discussion of this topic the Observer points to the career of Luther and Knox who labored to establish a Christian state. The Puritans labored to the same end. All the reformers were men of prophetic vision and could see the coming of the kingdom of our Lord, and labored to realize it in their own day. The Observer says: "Cromwell, who in spite of all that latter day detractors say against him, was the incarnation of the spirit of Puritanism, never hesitated to spend time, strength, money, and even blood in making England free within and glorious without. He and his associates emphasized the value of piety in politics by breathing into the government of their time a high and holy ambition to make their country great with that righteousness which exalteth a nation. Such a sublime imagination of a true commonwealth should fire the hearts of their descendants to make in the New World a country like unto England in the day when her name stood—as never before or since—a synonym for liberty and righteousness. That consummation can never be reached until the cross is planted in every department of politics, and men subordinate the selfishness of party to the service of principle." This is a specimen of what we hear from a thousand sources. Now is the time to push National Reform. Christian people realize the need of it. They also know that Christ and his law are the remedy for political evils. The necessity of the Christian Amendment is the important matter now to be urged. Let there be a united effort in favor of this movement.

A WRITER in the New York Observer speaks as follows about foreign missions: "The longer I live, the more I see of the world, all the firmer is my conviction that our nation, our blessed United States, is the one country of the globe for men. If our government fails, man's hope of self-government is gone. If there is one object which ought to appeal with a force that is paramount and irresistible to the Christians of the United States, it is the cause of home missions. I think that England should care for missions in India, yes, and even in China, and other eastern countries. I think that our church at home may without any blame leave the work

of foreign missions in such countries severely alone. I think our main effort should be confined to our western continent. And I do verily believe that we could do more for foreign missions, and that in every land east and west, by concentrating our efforts, our means, our prayers on the home work, than in any other way."

THERE are only a few grains of truth in this. There is great need of home mission work. If properly done it would be a mighty support to the work in the foreign field. If it were made to include political reform so that our nation would be led to set a proper example in righteousness before the nations of the world the results would be magnificent. But by what method of Bible interpretation can Christian people in America be relieved from the obligation to go into all the world and preach the gospel to every creature? How does it come about that England has such a heavy responsibility in foreign countries and we have none? The great commission was not given to the church in England alone, but to the church wherever it exists.

It has become generally known in the past few weeks that St. Vincent monks at Latrobe, Pennsylvania, are engaged in the manufacture of beer. It is said that there is a larger percentage of alcohol in it than in other beer. Numerous and loud protests have been raised of late against the following of this occupation by monks. The matter was laid before Mgr. Satolli. It was quite generally supposed that his decision would be that they were permitted to manufacture but were forbidden to sell. Mgr. Satolli, however, refuses to render a decision because the protests have come only from temperance societies and were not presented through the official channels of the church. It is a sign of the growth of temperance sentiment when the matter is so warmly discussed among Roman Catholics. We shall expect to see the question brought before the Pope's Alegate in the regular way in the near future and a final decision rendered.

#### TENTING ON THE PACIFIC COAST.

We have been tenting for nine weeks on the sea shore, at Long Beach, one of the most charming beaches on the Pacific coast. The drive on the hard, compact sand is about seven miles long. The bathing has been an almost daily delight. The depth of the water increases so gradually that one can go in five or six hundred feet before getting beyond his depth. The beach being perfectly smooth, there is no danger when the breakers are almost terrific. Even ladies and young girls become accustomed to them and plunge into them with the greatest relish.

There is a long pier extending into the sea one third of a mile, quite beyond the breakers where a score of large and small boats carry out fishing parties every day, while hundreds of people promenade on the pier, or sit by the

hour, pulling in herring, mackerel and a score of other kinds of fish.

I am sitting with pole in hand, pulling in an occasional herring for breakfast, when a deep sea line along side of me gets a strong pull. A stronger pull at the other end slowly drags the captive towards the pier. It is so exceptional that no one dare predict what it was, and even when at last it is brought to the surface, it was not recognized. Other hooks were lowered and fastened into his sides to help pull the monster out; but they simply tore out the flesh till finally he was turned upon his back and another strong hook lowered into his mouth, when he was safely landed. He proved to be a spate, forty-six inches across from side to side. As the flesh is not relished, it was not ten minutes till a dozen knives were cutting away slices for bait. Almost every day afforded some scare of genuine excitement. Frequently sharks were captured—once a man-eating shark eleven feet long, with a great mouthful of horrid teeth.

Deep sea fishing is generally the most enjoyable. Once we were out upon a yacht, a dozen miles from shore. Eight of us, four at a time, are holding lines, trawling. A line is suddenly tightened. "Pull away!" "Pull away!" He has made a plunge. "Catch hold!" "Two pull!" Here he comes! And now he is off again to one side! All eyes are upon him. "Benita, Benita!" they cry. With a strong pull he is landed. A beautiful fellow three feet long with rainbow sides, rivalling in colors the tropical fish. The yachts frequently return with twenty or thirty large fish, after a few hours, trawling.

The climate which is most equable and enjoyable, has given health to us all. Long Beach has a winter population of about 1200, running up in mid-summer to 10,000. But there is not only stimulus to the physical man, but also to the mental and spiritual. The Long Beach Chautauqua ran from the 10th to the 25th of July. The Tabernacle which will hold fifteen hundred people was filled night after night with interested audiences. Some able addresses were delivered. A great deal of strong and healthful sentiment was expressed on the various reforms of the day. The lecture on "*The Fool in Politics*" closed with the declaration, "The first step in the way of reforms is the recognition of God in our fundamental law."

The subject of Sabbath desecration was touched upon but once. When I spoke upon that subject, Dr. Hurst of San Francisco followed with a radical speech, declaring that the low tide of religious life here and elsewhere in California was largely due to the want of a proper observance of the Sabbath; that what was needed was an old fashioned Sabbath keeping such as they had in Ocean Grove, and what *California must have is a Sabbath law.*

The school of Chautauqua was followed by a ten days, Methodist camp meeting, largely attended; but there were not many conversions. This, again, was succeeded by a ten days' conference of the disciples or Christians. There were over 300 delegates from the churches in Southern Cali-

fornia. Mr. Romig, an evangelist, preached every night. They did not secure many converts, but had large and appreciative audiences. On one evening they raised one thousand dollars to employ an evangelist constantly in Southern California. They have continued the work right here in a large tent, constructed for the purpose. They seem to be in the lead of all churches here in denouncing the sins of the day, but my heart grew weary when I heard one of the evangelists declare that the Fourth Commandment was abolished, and had no binding force upon us. This teaching nullifies much that is good in their preaching.

After these came the "Yearly Association of the Friends." These, most of all, are like our own people. They are a sincere, humble, God-fearing people, an honor to any community. Most of the speaking was done by women.

From all this you will see that our sea-side outing was by no means dull. Ernest and Robertson joined us early in July from Pittsburgh. The former, greatly invigorated, has returned to his charge at Edgewood Park, and the latter to San Rafael to complete his seminary course.

This morning we struck our tents and took our departure for our new home at Claremont, close in by the foothills, just under Old Baldy, snow-covered, and visible all over Southern California. We are within an hour's ride of Los Angeles, the same from Redlands, and but half an hour from Duarte, where the McKees live. We have an ideal home surrounded by lofty willows with ponderous branches, from thirty to forty feet long, aged sycamores, the eucalyptus, pepper, orange and lemon, and flowers without end. Our purpose in coming here was to have the three children attend Pomona college. We propose to have an encampment of some of our people, sometime during the autumn, and have a few days of religious services and the Lord's Supper dispensed. Tent life is very enjoyable in California. My correspondents and friends will henceforth address me at Claremont, S. California.

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J. L. McCARTNEY.

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#### RESPONSIBILITY FOR THE LIQUOR TRAFFIC.

Mr. John G. Woolley recently made the following statement: "Of the 5,000,000 Christian voters in the United States, only 2 per cent. vote against the liquor traffic. The other ninety-eight per cent. vote the same ticket the saloon-keeper does, or put their hands on their mouths and vote silence, which means the same." This language has been widely quoted and commented on. In some quarters it has been severely criticized. One writer says: "Such a statement is exceedingly misleading and entirely incorrect. That only two per cent. of the voters vote for third party prohibition is altogether probable, but that the other ninety-eight per cent. vote in favor of