

Political Dissenter

AN EXPONENT OF THE BIBLE PRINCIPLE AND PRACTICAL DUTY OF SEPARATION FROM ALL IMMORALLY CONSTITUTED SOCIAL AND POLITICAL ORGANIZATIONS.

Have no fellowship with the unfruitful works of darkness, but rather reprove them." Ephesians 5:11.
"Come out from among them, and be ye separate, saith the Lord." II Cor. 6:17.

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THE FORTNIGHT'S OUTLOOK.

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

LABOR troubles at Homestead, Pa., have resulted in riot and bloodshed. The Carnegie Steel Company, unwilling to accept the terms of the Amalgamated Association of workmen, paid off their laborers, and closed their mill. The workmen besieged the mill, not permitting the owners or even the sheriff of the county to take possession of it, sending the civil officer and his men out of town, and tearing down the proclamations which he had posted up. Then when the Company, on consultation with the sheriff, sent an armed force of Pinkerton men to take possession of the property and protect it, this force was met with rifle shots, and after three of their number were wounded they returned the fire, and a desperate conflict with a score of deaths and several scores of wounded men was the outcome. The Pinkerton force was shut up on the Monongahela river, in barges into which volleys of bullets were poured, and at which cannons were fired, until hardly a man of the three hundred was unhurt. Three times a flag of truce was displayed, and shot down each time by an infuriated mob of several thousand; and when at length the surrender was accepted, the men from the barges, stripped of their arms, were subjected to every manner of cruelty and indignity by the rioters. As we write, the mill property remains under the control of the army of millmen, who, flushed with their victory, and with a large supply of arms and ammunition, including about 250 Winchester repeating rifles taken from the Pinkertons, and with congratulatory messages from workmen all over the country, and reinforcements flocking to them, are still bidding defiance to the civil authorities. The commonwealth of Pennsylvania has a difficult problem to settle, like the rest of the country, as to the relations of capital and labor. But the question now demanding an immediate answer is whether Pennsylvania has a government or not.

A NEWSPAPER correspondent thus describes the treatment of the Pinkerton men when they surrendered to the mob:

"The captured Pinkerton detectives are being escorted to the depot one at a time and the street is lined with sympathizers of the strikers, who heap every possible sort of abuse upon them. One man was knocked down with a stone in front of the headquarters of the Amalgamated association and nearly killed. The mob is becoming more furious

every minute and the leaders and men escorting the detectives through the town are having hard work to keep them in bounds. The detectives are all compelled to doff their hats as they pass the headquarters of the association. Many of them bear bloody evidence of having been assaulted further down the street, and a few are so injured that they cannot walk without assistance. One of them had his face and clothing completely covered with blood and had to be almost carried through the street. Shouts of derision are heard all along the streets as the bruised and mutilated procession passes.

"A gauntlet has been formed in front of the assembly headquarters through which the detectives must pass and they are kicked, spit upon or stoned by every one forming the line. The procession just passing presents more brutal features than any that has been witnessed in Allegheny county for years. Those who were too weak to walk alone were treated as badly as the able bodied and all of them were roughly handled."

ONE of the most alarming elements in the present labor troubles is the sympathy of multitudes of honest Christians with the lawless proceedings at Homestead. The intention is evidently in many cases to afford sympathy only so far as labor and capital are concerned. But in reality the sympathy expressed with the strikers carries with it more or less approval of their riotous methods of trying to coerce their employers into the acceptance of the terms which the Amalgamated Society dictates. The relations of labor and capital can never be properly adjusted until the civil authority is duly respected and obeyed.

INDUSTRIAL relations have by no means been settled. The law and principles of the gospel of Christ do not yet control the business, as they do not yet control the politics of the country. The wage problem needs the application of the same law of brotherhood and love that ruled among the early Christians, without any perversion of that law in the interests of communism. But defiance of constituted civil authorities, and the assumption of the right to correct social inequalities by taking possession of other people's property is simply to put anarchy in the place of government.

A HUMILIATING and deplorable feature of the rioting at Homestead has been the terrorizing of the newspapers, with but a few honorable exceptions. A number of representatives of leading journals of Pittsburgh confessed to the edi-

Nothing hidebound about that. I hate a crank and meddler with other folks' business, but I thought best to let you know why you were not sent to China that you might know what a fool you had made of yourself.

ONE OF MANY.

"POLITICAL DISSENT."

EDITOR CHICAGO DEPARTMENT [OF CHRISTIAN INSTRUCTOR]:—In your issue of June 16, you have an article suggested by what had appeared in the *Christian Nation* about the National Reform Association and the Covenanter church. I do not swear by the *Nation*, nor is the paper an official organ of the church, but I beg leave to say a word in reference to some of your statements in the last paragraph of your editorial. It reads thus:

"The fact is, the Covenanters are in this world, and here they must remain till God takes them to a better, and like the rest of us, they must make the best of it while here. Whether they will or not, they are members of our body politic, and responsible for not doing an act by which the sin and misery of national acts may be prevented. They are now under the national and state constitutions as they exist, and they refuse to enter the most practical and effective protest against those wrongs which they claim exist. Political neutrality, where one has the power of throwing off a burdensome yoke, we hold to be a crime, not a duty. We must say we are glad so many recently in the Reformed Presbyterian church have had their eyes opened on this subject. And, while they seemed to us to have made a mistake in some of their methods, we congratulate them that they have got upon the right ground."

Yes, "Covenanters are in this world," but it does not follow that we must therefore belong to any political party, or that we must become members of the government of the United States. If you and I had been in South Carolina during the existence of the Southern Confederacy, we would not have become members of that government or voted or held office in it.

2. A Republican government, as this of the United States, is a voluntary association. I may join the society, or I may not, as duty indicates; and duty is to be learned from the character of the government which a minority of the people have set up.

3. I am not a member of the "body politic." I am a citizen of the country, but I may become a member of the body politic or not just as I choose. But I do not choose to be. I cannot be. My loyalty to Christ, my Saviour King, will not permit me to be. Minors are not members of the body politic. Unnaturalized citizens are not. Women are not. Only a small minority of the entire people are. You belong to the government by your own voluntary act. By my voluntary act I dissent from it or do not unite with it. As long as the government was a slaveholding government Garrison and Phillips and all the old Abolitionists were dissenters. They stood just where the Covenanters did, outside the "body politic." The constitution is still Atheistic, Christless, or Anti-Christian, infidel and immoral

and therefore such is the government. And so I and Covenanters do not join the body politic just as the "Covenanter" Abolitionists did not. I cannot hold office or vote in the government without becoming a member of the voluntary association. This I cannot do without joining a rebellion against Christ, the Lord of Nations to whom I would rather be in loyal subjection than be a voter in the United States government.

4. You say Covenanters "are now under the national and state Constitutions as they exist." We are not now any more than before emancipation and the amendment of the old Slaveholding Constitution. We did not unite with the body politic then. For a similar reason we do not now.

5. "Political neutrality." We are not chargeable with it any more than you would have been, if within the Southern Confederacy, or than you are now when you do not unite with either of the great political parties. Your vote in the Prohibition party is only your protest against dominant wickedness. My dissent from the government is only my protest against the rebellious government of the United States, or body politic.

6. You congratulate some of our quondam brethren for having "got upon the right ground." Some of them who have gone into the United Presbyterian church did not go there because they wished to vote or hold office. And I may dare to hope that they will not become voters or office holders in this Anti-Christian government. They have changed their ecclesiastical relations; but I hope they will not, by their political actions, contradict their life-long faith in the Mediatorial dominion of Christ over civil governments; for every one who voluntarily joins the "body politic" and votes or holds office in the United States government, joins in a conspiracy against the Lord and against his Anointed.

No, my brother. Would God you and all the good United Presbyterians were as we dissenting and protesting Covenanters are. Then we might hope soon to win other good Christians to our faith and practice. Then we might hope to soon revolutionize Christian public opinion; and then would follow the reformation of the government when it would become a kingdom of our Lord, and of his Christ. Now it is only a "throne of iniquity," with which God does not have fellowship; and I will not.

N. R. JOHNSTON.

THE HOLY SPIRIT WITHHELD.

BY JOHN A. DODDS.

Why is it that the Holy Spirit does not accompany the work of the church? The answer to this question evidently is this: The church has not fulfilled the conditions on which the promise of his presence is based. We find the conditions clearly set forth in Matthew 28: 18, 19, 20: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of