

BAPTIST ELOQUENCE.

Rev. Anderson of Mount Calvary Baptist Church

Scores Romanism, Preaches Patriotism and Pictures the Benefits of Christianity.

Sermon delivered by Rev. Thomas Anderson, of Calvary Baptist church, Omaha, Neb., to the Jr. Order of United American Mechanics. Reported for THE AMERICAN by J. H. Harvey:

Text, "If I forget, O Jerusalem, let my right hand forget her cunning."—Psalm CXXXVII: 5.

The text is an outburst of deep, intense patriotism. To the ancient Jew, patriotism constituted no small part of his religion; in fact they were mutually related, the one fostering and encouraging the other. The world today reaps the inestimable blessings which, humanly speaking have come down to us because of that undying patriotism. It is needless for me to say that I believe in a healthy, genuine, patriotic sentiment, and we ought in every way possible to encourage and cherish such a feeling. No nation, no people, without it, can carry on their God-given mission. It gives me, therefore, great pleasure, to welcome this evening the members of an order who have honored us with their presence; an order that has for its first objects, as I understand, the fostering of a strong, sturdy, vigilant patriotism. I am one with you in this, and I might be one with you wholly were it not for aslight, yet very important disqualification. That peerless American orator, the Demosthenes of the nineteenth century, Daniel Webster, in one of his speeches remarked, as his whole being was thrilled with the dignity and honor it meant, "I was born an American, I live an American, I shall die an American." I cannot deny the honor implied in the first part of these words. I was not born an American, but it is somewhat of a consolation to me that it was a matter for which I was not responsible; in fact, I was not consulted at all as to where I would prefer to be born. I was born a Scotchman, and the next best thing to that is to be born an American. [Laughter.] Well, if you insist on putting it the other way, I will not quarrel with you. The next best thing to being born an American, is to be born a Scotchman. Scotland is a first class place to be born in. But, seriously, it rejoices me this evening to be able to welcome you as an American citizen, and of being able to claim the honor implied in the second part of Webster's utterance, of living

beneath the flag, beneath the most exalted and grandest nation that the sun ever shone upon and which exists today.

In the text we have selected are some thoughts suitable for this occasion. We have an insight into that deathless devotion to country which characterized the Jew. Even though far away from it at this time, he turned his heart and eyes with unspeakable longing to the land whence he had come and waits for the time when his foot will tread its sacred dust. We cannot but admit that he had much reason for such a feeling as we recall the history of that people; as we recall how God had lifted them from their insignificance and given them such a place of dignity and commanding influence.

In like manner believe that the most superficial student of American history cannot fail to see that an all-wise, an all-gracious God has had something to do at least in making this nation what it is. In no nation is the hand of God more palpable than in the one of which you are proud to consider yourselves citizens. From the very hour of its birth right on to this present hour, in every step of its career, the guidance, the favor of God is plain. Right at its beginning we see the most unmistakable manifestation of God's favor. God, I believe, destined this country for the Anglo Saxon. Not primarily for his sake, but through him and his possession of this land that He might bless and save the world. What a providence that was then, for example, which, even at the beginning, caused the flight of some pigeons, which we are told on good authority, induced Columbus to change his course from the northwest to the southwest, and so found the West Indies and South America, and preserved from Spanish colonization, North America, and reserved it, as he did, for the Anglo Saxon. But supposing that Spain had gained the ascendancy here, how different would

have been this nation today. In like manner I might go on to show how, in all of its history, God's presence and guidance has been plain. I might call your attention to this point as to how careful God was at the beginning in seeing to it that this land got a start with the right kind of people.

The term "Puritan" is sometimes used with a kind of sneer as being the synonym for religious cant; but the men who would thus degrade that name are not worthy to unlatch the shoe latchet of those to whom the term was originally applied. The Puritans were not perfect. Who is? They had their faults. Who has not? But we think of them rising sublimely above the age in which they lived. Such were the men who were driven from their own land by persecution and whom Providence led across this trackless deep and landed on Plymouth Rock, on their knees taking this land for God.

Thus God in His strange providence picked out from the old world the choicest spirits that he might begin this new country. Men who had a passion for righteousness; men in whose souls there throbbed that liberty which is Heaven's boon to man that it would not suffer them to submit to the abuses

ger which bodes no little peril at this time. Because of all this blessing and this favor there comes temptation for us and we grow careless and negligent of the present duty and take it for granted that because we have been so marvelously protected in the past that, therefore, our destiny is sure and that we as a people must go forward without let or hindrance, regardless of what we may say or do. The fact that our triumph over all the herculean difficulties of the past has been of such a complete nature, assures us that there is nothing in the present or future which can possibly arise but what we shall surmount and go forward to victory. We would remember, that if in the past we have been so remarkably blessed, that the past blessing that has been granted to us cannot suffice to keep us at this time and to lead us in the right way only so far as we keep ourselves. We should remember that God is not shut up to this land. God is not shut up to the Anglo Saxon and the carrying out of his purpose in this world. If we fail, He can find other means. God cannot keep us—I say it reverently—no power in heaven or in earth can keep us only as we keep ourselves. The life and perpetuity of this nation is in

some and throtle until the last spark of life has been squeezed out of them, or else they will surely increase in might and by and by they will seize and throttle this nation until the last spark of life has been squeezed out of it and its dead carcass thrown to the dogs. Do not say I am a moping pessimist; that I am a sensationalist. There is a growing discontent everywhere manifest, of which the ravings of the anarchist is the extreme type.

There is again the growing power of Rome. How its power is increasing in this land of the free, and let it continue to increase and it will soon be anything but a free land. How she is pursuing her mission under the garb of an angel of light; pulling the wool over the eyes of not a few; trying to deceive, if possible, the very elect. Is it not a fact, that in some sections of this land, at least, the priest has in his vest pocket the political situation? Is it not true that once in a while we meet with a Protestant newspaper, with a Protestant politician that have sold themselves body and soul to Rome? At least they are afraid to do anything that would in any way offend that power. Why do I speak of this an an evil? Because Romanism is the same

would not, then, be understood as putting a straw in the way of those who come here of the right kind of people; but it seems to me that it must be evident to all that the time has come when we must call a halt, and make some sort of restriction. The stomach of this nation is already taxed to its utmost capacity to assimilate. A nation, no less than an individual, can only live and do its work in proportion as it assimilates that which goes into it. This constant inflow of emigration has been going on these years past, so that the nation has had scarcely any time to assimilate the material that has thus been coming. And then there is this undoubted fact that your generosity in this respect has been very often shamefully abused, and too often this land has been made the dumping ground of the old countries' paupers and criminals. Surely, in spite of this, it is necessary that something be done. It is vain to close your doors on the golden gate so long as you keep the Castle Garden open and let all come who will. You never found a Chinaman with a blood red flag in his hand plotting against the institutions of this land, and yet, in the most unchristian and unAmerican manner, we have discrim-

inated against the Chinaman, while we open our doors to all the cut-throats of Europe who care to come, who are in thousands of instances far less desirable to have in our midst than the poor, heathen Chinese. (Applause.)

These are some of the evils which must be taken hold of vigorously at this time, and in your efforts to remedy some of these evils, I extend to you this evening the hand of sympathy and fellowship. In your efforts to uphold the Christian Sunday; in your efforts to exalt this Bible that has made this land what it is; in your efforts to save America, I wish you God speed, for I truly believe America must save this world—and I believe that is her destiny—under God—she must first of all save herself.

Never was there a time in your history when such work as you represent in your order was needed as at this hour. We are on the eve of the most remarkable century this world has ever seen. Shall America be equal to the opportunity? Let us with a strong faith in God go forward in His strength and in His name, and conquer those evils. We shall most surely prevail and save this land and through a saved America save the world.

Another hero who fell a victim to the holy (?) church is that of William of Orange, the father of the Dutch republic. It may perhaps be interesting to



of their native land; men to whom a just God was the most real thing in all the universe; and from that hour to this it requires no unusual power of vision to see the pillar of cloud and pillar of fire of a kind Providence going forward leading this nation. Recall the dark period which came to it during the revolutionary struggle and in the darkness the might of God is seen, and the man that God has ready for the hour appears in the person of Washington, to lead the nation through the perils and trials of birth to a safe delivery. Recall again that struggle of thirty years ago, whose memory, with all its horrors, is fresh in many of your minds, and even then the fiery, cloudy pillar did not fail, but we see it going on, leading us in safety through the Red Sea of a bloody civil war and bringing us in victory to the other side. Only the interposition of the God of nations can explain the result, a result which the most far-seeing statesmen of the old world did not at all anticipate. William Gladstone candidly admitted that from his knowledge of history, nothing short of a series of miracles could save the union, and it was his political sagacity rather than any lack of sympathy which caused him to withhold from the union his encouragement.

In the most cursory way I thus allude to one or two incidents in the history of this nation to show how God has led and blessed and protected it.

If the great apostle of the Gentiles could look his accusers in the eye and exclaim with dignity "I am a citizen of no mean city," so may you this evening, as you review the glorious history of the past, as you witness the magnificent achievements, the grandeur of the men this people has had, exclaim with bosom swelling with emotion and heart throbbing with genuine patriotism, "I am a citizen of no mean country."

But right here we meet with a dan-

tyrannous, canting, withering power that it ever was. Let it gain the ascendancy in this land, let it become the dominant power as it is in Italy, Spain and Mexico, and the stagnation and death of those countries will also become the stagnation and death of this land.

There is again the indifference of many good people regarding politics. This it is, and the alertness of the vicious in this direction which is making it very often the case, that in some of our larger cities they are governed by the beer-soaked pot-house politician, voted into power by the vicious classes, and the good people stay at home denouncing the corruption of politics and refusing to exercise the right of franchise which ought to be a crime to refuse. (Applause.) The result of this condition of things is, we find, that many of our cities—I do not think I overdraw this picture—are sinks of all manner of corruption in which flourish the evils that are debauching the consciences of the people.

Again, there is that other evil, which is largely responsible for many of the others. I mean the coming to these shores the rag-tag and bob-tail of the old country. I believe that the secularization of the Sunday; the breaking down of the Sunday that has been one of the factors in the making of this nation, and the growing upon us of an European Sunday with all its contingent; I believe the growing of that monstrous evil, the saloon evil; I believe that many of our labor troubles to a great extent are caused by this last evil, let me not be misunderstood, I am free to confess that many of the most industrious, the most peaceable, the most law-abiding, the most patriotic people this country has, are not native born. I am free to admit that we are indebted to the old countries for much of the brain as well as the brawn that has made this nation what it is. I

share in the crime, for which they were executed.

The prince, however, recovered from the wound to meet his death two years later at the hands of Balthasar Gerard, who had received the assistance and protection of Orange on the ground of being Francis Guion, son of a martyred Calvinist; but in reality was a fanatical Roman Catholic. The prince was shot in the heart, three balls entering his body.

The murderer was captured and on being tortured by the infuriated people confessed that he was influenced in his work by the president of the Jesuit college at Treves, and in the hope of obtaining the reward promised by the ban.

Yours in justice, truth and righteousness,
HERBERT H. DEVEREAUX.

Parochial and Public Schools.

A New York daily says that printed slips are being received through the mails by clergymen, educators and prominent laymen of every creed. These slips contain suggestions for legislation on the school question, and apparently express the views held by Archbishop Ireland on that subject. It is said that these slips are being circulated throughout the whole country. Following is a copy of one of them, received in this city:

1. The city and state might affiliate parochial schools to the public schools, the secular education being under the state or city superintendent.
2. The parochial school buildings might be rented at a nominal price to the state.
3. The teachers could be Catholic, holding their certificates from the public commissioners, who would have the right to examine both teachers and pupils at any time.

Any one can see the footprints of the octopus in this proposition.

INTERESTING HISTORY.
It is Graphically Set Forth by an Orangeman.

JOHN C. THOMPSON, EDITOR THE AMERICAN:—The assassination of Abraham Lincoln by the emissaries of the Roman Catholic church was another instance of the diabolical hatred which Rome has always cherished for the promoters of civil and religious liberty in all ages and countries.

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The prince, however, recovered from the wound to meet his death two years later at the hands of Balthasar Gerard, who had received the assistance and protection of Orange on the ground of being Francis Guion, son of a martyred Calvinist; but in reality was a fanatical Roman Catholic. The prince was shot in the heart, three balls entering his body.

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On the 18th of March, 1582, the first fruits of the ban began to display themselves. As William of Orange was coming from his dining room in company with some noblemen, a stranger who had obtained admittance, suddenly drew a pistol and discharged it at the head of the prince.

The ball entered the neck and came out under the left jaw bone. William comprehending what had occurred and thinking he was dying, called out: "Do not kill him, I forgive him my death." The message of mercy came too late, for two of the gentlemen present run the assassin through with their rapiers. The body was recognized as that of one Juan Jaureguay, a Spaniard. In his pockets were found an agnes dol, a taper of green wax, bits of hare skin, two dried toads—which were supposed to be sorcerer's charms—a crucifix, a Jesuit catechism and other relics.

Several others in Holland were implicated in the crime, including a Spaniard and a priest named Anthony Zimmermann who afterwards made a confession of their

share in the crime, for which they were executed.

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